

THE
NEVV TESTAMENT

OF IESVS CHRIST, TRANSLATED FAITHEVLLY INTO ENGLISH,

out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke and other editions in diuers languages: With ARGVMENTS of bookes and chapters, ANNOTATIONS, and other necessarie helpes, for the better vnderstanding of the text, and specially for the discouerie of the CORRUPTIONS of diuers late translations, and for clearing the CONTROVERSIES in religion, of these daies:

IN THE ENGLISH COLLEGE OF RHEMES.

Psalm. 118.

*Da mihi intellectum, & seruetur legem tuam, & consilium
illam in rore cordis meo.*

That is,

Giue me vnderstanding, and I will serue thy law, and
will keepe it with me vvhole hart.

S. Aug. tract. 2. in Epist. Ioan.

*Omnia quæ leguntur in Scripturæ sanctæ, ad instructionem & salutem nostram insensè oportet
audire: maxime tamen memorie commendanda sunt, quæ contra Hæreticos valent vim
rimari: quorum insidia infemice, quæque negligenter, circumuectæ non erant.*

That is,

All things that are readde in holy Scriptures, we must heare with great attention, to our
instruction and saluation: but those things specially must be commended to me-
morie, vvhich make most against Heretikes: whose deceites craie not to cir-
cumuent and beguile al the vvhaker: for as the more negligent persons.

PRINTED AT RHEMES,
by Iohn Fogny.

1582.

CVM PRIVILEGIO.



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IN THE ENGLISH COLLEGE OF RHEMES.

Psal. 118.

Da mihi intellectum, & scrutabor legem tuam, & custodiam illam in toto corde meo.

That is,

Giue me vnderstanding, and I will searche thy law, and will keepe it with my whole hart.

S. Aug. tract. 2. in Epist. Ioan.

Omnia quæ leguntur in Scripturæ sanctæ, ad instructionem & salutem nostram intentè oportet audiri: maxime tamen memorie commendandæ sunt, quæ aduersus Hæreticos valent viminibus: quorum insidia infirmiores quoque & negligentiores, circumuenire non cessant.

That is,

All things that are readde in holy Scriptures. we must heare with great attention, to our instruction and saluation: but those things specially must be commended to memorie, which make most against Heretikes: whose deceites cease not to circumuent and beguile al the weaker sort and the more negligent persons.

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THE CENSURE AND A-BATION

*of the first Edition of this Translation
New Testament.*

TVM huius versionis ac editionis Authores, nobis de fide & eruditione sint probè cogniti, alijque S.Theologiæ & linguæ Anglicanæ peritissimi viri contestati sint, nihil in hoc opere reperiri, quod non sit Catholicæ Ecclesiæ doctrinæ, & pietati consentaneum, vel quod vlllo modo potestati ac paci civili repugnet, sed omnia potius veram fidem, Reip. bonum, vitæque ac morum probitatem promouere: ex ipsorum fide censemus ista vtiliter excudi & publicari posse.

PETRVS REMIGIVS, *Archidiaconus maior Metropolitana insignis Ecclesiæ Rhemensis, Iuris Canonici Doctor, Archiepiscopatus Rhemensis generalis Vicarius.*

HVBERTVS MORVS, *Rhemensis Ecclesiæ Decanus, & Ecclesiastes, & in sacratissimæ Theologiæ facultate Doctor.*

IOANNES LE BESGVE, *Canonicus Rhemensis, Doctor Theologus, & Cancellarius Academia Rhemensis.*

GVLIELMVS BALBVS, *Theologiæ Professor, Collegij Rhemensis Archimagister.*





T H E
P R E F A C E T O
T H E R E A D E R T R E A T I N G
O F T H E S E T H R E E P O I N T S : O F T H E
translation of Holy Scriptures into the vulgar ton-
gues, and namely into English; of the causes
why this New Testament is translated
according to the ancient vulgar Latin
text; and of the manner of transla-
ting the same.



TH E holy Bible long since translated by vs into English; and the old Testament lying by vs for lack of good meanes to publish the whole in such sort as a work of so great charge and importance requireth; we haue yet through God's goodnes at length fully finished for thee (most Christian Reader) al the NEW TESTAMENT; which is the principal, most profitable, & comfortable peece of holy Writ: and, as wel for al other institution of life and doctrine, as specially for deciding the doubts of these daies, more proper and pregnant then the other part not yet printed.

Which translation we doe not for al that publish, vpon erroneous opinion 1. of necessitie, that the holy Scriptures should alwayes be in our mother tongue, or 2. that they ought, or were ordained by God, to be read indifferently of al, or 3. could be easily vnderstood of euery one that readeth or heareth them in a known language; or 4. that they were not often, through man's malice or infirmitie, pernicious and much hurtful to many; 5. or that we generally and absolutely deemed it more conuenient in it-self, & more agreeable to God's word and honour, or edification, of the faithful, to haue them turned into vulgar tongues, then to be kept & studied only in the Ecclesiastical learned languages: Not for these nor any such like causes doe we translate this sacred Booke; but vpon special consideration of the present time, state, and condition of our countrie, vnto which diuers things are either necessarie, or profitable and medicinable now, that otherwise in the peace of the Church were neither much requisit, nor perchance wholly tolerable.

Translation of
the Scriptures
into the vulgar
tongues, not ab-
solutely neces-
sarie or profi-
table, but ac-
cording to the
time.

1. In this matter, to marke only the wisdom & moderation of holy Church and the The Churches
Gouernours therof on the one side, and the indiscrete zeale of the popular, and their wisdom and
factions leaders, on the other, is a high point of prudence. These later, partly of sim- moderation
plicitie, partly of curiositie, and specially of pride & disobedience, haue made claime in concerning
this case for the common people, with plausible pretences many, but good reasons none vulgar transla-



THE PREFACE.

at al. The other, * to whom Christ hath giuen charge of our soules; the dispensing of God's mysteries and treasures (among which, holy Scripture is no smal store) and the feeding his familie in season with food fit for euery sort, haue neither of old nor of late, euer wholly condemned al vulgar versions of Scripture, nor haue at any time generally forbidden the faithful to reade the same : yet they haue not by publike authoritie prescribed, commanded, or authentically euer recommended any such interpretation to be indifferently vsed of al men.

The Scriptures in the vulgar languages of diuers Nations.

Ancient Catholike translations of the Bible into the Italian, French, & English tongue.

An ancient provincial constitution in England concerning English translations. See *Limod. li. 5. tit. de Megi. rit.*

The like Catholike and vulgar translations in many countries, since Luther's time.

The Churches order & determination concerning the reading of Catholike translations of the Bible in vulgar tongues.

The Armenians say they haue the Psalter and some other peeces translated by S. Chrysostom into their language, when he was banished among them : and George the Patriarch, in writing his life, signifieth no lesse. The Slaunonians affirme they haue the Scriptures in their vulgar tongue, turned by S. Hierom; and some would gather so much by his owne wordes in his epistle to Sophronius, but the place indeed proueth it not. Vulpilas surely gaue the Scriptures to the Goths in their owne tongue, & that before he was an Arrian. It is almost three hundred yeares, since Iames Archbishop of Genua, is said to haue translated the Bible into Italian. More then two hundred yeares agoe, in the daies of Charles the fifth, the French King, was it put forth faithfully in French, the sooner to shake out of the deceiued peoples hands, the false heretical translations of a Sect called *Waldenses*. In our owne countrie, notwithstanding the Latin tongue was euer (to vse Venerable Bede's wordes) common to al the Prouinces of the same for meditation or studie of Scriptures, & no vulgar translation commonly vsed or occupied of the multitude, yet they were extant in English euen before the troubles that Wicleffe & his followers raised in our Church, as appeareth, as wel by the testimonie of Malmesburie recording that V. Bede translated diuers partes into the vulgar tongue of his time, & by some peeces yet remaining; as by a provincial Constitution of Thomas Arundel Archbishop of Canturburie, in a Councel holden at Oxford: where strait prouision was made, that no heretical version set forth by Wicleffe, or his adherents, should be suffered, nor any other in or after his time be published or permitted to be read, being not approued & allowed by the Diocesan before: alleaging S. Hierom for the difficultie and danger of interpreting the holy Scripture out of one tongue into another, though by learned & Catholike men. So also it is there insinuated, that neither the Translations set forth before that Heretikes time, nor other afterward being approued by the lawfull Ordinaries, were euer in our countrie wholly forbidden, though they were not (to say the truth) in quiet and better times (much lesse when the people were prone to alteration, heresie, or noueltie) either hastily admitted, or ordinarily read of the vulgar, but vsed only, or specially, of some deuout religious & contemplatiue persons, in reuerence, secrecie, and silence, for their spiritual comfort.

Now since Luther's revolt also, diuers learned Catholikes, for the more speedy abolishing of a number of false and inpiuous translations put forth by sundry Sects, and for the better preservation or reclaime of many good soules endangered thereby, haue published the Bible in the seuerall languages of almost al the principal Prouinces of the Latin Church: no other books in the world being so pernicious as heretical translations of the Scriptures, poisoning the people vnder colour of diuine authoritie, & not many other remedies being more soueraigne against the same (if it be vsed in order, discretio, & humilitie) then the true, faithful, and sincere interpretation opposed thereto.

Which causeth the holy Church not to forbid vtterly any Catholike translation, though she allow not the publishing or reading of any absolutely & without exception, or limitation: knowing by her diuine and most sincere wisdom, how, where, when, and to whom these her Maisters and Spouses gifts are to be bestowed to the most good of the faithful: and therefore neither generally permitte that which must needs doe hurt to the vnworthy, nor absolutely condemneth that which may doe much good to the worthe. Wherevpon, the order which many a wise man wished for before, was taken by the Deputies of the late famous Councel of Trent in this behalfe, and confirmed by supreme authoritie, that the holy Scriptures, though truly and Catholically translated into vulgar tongues, yet may not be indifferently read of al men, nor of any other then such as haue expresse licence therunto of their lawfull Ordinaries, with good testimonie from their Curates or Confessours, that they be humble, discrete, and deuout persons, and like to take much good, and no harme thereby. Which prescript, though in these daies of ours it cannot be so precisely obserued, as in other times and places, where there

Mt. 24. 45. 1. Cor. 4. 1. Bib. Sanct. lib. 4. Hiero. p. 4. 31. Bib. Sanct. lib. 4. li. 1. hist. Angl. c. 1. li. 1. c. 47.

Ind. lib. prohibit. regul. 4.



TO THE READER.

there is more due respect of the Churches authoritie, rule, and discipline: yet we trust al wise and godly persons wil vse the matter in the meane while, with such moderation, meeknes, and subiection of hart, as the handling of so sacred a Book, the sincere senses of God's truth therein, and the holy Canons, Councels, reason, and religion doe require.

Wherin, though for due preservation of this diuine worke from abuse and prophanation, and for the better bridling of the intolerable insolencie of proud, curious, and contentious wittes, the Gouernours of the Church guided by God's Spirit, as euer before, so also vpon more experience of the maladie of this time then before, haue taken more exact order both for the Readers and Translatours in these later Ages, then of old: yet we must not imagin that in the primitive Church, either euery one that vnderstood the learned tongues wherein the Scriptures were written, or other languages into which they were translated, might without reprehension, read, reason, dispute, turne and trosse the Scriptures: or that our Forefathers suffered euery Schole-maister, scholer, or Grammarian that had a litle Greeke or Latin, straight to take in hand the holy Testament: or that the translated Bibles into the vulgar tongues, were in the hands of euery husband-man, artificer, prentice, boies, girles, mistresse, maid, man: that they were sung, plaied, alleaged, of euery tinker, tauerner, rimer, minstrel: that they were for rable talke, for ale-benches, for boats and barges, and for euery prophane person and companie: No, in those better times men were neither so ill, nor so curious of themselves, so to abuse the blessed book of Christ: neither was there any such easy meanes before printing was inuented, to disperse the copies into the hands of euery man, as now there is.

They were then in Libraries, Monasteries, Colledges, Churches; in Bishops, Priests, and some deuout principal Lay-mens houses and hands: who vsed them with feare and reuerence, and specially such parts as pertained to good life and manners, not meddling, out in pulpit and schooles (and that moderately too) with the hard and high mysteries and places of greater difficultie. The poore plough-man, could then in labouring the ground, sing the Hymnes and psalmes either in knowen or vknownen languages, as they heard them in the holy Church, though they could neither read nor know the sense, meaning, and mysteries of the same. Such holy persons of both sexes, to whom Saint Hieron in diuers Epistles to them, commendeth the reading and meditation of holy Scriptures, were diligent to search al the godly histories and imitable examples of chastite, humilitie, obedience, clemencie, pouertie, penance, renouncing the world: they noted specially the places that did breed the hatred of sinne, feare of God's iudgement, delight in spiritual cogitation: they referred themselves in al hard places, to the iudgement of the Ancient Fathers and their Maisters in religion, neuer presuming to contend, controule, teach or talke of their owne sense and phantacie, in deep questions of diuinitie. Then the Virgins did meditate vpon the places and examples of chastitie, modestie and demurenesse; the married, on coniugal faith and continencie; the parents, how to bring vp their children in faith and feare of God; the Prince, how to rule; the subiect, how to obey; the Priest, how to teach; the people, how to learne.

3. Then the scholer taught not his Maister, the sheep controuled not the Pastour, the yong student set not the Doctour to schoole, nor reprobued their Fathers of errour and ignorance. Or if any were in those better daies (as in al times of heresie such must needs be) that had itching eares, tikling tongues and wittes, curious and contentious disputers, hearers, and talkers rather then doers of God's word: such the Fathers did euer sharply reprehend, counting them vnworthy and vnprofitable Readers of the holy Scriptures. Saint Hieron in his Epistle to Paulinus, after declaration that no handicraft is so base, nor liberal science so easy, that can be had without a Maister (which S. Augustin also affirmeth, *De uilitate cred. cap. 7.*) nor that men presume in any occupation to teach that they neuer learned, Only (saith he) the art of Scripture is that which euery man chalengeth: this the chatting old wife, this the dozing old man, this the bragging Sophister, this the enuieous man, men presume to teach before they learne it. Again, Some with praise of lofty words deuise of scripture matters among women: other some (fy vpon it) learne of women, what to teach men, and lest that be not enough, by facilitie of tongue, or rather audacitie, teach that to others, which they vnderstand neuer a whit themselves: to say nothing of such as be of my facultie: who stepping from seruile learning

The holy Scriptures neuer read of al persons indifferently, at their pleasure.

Where and in whose hands the Scriptures were in the primitive Church. How the laytie of those daies did read the: with what humilitie and religion, and infor nation of life and manners.

The Fathers sharply reprehend as an abuse, that al indifferently should read, expound, & talke of the Scriptures.

Hier. ep. 103 c. 6.



THE PREFACE

learning to holy scriptures, & able to tickle the eares of the multitude with a smooth tale, thinke al they speake, to be the Law of God. This he wrote then, when this maladic of arrogancie and presumption in diuine matters, was nothing so outrageous as now it is.

S. Gregorie Nazianzen made an oration of the moderation that was to be vsed in these matters: where he saith, that some in his time thought themselves to haue al the wisdom in the world, when they could once repeat two or three words, and them il couched together, out of Scriptures. But he there diuinely discourseth of the orders and differences of degrees: how in Christes mystical body, some are ordeined to learne, some to teach: al are not Apostles, al Doctours, al Interpreters, al of tongues and knowledge, not al learned in Scriptures & diuinitie: that the people went not vp to talke with God in the mountaine but Moyfes, Aaron, & Eleazar: nor they neither but by the difference of their callings: that they that rebel against this ordinance, are guilty of the conspiracie of Core & his Complices: that in Scripture there is both milke for babes, and meat for men, to be dispensed, not according to euery one's greedines of appetit, or wilfulnes, but as is most meet for each one's necessitie and capacitie: that as it is a shame for a Bishop or Priest to be vnlearned in God's mysteries, so for the common people it is oftentimes profitable to saluation, not to be curious, but to follow their Pastours in sinceritie and simplicitie: whereof excellently saith S. Augustin, *Fidei simplicitate & sinceritate lactari, nutriamur in Christi;* & *et cum paruis sicut, maiorum cibos non appetimus,* that is, Being fed with the simplicitie and sinceritie of faith, as it were with milke, so let vs be nourished in Christ: and when we are able ones, let vs not conue the meates of the elder sort. Who* in another place testifieth, that the word of God can not be preached nor certaine mysteries vttered to al men alike, but are to be deliuered according to the capacitie of the hearers, as he proueth both * by S. Paules example, who gaue not to euery sort strong meate, but milke to many, as being not spiritual, but carnal and not capable: and * by our Lord's also, who spake to some plainly, & to others in parables, and affirmed that he had many things to vtter which the hearers were not able to beare.

How much more may we gather, that al things that be written, are not for the capacite and diet of euery of the simple Readers, but that very many mysteries of holy Writ, be very farre aboue their reach, & may and ought to be (by as great reason) deliuered them in measure and meane most meet for them? Which indeed can hardly be done, when the whole book of the Bible lieth before euery man in his mother tongue, to make choise of what he list. For which cause the said Gregorie Nazianzen wisheth the Christians had as good a law as the Hebrewes of old had: who (as S. Hierom also witnesseth) tooke order among themselves that none should read the *Cantica Canticorum* nor certaine other peeces of hardest Scriptures, til they were thirtie yeares of age.

And truly there is no cause why men should be more loth to be ordered and moderated in this point by God's Church and their Pastours, then they are in the vse of holy Sacraments: for which as Christ hath appointed Priests and Ministers, at whose hands we must receiue them, and not be our owne caruers: so hath he giuen vs Doctours, Prophets, Expounders, Interpreters, Teachers and Preachers, to take the law and our faith at their mouthes: because our faith and religion commeth not to vs properly or principally by reading of Scriptures, but (as the Apostle saith) by hearing of the Preachers lawfully sent: though reading in order and humilitie, much confirmeth and aduanceth the same. Therefore this holy Booke of the Scriptures, is called of S. Ambrose, *Liber sacerdotalis*, the booke of Priests, at whose hands and disposition we must take and vse it. Li. 2. ad Grat.

4. The wise wil not here regard what some wilful people doe mutter, that the Scriptures are made for al men, and that it is of enuie that the Priests doe keep the holy Booke from them. Which suggestion commeth of the same serpent* that seduced our first parents, who perswaded them, that God had forbidden them that tree of knowledge, lest they should be as cunning as himself, and like vnto the Highest. No, no, the Church doth it to keep them from blind ignorant presumption, and from that which the Apostle caileth *falsi nominis scientiam*, knowledge falsely so called: and not to embarre them from the true knowledge of Christ. She would haue al wise, but *vsque ad sobrietatem*, vnto sobrietie, as the Apostle speaketh: she knoweth the Scriptures be ordeined for euery state, as meates, elements, fire, water, candle, knives, sword, and the like; which are as needful (most of them) for children as old folkes, for the simple as the wise: but yet would

The Scriptures must be deliuered in measure & discretio, according to each man's need and capacite.

The Iewes law for not reading certaine booke of holy Scripture vntil a time.

The popular obiections of withholding the Scriptures from the people, answered. Why the Church permiteth not euery one at their pleasure



TO THE READER.

would marre al, if they were at the guiding of other then wise men, or were in the hands of euery one, for whose preservation they be profitable. She forbiddeth not the reading of them in any language, enueth no man's commoditie; but giueth order how to doe it

to read' the
Scripture.

Mat. 7, to edification, and not destruction: how to doe it without casting *the holy to dogs, or pearles*
6, *to swine:* (See S. Chrysost. *1st 24th in Math* declaring these hogs & dogs to be carnal men

The holy
Scriptures to
carnal men &
Heretikes, are
as pearles to
swine.

& Heretikes, that take no good of the holy mysteries, but thereby doe both hurt them-
selues & others:) how to doe it agreeably to the soueraigne sinceritie, maiestie, and depth
of Myserie contained in the same. She would haue the presumptuous Heretike, not-
withstanding he alleage them neuer so fast, flying as it were through the whole Bible,
and citing the Psalmes, Prophets, Gospels, Epistles, neuer so readily for his purpose, as

Li de Vincentius Lirinensis saith such mens fashion is: yet she would according to Tertullian's
prescrip- rule, haue such mere vsurpers quite discharged of al occupying and possession of the
tionibus. holy Testament, which is her old and only right and inheritance, and belongeth not to

Orig. in Heretikes at al, whom Origen calleth *Scripturarum fures, theues of the Scriptures.* She would
2. ad Ro. haue the vnworthy repelled, the curious repressed, the simple measured, the learned

Luc. 24. humbled, and al sorts so to vse them or abstaine from them, as is most conuenient for
euery ones saluation: with this general admonition, that none can vnderstand the mea-
ning of God in the Scriptures * except Christ open their sense, & make them partakers
of his holy Spirit in the vnitie of his mystical bodie: and for the rest, she committeth it
to the Pastour of euery prouince and people, according to the difference of time, place,
and persons, how and in what sort the reading of the Scriptures is more or lesse to be
procured or permitted.

5. Wherin, the varietie of circumstances causeth them to deale diuersly: as we see by

S. Chrysostoms
exhortations
to the reading
of holy Scrip-
tures; & when
the people is so
to be exhorted.

In vita S. Chrysostom's people of Constantinople, who were so delicate, dul, worldly, and so

Atha- much giuen to dice, cardes, specially stage-plaies or theaters (as S. Gregorie Nazian-

nasi). zen witnesseth) that the Scriptures & al holy lections of diuine things were lothsome

*** Ho. 2.** vnto them: whereby their holy Bishop was forced * in many of his sermons to crie out

in Mat. against their extreme negligence and contempt of God's word, declaring, that not only

& ho. 3. Eremites and Religious (as they alleaged for their excuse) but secular men of al sorts

de Laza. might read the Scriptures, and often haue more need thereof in respect of themselves,

& ho. 3. then the other that liue in more puritie and contemplation; further insinuating, that

in 2. ad though diuers things be high and hard therein, yet many godly histories, liues, examples,

Theff. & precepts of life and doctrine be plaine; and finally, that when the Gentils were so

& alibi cunning and diligent to impugne their faith, it were not good for Christians to be too

sapi. simple or negligent in the defense thereof: as (in truth) it is more requisite for a Catho-
like man in these daies when our Aduersaries be industrious to impeach our beleefe, to
be skilful in Scriptures, then at other times when the Church had no such enemies.

To this sense said S. Chrysostom diuers things, not as a Teacher in schoole, making

exact and general rules to be obserued in al places & times, but as a pulpit man, agreeably

to that audience and his peoples default: nor making it therfore (as some puerly ga-

ther of his words) a thing absolutely needful for euery poore artificer to read or studie

Scriptures, nor any whit fauouring the presumptuous, curious, and contentious iangling

and searching of God's secrets, reprobued by the foresaid Fathers, much lesse approving

the excessiue pride and madnes of these daies, when euery man and woman is become

not only a Reader, but a Teacher, controuler, & iudge of Doctours, Church, Scriptures

and al: such as either contemne or easily passe ouer al the moral parts, good examples,

and precepts of life (by which as wel the simple as learned might be much edified) and

only in a manner, occupie themselves in dogmatical, mystical, high, and hidden secrets

of God's counsels, as of Predestination, reprobation, election, prescience, forsaking of

the Iewes, vocation of the Gentils, and other incomprehensible mysteries, *Langwishing*

1. Tim. *about questions* of only faith, fidence, new phrases and figures, *ener learning*, but *never*

6, *comming to knowledge*, reading and tossing in pride of wit, conceit of their owne cun-

2. Tim. ning, and vpon presumption of I can not tel what spirit, such bookes specially and Epis-

c. 3. tles, as S. Peter foretold that the vnlearned and instable would depraue to their owne

2. Pet 3. damnation.

They delight in none more then in the Epistle to the Romans, the *Cantica Canticum*.

Ap 1, 1. the Apocalypse, which haue in them as many mysteries as words. They find no difficultie

All. 8. in the sacred Booke * clasped with seuen scales. They aske for no Expositour * with the

S. Chrysostom
maketh nothing
for the popular
and licentious
reading of
Scriptures vsed
among the Pro-
testants now a-
daies.

Euery simple
artificer among
them readeth
much more the
deepest & har-
dest questions of
holy Scripture,
then the moral
parts.

They presup-
pose no dish-
culties, which



THE PREFACE

al the learned Fathers felt to be in the Scriptures.

They feele no such depth of God's science in the scriptures, as S. Augu-
 stin did when he cried out: *Mira profunditas eloquiorum tuorum, mira profunditas* (Deus meus) *lib. 12.*
mira profunditas! horror est intendere in eam, horror honoris, & tremor amoris; that is, O wonderful
cap. 14.
 profoundnes of thy wordes; wonderful profoundnes, my God, wonderful profoundnes! it maketh a man
 quake to looke on it: to quake for reuerence, and to tremble for the loue thereof. They regard not
 that which the same Doctour affirmeth, that the depth and profunditie of wisdom,
 not only in the words of holy Scripture, but also in the matter & sense, is so wonder-
 ful, that, line a man neuer so long, be he of neuer so high a witte, neuer so studious,
 neuer so feruent to attaine the knowledge thereof, yet when he endeth, he shal confesse he
 doth but begin. They feele not with S. Hierom, that the text hath a hard shel to be
 broken before we come to the kernel. They wil not stay themselues in only reading the
 sacred Scriptures thirteen yeares together, with S. Basil & S. Gregoric Nazianzene,
 before they expound them, nor take the care [as they did] neuer otherwise to interpret
 them, then by the vniuerse consent of their Forefathers and tradition Apostolike. *See ep. 30.*
Aug.

Manners & life
 nothing amen-
 ded, but much
 worse, since
 this licentious
 tossing of holy
 Scriptures.

If our new Ministers had had this cogitation and care that these and al other wise men
 haue, and euer had, our countrie had neuer fallen to this miserable state in religion,
 and that vnder pretence, colour, and countenance of God's word: neither should vertue
 and good life haue been so pittifully corrupted in time of such reading, toiling, tum-
 bling and translating the Booke of our life and saluation: wherof the more pretious
 the right and reuerent vse is, the more pernicious is the abuse and prophanation of the
 same: which euery man of experience by these few yeares proofe, and by comparing the
 former daies and manners to these of ours, may easily trie.

Scriptures as
 profanely cited
 as heathen Poë-
 tes.
 Scriptures er-
 roneously ex-
 pounded accor-
 ding to euery
 wicked man's
 priuat fanfic.

Looke whether your men be more vertuous, your women more chaste, your children
 more obedient, your seruants more trustie, your maids more modest, your freinds more
 faithful, your laytie more iust in dealing, your Clergie more deuout in praying: whether
 there be more religion, feare of God, faith and conscience in al states now, then of old,
 when there was not so much reading, chatting, and iangling of God's word, but much
 more sincere dealing, doing, and keeping the same. Look whether through this disor-
 der, women teach not their husbands, children their parents, yong fooles their old and
 wise fathers, the scholers their Maisters, the sheep their Pastour, and the People the
 Priest. Looke whether the most chaste and sacred sentences of God's holy word, be not
 turned of many, into mirth, mockerie, amorous ballets & detestable letters of loue and
 leudnes: their delicate rimes, tunes, and translations much encreasing the same.

This fal of good life & prophaning the diuine mysteries, euery body seeth: but the
 great corruption & decay of faith hereby, none see but wise men, who only know, that,
 were the Scriptures neuer so truely translated, yet Heretikes and il men that follow
 their owne spirit and know nothing but their priuate fantasie, and not the sense of the
 holy Church and Doctours, must needs abuse them to their damnation: and that the
 curious, simple, and *sensitall men which haue no tast of the things that be of the Spirit of
 God, may of infinit places take occasion of pernicious errors. For though the letter
 or text haue no errour, yet (saith S. Ambrose) the Arrian, or (as we may now speake)
 the Calvinian interpretation hath errors. *lib. 2. ad Gratianum ca. 1.* and Tertullian saith:
The sense adulterated is as perillous as the style corrupted. De Prescrip. S. Hilarie also speaketh
 thus: *Hereticus riseth about the understanding, not about the writing. The fault is in the sense, not in*
the word. lib. 2. de Trinit. in principio And S. Augustin saith, that many hold the Scriptures
 as they doe the Sacraments, *ad speciem, & non ad salutem*, to the outward shew, and not to sal-
 uation. *de Baptis. cont. Donat. li. 3. ca. 19.* Finally al Sect-maisters and rauening wolves,
 yea * the Diuels themselues pretend Scriptures, alleage Scriptures, and wholly shroud
 theselues in Scriptures, as in the wool & fleese of the simple sheep. Whereby the vulgar,
 in these daies of general disputes, can not but be in extreme danger of error, though
 their books were truely translated, & were truely in theselues God's owne word indeed.

Al Heretikes
 pretend Scrip-
 tures.

The Scriptures
 haue been false-
 ly and hereti-
 cally translated
 into the vulgar
 tongues, and
 sundrie other

But the case now is more lamentable: for the Protestants and such as S. Paul calleth
ambulantes in astutia, walking in deceiptfulness, haue so abused the people, and many other
 in the world, not vnwise, that by their false translations they haue instead of God's
 Law and Testament, and for Christes written wil and word, giuen them their owne
 wicked writing and phantasies, most shamefully in al their versions, Latin, English, and
 other tongues, corrupting both the letter and sense by false translation, adding, detrac-
 ting, altering, transposing, pointing, and al other guileful meanes: specially where it
 serueth



serueth for the advantage of their private opinions. For which, they are bold also partly to disauthorize quite, partly to make doubtful, diuers whole books allowed for Canonical Scripture by the vniuersal Church of God this thousand yeares and vppward: to alter al the authentical and Ecclesiastical words vsed sithence our Christianitie, into new prophane nouelties of speeches agreeable to their doctrine: to change the titles of workes, to put out the names of the Authours, * to charge the very Euangelist with following vntrue translation, to adde whole sentences proper to their Sect, into their psalmes in meter, * euen into the very Creed in rime. Al which the poore deceived people say and sing as though they were God's owne word, being indeed through such sacrilegious treacherie, made the Diuels word.

To say nothing of their intolerable liberty and licence to change the accustomed callings of God, Angel, men, places, & things vsed by the Apostles and al antiquitie, in Greek, Latin, and al other languages of Christian Nations, into new names, sometimes falsely, and alwaies ridiculously and for ostentation taken of the Hebrewes: to frame and fine the phrases of holy Scriptures after the forme of prophane Writers, sticking not, for the same to supply, adde, alter, or diminish as freely as if they translated Liue, Virgil, or Terence. Hauing no religious respect to keep either the maiestie or sincere simplicitie of that venerable stile of Christes spirit, as S. Augustin speaketh, which kind the holy Ghost did choose of infinit wisdom to haue the diuine mysteries rather vttered in, then any other more delicate, much lesse in that meretricious manner of writing that sundrie of these new translatours doe vse: of which sort Calvin himselfe and his puelowes so much complaine, that they professe, Satan to haue gained more by these new interpreters (their number, leuitie of spirit, and audacitie encreasing daily) then he did before by keeping the word from the people. And for a paterne of this mischeefe, they giue Castalion, adiuring al their churches and scholers to beware of his translation, as one that hath made a very sport and mockery of God's holy word. So they charge him: themselves (and the Zuinglians of Zurich, whose translations Luther therefore abhorred) or handling the matter with no more fidelitie, grauitie, or sinceritie, then the other: but rather with much more falsification, or (to vse the Apostles wordes) *cauponation* and *adulation* of God's word, then they. Besides many wicked glosses, prayers, confessions of faith, conteining both blasphemous errors * and plaine contradictions to themselves and among themselves al priuiledged and authorized to be ioyned to the Bible, and to be said and sung of the poore people, and to be beleued as articles of faith & wholly consonant to God's word.

We therefore hauing compassion to see our beloued Countrymen, with extreame danger of their soules, to vse only such prophane translations, and erroneous mens mere phantasies, for the pure and blessed word of truth; much also moued therunto by the desires of many deuout persons; haue set forth, for you (benigne Readers) the new Testament to begin withal, trusting that it may giue occasion to you, after diligent perusing thereof, to lay away at least such their impure versions as hitherto you haue been forced to occupie. How wel we haue done it, we must not be iudges, but referre al to God's Church and our Superiours in the same. To them we submit our selues, & this, & al other our labours, to be in part, or in the whole, reformed, corrected, altered, or quite abolished: most humbly desiring pardon if through our ignorance, temeritie, or other humane infirmitie, we haue any where mistaken the sense of the holy Ghost. Further promising, that if hereafter we espie any of our owne errors, or if any other, either freind of good wil, or aduersarie for desire of reprehension, shal open vnto vs the same; we wil not (as Protestants doe) for defense of our estimation, or of pride and contention, by wrangling words wilfully persist in them, but be most glad to heare of them, & in the next editio or otherwise to correct them: for it is truth that we seeke for, and God's honour: which being had either by good intention, or by occasion, al is wel. This we professe only, that we haue done our endeaour with praier, much feare and trembling, lest we should dangerously erre in so sacred, high, and diuine a worke: that we haue done it with al faith, diligence, and sinceritie: that we haue vsed no partialitie for the disadvantage of our aduersaries, nor no more licence then is sufferable in translating of holy Scriptures: continually keeping our-selues as neer as is possible, to our text to the very words and phrases which by long vse are made venerable, though to some prophane or delicate eares they

Beza an-
not. inc.
1. Luc.
1. v. 78.
* See the
sensur-
tic of
their
Creed
in meter.

Prof. in
N. Test.
Gal.
1569.

Iohas
Simlerius
in vita
Bulling.
2. Cor,
3. 17.

saies sacrile-
giously abused,
and so giuen
to the people
to read.

Al this their
dealing is no-
ted (as occasio
serueth) in the
Annotations

upon this Te-
stament: and
more at large
in the DISCO-
VERIE of he-
retical transla-
tions wherof
we haue added
a table in this
edition.

Caluin coplai-
neth of the new
delicate trans-
latours, namely
Castaliõ: him-
self and Beza
being as bad
or worse.

* See the 4. ar-
ticle of their
Creed in me-
ter, where they
professe that
Christ descen-
ded to deliuer
the Fathers, &
afterward in
their confessio
of their faith,
they deny *Lim-
bus Patrum*.

a The purpose
& commoditie
of setting forth
this Catholike
edition.



THE PREFACE

The religious care & sinceritie observed in this translatiō. they may seeme more hard or barbarous, * as the whole style of Scripture doth lighthly See S. to such at the beginning: acknowledging with S. Hierom, that in other writings it is August. enough to giue in translation, sense for sense, but that in Scriptures, lest we misse the li. 1. con- sense, we must keep the very words. *Ad Pammach. epistola. 10. 1. ca. 2. in princip.* We must, *fest. c. 5.* faith S. Augustin, speake according to a set rule, lest licence of words breed some wicked opinion concerning the things contained vnder the words. *De ciuitate lib. 10. cap. 12.*

The ancient Fathers kept religiously the very barbarismes of the vulgar Latin text. Wherof our holy Forefathers and ancient Doctours had such a religious care, that they would not change the very barbarismes or incongruities of speach which by long vse had preuailed in the old readings or recitings of scriptures. as, *Neque nudentur neque nudentur*, in Tertullian. li. 4. in Marcion. in S. Hilarie in c. 21. Mat. and in al the Fathers. *Mat. 8.* *Qui me confusus fueris, confundar & ego cum*, in S. Cyprian ep. 63. nu. 7. *Talis enim nobis decebat sacerdos* (which was an elder translation then the vulgar Latin that now is) in S. Ambrose c. 3. *de fuga seculi.* and S. Hierom himself, who otherwise corrected the Hebr. 7. Latin translation that was vsed before his time, yet keepeth religiously [as himself professeth *Præfat. in 4. Euang. ad Damasum*) these and the like speeches, *Nonne vos magis pluris estis illis?* and, *filius hominis non venit ministrari, sed ministrare:* and, *Neque nudent, neque nudentur*: in his commentaries vpon these places: and, *Non capit Prophetam perire extra Hierusalem*, in his commentaries in c. 1. *Ioc. sub finem.* And S. Augustin, who is most religious in al these phrases, counteth it a special pride and infirmitie in those that haue a litle learning in tongues, and none in things, that they easily take offense of the simple speeches or solecismes in the scriptures. *de doctrina Christi. li. 2. cap. 13.* See also the same holy Father li. 3. *de doct. Christi. c. 3.* and tract. 2. in *Euang. Ioan.* But of the manner of our translation more anone.

Of the ANNOTATIONS, why they were made, & what matter they concerne.

Now, though the text thus truely translated, might sufficiently, in the sight of the learned and al indifferent men, both controule the aduersaries corruptions, and proue that the holy Scripture wherof they haue made so great vantes, maketh nothing for their new opinions, but wholly for the Catholike Churches beleefe and doctrine, in al the points of difference betwixt vs: yet knowing that the good and simple may easily be seduced by some few obstinate persons of perdition (whom we see giuen ouer into a reprobate sense, to whom the Gospell, which in it-self is the odour of life to saluation, is made the odour of death to damnation, ouer whose eyes for sinne and disobedience God suffereth a veile or coner to lie, whiles they read the new Testament, euen as the Apostle saith the Iewes haue til this day, in reading of the old, that as the one sort can not find Christ in the Scriptures, read they neuer so much, so the other can not find the Catholike Church nor her doctrine there neither) and finding by experience this saying of S. Augustin to be most true: *If the preiudice of any erronious persuasion preoccupate the mind, whatsoeuer the Scripture hath to the contrarie, men take it for a figurative speech:* for these causes, and somewhat to help the faithful Reader in the difficulties of diuers places, we haue also set forth reasonable large ANNOTATIONS, thereby to shew the studious Reader in most places pertaining to the controuersies of this time, both the heretical corruptions and false deductions, & also the Apostolike tradition, the expositions of the holy Fathers, the decrees of the Catholike Church and most ancient Councils: which meanes whosoener trusteth not, for the sense of holy Scriptures, but had rather follow his priuate iudgement or the arrogant spirit of these Sectaries, he shal worthily through his owne wilfulness be deceived: beseeching al men to looke with diligence, sinceritie, and indifferencie, into the case that concerneth no lesse then euey ones eternal saluation or damnation.

Heresies make Catholikes more diligent to search and find the senses of holy Scripture for refelling of the same.

Which if he doe, we doubt not but he shal to his great contentment, find the holy Scriptures most cleerely and inuincibly to proue the articles of Catholike doctrine against our aduersaries, which perhaps he had thought before this diligent search, either not to be consonant to God's words, or at least not contained in the same, and finally he shal proue this saying of S. Augustin to be most true: *Multis sensus &c. Man. senses of holy Scriptures lie hidden, & are known to some few of greater understanding: neither are they at any time auouched more commodiously and acceptably then at such times, when the care to answer heresies doth force on them unto.* For this, euen they that be negligent in matters of studie and learning, shaking of sluggishnes, are stirred up to diligent hearing, that the Aduersaries may be refuted.



folded. Again, how many senses of holy Scriptures, concerning Christes Godhead, have been avouched against Photinus: how many, of his Manhood, against Manichæus: how many, of the Trinitie, against Sabellius: how many, of the unitie in Trinitie, against the Arians, Innomians, Macedonians, how many, of the Catholike Church dispersed throughout the whole world, and of mixture of good and bad in the same until the end of the world, against the Donatistes and Luciferians and other of the like error: how many against al other heretikes, which it were too long to rehearse? Of which senses and expositions of holy Scripture the approved Authors and avouchers, should otherwise either not be knowne at al, or not so wel knowne, as the contradictions of proud heretikes have made them.

Thus he saith of such things as not seeming to be in holy Scriptures to the ignorant or heretikes, yet indeed be there. But in other points doubted of, that indeed are not decided by Scripture, he giueth vs this goodly rule to be followed in al, as he exemplifieth in one. *Then doe we hold (saith he) the verity of the Scriptures, when we doe that which now hath seemed good to the Vniuersal Church, which the authoritie of the Scriptures themselves doth commend: so that, for asmuch as the holy Scripture can not deceiue, who soeuer is afraid to be deceiued with the obscuritie of questions, let him therein aske counsel of the same CHURCH, which the holy Scripture most certainly and euidently sheweth and pointeth vnto.* Aug. li. i. cont. Crescon, c. 13.

Many causes why this new Testament is translated according to the ancient vulgar Latin text.

Now to giue thee also intelligence in particular, most gentle Reader of such things as it behoueth thee specially to know concerning our Translation: We translate the old vulgar Latin text, not the common Greek text, for these causes.

1. It is so ancient, that it was vsed in the Church of God about 1300. yeares agoe, as appeareth by the Fathers of those times.

It is most ancient.

2. It is that (by the common receiued opinion and by al probabilitie) which S. Hierom afterward corrected according to the Greek, by the appointment of Damasus then Pope, as he maketh mention in his Preface before the foure Euangelists, vnto the said Damasus: and in *Catalogo in fine*, and *ep. 102.*

Corrected by S. Hierom.

Ep. 10.

3. Consequently it is the same which S. Augustin so commendeth and alloweth in an Epistle to S. Hierom.

Commended by S. Augustin.

4. It is that, which for the most part euer since hath been vsed in the Churches seruite, expounded in sermons, alleaged and interpreted in the Commentaries and writings of the ancient Fathers of the Latin Church.

Vsed and expounded by the Fathers.

Siff. 4.

5. The holy Council of Trent, for these and many other important considerations, hath declared and defined this 'only' of al other Latin translations, to be authentical, and so only to be vsed and taken in publike lessons, disputations, preachings, and expositions, and that no man presume vpon any pretence to reiect or refuse the same.

Only authentical, by the holy Council of Trent.

6. It is the grauest, sincerest, of greatest maiestie, least partialitie, as being without al respect of controuersies and contentions, specially these of our time, as appeareth by those places which Erasmus and others at this day translate much more to the advantage of the Catholike cause.

Most graue, least partial.

7. It is so exact and precise according to the Greek, both the phrase and the word, that delicate Heretikes therefore reprechend it of rudenes. And that it followeth the Greek farre more exactly then the Protestants translations, beside infinit other places, we appeale to these. Tit. 3. 14. *Current bonis operibus praeiſſe, προεισάξει.* Engl. bib. 1577, *to mainteine good workes*, and Heb. 10. 20. *Etiam nobis inueniunt, εὐεκαίνοντες.* English Bib. *be prepared.* So in these words, *Iustifications, Translations, idols, &c.* In al which they come not neer the Greek, but auoid it of purpose.

Precise in following the Greek.

8. The Adversaries themselves, namely Beza, preferre it before al the rest. In *praefat.* no. Test. an. 1556. And againe he saith, that the old Interpreter translated very religiously

Preferred by Beza himself.

9. In the rest, there is such diuersitie and dissension, and no end of reprechending one

Al the rest disliked of the

* *Cable.* another, and translating euery man according to his fantasie, that * Luther said, If



THE PREFACE

Sectaries themselves, each reprehending another.

the world should stand any long time, we must receive againe (which he thought absurd) c. 11. de the Decrees of Councils, for preserving the vnitie of faith, because of so diuers interpretations of the Scripture. And Beza (in the place aboue mentioned) noteth the itching ambition of his fellow-translatours, that had much rather disagree and dissent from the best, then seeme themselves to haue said or written nothing. And Beza's translation itself, being so esteemed in our countie, that the Geneva * English Testaments be translated according to the same, yet sometime goeth so wide from the Greek & from the meaning in the holy Ghost, that themselves which protest to translate it, dare not follow it. 1580. in For example, Luc. 3. 36. They haue put these words *The sonne of Caiman*, which he wittingly and wilfully left out: and *Act. 1. 14.* they say, *With the women*, agreeably to the vulgar Latin: where he saith, *Cum uxoris*, with their wives.

It is truer then the vulgar Greek text itself.

10. It is not only better then al other Latin translations, but then the Greek text itself in those places where they disagree.

The ancient Fathers for prooffe therof, and the Aduersaries themselves.

The prooffe hereof is euident, because most of the ancient Heretikes were Grecians, and therefore the Scriptures in Greek were more corrupted by them, as the ancient Fathers often complaine. Tertullian noteth the Greek text which is at this day (1. Cor. 15. 47.) to be an old corruption of Marcion the Heretike, and the truth to be as in our vulgar Latin, *Secundus homo de celo caelestis*, *The second man from heauen heauenly*. So read other * ancient Fathers, and Erasmus thinketh it must needs be so, and Calvin himself followeth it *Instit. li. 2. c. 13. parag. 2.* Again S. Hierom noteth that the Greek text (1. Cor. 7. 33.) which is at this day, is not the *Apostolical veritie* or the true text of the Apostle: but that which is in the vulgar Latin, *Qui cum uxore est, sollicitus est quae sunt mundi, quomodo placeat uxori, & diuisus est*, *He that is with a wife, is careful of worldly things, how he may please his wife, and is diuided or distracted*. The Ecclesiastical historie called the Tripartite, noteth the Greek text that now is (1. Io. 4. 3.) to be an old corruption of the ancient Greek copies, by the Nestorian Heretikes, and the true reading to be as in our vulgar Latin, *Omnis spiritus qui dissoluit Iesum, ex Deo non est*, *Every spirit that dissolueth Iesus, is not of God: & Beza confesseth that Socrates in his Ecclesiastical Historie readeth so in the Greek, πᾶν πνεῦμα ὁ λύει τὸν ἰησοῦν χριστόν &c.*

The Calvinists themselves often forsake the Greek as corrupted, and translate according to the ancient vulgar latin text.

But the prooffe is more pregnant out of the Aduersaries themselves. They forsake the Greek text as corrupted, and translate according to the vulgar Latin, namely Beza and his scholars the English translatours of the Bible, in these places. Hebr. chap. 9. vers. 1. saying, *The first covenant*, for that which is in the Greek, *The first tabernacle* Where they put, *covenant*, not as of the text, but in another letter, as to be vnderstood, according to the vulgar Latin, which most sincerely leaueth it out altogether, saying: *Habuit quidem & prius iustificationes &c.* The former also indeed had iustifications &c. Again Ro. 11. vers. 21. they translate not according to the Greek text, *Tempori seruientes*, *seruing the time*, which Beza saith must needs be a corruption: but according to the vulgar Latin, *Domino seruientes*, *seruing our Lord*. Again, *Apoc. 11. vers. 2.* they translate not the Greek text, *Atrium quod intra templum est*, *the court which is within the temple*, but cleane contrarie, according to the vulgar Latin, which Beza saith is the true reading, *Atrium quod est foris Templum*, *the court which is without the Temple*. Only in this last place, one English Bible of the yeare 1562. followeth the errour of the Greek. Again, 1 Tim. 2. vers. 14. they adde, *but*, more then is in the Greek, to make the sense more commodious and easie, according as it is in the vulgar Latin. Again 14. 5. 12. they leaue the Greek, and follow the vulgar Latin saying, *Lest you fall into condemnation*. I doubt not (saith Beza) *but this is the true and nere reading, and I suspect the corruption in the Greek came thus &c.* It were infinit to set downe al such places, where the Aduersaries (specially Beza) follow the old vulgar Latin & the Greek copie agreeable therunto, condemning the Greek text that now is, of corruption.

Superfluities in the Greek which Erasmus calleth trifling and rash additions.

Again, Erasmus the best translatour of al the later, by Beza's iudgement, saith that the Greek sometime hath superfluities corruptly added to the text of holy Scripture, as *Mat. 6.* to the end of the *Pater noster*, these words, *Because thine is the Kingdom, the power and the gloria, for ever more*. Which he calleth, *nugas*, trifles rashly added to our Lord's praier, & reprehendeth Valla for blaming the old vulgar Latin because it hath it not. Likewise Ro. 7. 18. 21. 6. these words in the Greek, and not in the vulgar Latin: *For if I worker, it is not more grace: other wise the worke is no more a worke*; and *Mat. 10. 29.* these words, *or wife*, and such like. Yea the Greek text in these superfluities condemneth it-self, and iustifieth the vulgar



TO THE READER.

ear Latin exceedingly; as being marked throughout in a number of places, that such & such words or sentences are superfluous. In al which places our vulgar Latin hath no such thing, but is agreable to the Greek which remaineth after the superfluities be taken away. For example, that before mentioned in the end of the *Pater noster*, hath a mark of superfluitie in the Greeke text thus ¹. and *Marc 6. 11.* these words, *Amen I say to you; it shall be more tolerable for the land of Sodom and Gomorrhe in the day of iudgement, then for that citie;* and *Mat. 19. 21.* these words, *And be baptized with the Baptisme that I am baptized with?* Which is also superfluously repeated againe vers 23. and such like places exceeding many: which being noted superfluous in the Greek, and being not in the vulgar Latin, proue the Latin in those places to be better, truer and more sincere then the Greek.

Beza
prof. N.
Testam.
1556.
See him
also An-
notat. in
11. Act.
v. 10.

Whereupon we conclude of these premisses, that it is no derogation to the vulgar Latin text, which we translate, to disagree from the Greek text, whereas it may notwithstanding be not only as good, but also better. And this the Aduersarie himself, their greatest and latest translatour of the Greek, doth auouch against Erasmus in behalfe of the best Greek the old vulgar Latin translation, in these notorious words: *How unworthily and without cause (saith he) doth Erasmus blame the old Interpreter as differing from the Greek? He dissented, I grant, from those Greek copies which he had gotten: but we have found, not in one place, that the same interpretation which he blames, is grounded vpon the authoritie of other Greek copies, & those most ancient. Yea in some number of places we have obserued, that the reading of the Latin text of the old Interpreter, though it agree not sometime with our Greek copies, yet it is much more conuenient, for that it seemeth he follo^ded some better and truer copie.* Thus farre Beza. In which words he unwittingly, but most truely, iustificeth and defendeth the old vulgar Translation against himself and al other cauillers, that accuse the same, because it is not alwaies agreable to the Greek text: Whereas it was translated out of other Greek copies (partly extant, partly not extant at this day) either as good and as ancient, or better and more ancient, such as S. Augustin speaketh of, calling them *doctiores & diligentiores, the more learned and diligent Greek copies*, wherunto the latin translations that faile in any place, must needs yeald. *Li. 2 de doct. Christ. c. 15.*

And if it were not too long to exemplifie and proue this, which would require a treatise by it-self, we could shew by many & most cleere examples throughout the new Testament, these sundrie meanes of iustifying the old translation.

First, if it agree with the Greek text (as comonly it doth, & in the greatest places concerning the controuersies of our time, it doth most certainly) so farre the Aduersaries haue not to complaine: vnles they wil complaine of the Greek also, as they doe *1a. 4 v. 2.* and *1. Pet. 3. v. 21.* where the vulgar Latin followeth exactly the Greek text, saying, *Occiditis;* and, *Quid vos similis formae,* &c. But Beza in both places correcteth the Greek text also as false.

2. If it disagree here and there from the Greek text, it agreeth with another Greek copie set in the margin, wherof see examples in the foresaid Greek Testaments of Robert Steuens and Crispin throughout: namely *2. Pet. 1. 10. Satagite ut per bona opera certam vestram vocati nem faciatis* *δὲ τῶν ἀγαθῶν ἔργων;* & *Marc. 8. v. 7. Et ipsos benedixit,* *ἐυλογῆσαι αὐτὰ.*

3. If these marginal Greek copies be thought lesse authentical then the Greek text, the Aduersaries themselves tel vs the contrary, who in their translations often follow the marginal copies, and forsake the Greek text: as in the examples aboue mentioned *Rem. 11. Apoc. 11. 2. Tim. 2. 1a. 5. &c.* it is euident.

4. If al Erasmus Greek copies haue not that which is in the vulgar Latin, Beza had copies which haue it, and those most ancient (as he saith) & better. And if al Beza's copies faile in this point and wil not help vs, Gagneie the French Kings Preacher, and he that might command in al the Kings Libraries, he found Greek copies that haue iust according to the vulgar Latin: & that in such place as would seeme otherwis, lesse probable: as

God x
ronēs.
ἡλικος
πῦρ παρ-
6, 671
ἐστὶν
ἐαυτῶς

*Iac. 1. v. 5, ecce quantum ignis quam magnā si nā incendit? Behold how much fire what a great wood it kindleth: A man would thinke it must be rather as in the Greek text, A little fire what a great wood it kindleth: But an approued ancient Greek copie alleaged by Gagneie, hath as it is in the vulgar Latin. And if Gagneie's copies also faile sometime, there Beza and Crispin supply Greek copies fully agreable to the vulgar Latin. as *1p. Jude vers 5. Sciens scemel omnia, quoniam Iesus &c.* and *vers. 19. Segregant semetipsos: likea ise 2. Ephes. 2.**

The vulgar Latin translation agreeth with the best Greek copies, by Beza's owne iudgement, When the Fathers say, that the Latin text must yeald to the Greek and be corrected by it, they mean the true & vncorrupted Greeke text. The vulgar Latin translation, is many waies iustified by most ancient Greek copies, & the Fathers.

Quid



THE PREFACE

Quis elegerit vobis primitias; ἀπαρχῆς in some Greek copies. Gagn. & 2. Cor. 9. *Festina admissio*, ὁ ὑμῶν ἔκδοσις so hath one Greek copie. Beza,

The Greek Fathers,

5. If al their copies be not sufficient, the ancient Greek Fathers had copies and expounded them agreeable to our vulgar Latin, as 1. Tim. 6, 20. *Prophanas vocum novitates*. So *Χαροῖ* readeth S. Chrysostom and expoundeth it against Heretical and erroneous novelties. Yet *φωίως* now we know no Greek copie that readeth so. Likewise Io. 10, 29. *Pater meus quod mihi dedit maius omniū est*. So readeth S. Cyril and expoundeth it li. 7. in Io. c. 10. likewise. 1. Io. 4, 3. *Omnia Spiritus qui soluit in se, ex Deo non sunt*. So readeth S. Irenæus li. 3. c. 18. S. Augustin *tract. 6. in Io.* S. Leo *epist. 10. c. 5.* beside Socrates in his Ecclesiastical historie li. 7. c. 22 and the Tripartite li. 12 c. 4. who say plainly, that this was the old and the true reading of this place in the Greek. And in what Greek copie extant at this day is there this text Io. 5. 2. *Est autem Hierosolymis probatica piscina* and yet S. Chrysostom, S. Cyril, and Theophylacte read so in the Greek, and Beza saith it is the better reading. *Κετικῆ*. And so his the Latin text of the Romane Masse-book iustified, and seight other Latin copies, that read so. For our vulgar Latin here, is according to the Greek text, *Super probatica*. and Ro. 5. v. 17. *Donationis & Iustitie*. So readeth Theodorete in Greek. & Lu. 2. v. 14. Origen and S. Chrysostom read, *Hominibus bonæ voluntatis*, and Beza liketh it better then the Greek text that now is.

6. Were there is no such signe or token of any ancient Greek copie in the Fathers, yet these later interpreters tel vs, that the old Interpreter did follow some other Greek copie. As Marc 7, 3. *Nisi crebro laverint*. Erasmus thinketh that he did read in the Greek *πυκνῶ* often: and Beza and others commend his coniecture, yea and the English Bibles are so translated. Whereas now it is *πυγμῶ* which signifieth the length of the arme vp to the elbow. And who would not thinke that the Euangelist should say; The Pharisees wash often, because otherwise they cate not, rather then thus, *Unles they wash up to the elbow, they cate not?*

The Latin Fathers,

7. If al such coniectures, and al the Greek Fathers help vs not, yet the Latin Fathers See An- with great consent wil easily iustifie the old vulgar translation, which for the most part not. Lo- they follow and expound. As Io. 7. 39. *Nondum erat spiritus datus*. So readeth S. Augu- nan. in- stin Li. 4. de Trinit. c. 20. and li. 83. *Quest. 9. 62.* and *tract. 52. in Ioan.* Leo ser. 1. de Pentec- N. Testi- coste. Whose authoritie were sufficient, but indeed Didymus also a Greek Doctour rea- & An- deth so li. 2. de Sp. sancto, translated by S. Hieron, and a Greek copie in the Vaticane, and no. Luca the Syriake new Testament. Likewise Io. 21. 22. *Sic cum volo manere*. So read S. Ambrose, Brugem. in Psal. 45. & Psal. 118. *offonario Resp.* S. Augustin and Vene. Bede vpon S. Iohns Ghospel. in biblia,

8. And lastly, if some other Latin Fathers of ancient time, read otherwise, either here or in other places, not al agreeing with the text of our vulgar Latin, the cause is, the great diuersitie and multitude, that was then of Latin copies, (wherof S. Hieron complaineth) til this one vulgar Latin grew only into vse. Neither doth their diuers reading make more for the Greek, then for the vulgar Latin, differing oftentimes from both. As when S. Hieron in this last place readeth, *Si sic cum volo manere*, li. 1. adu. Iovin. It is according to no Greek copie now extant. And if yet there be some doubt, that the readings of some Greek or Latin Fathers, differing from the vulgar Latin, be a check or condemnation to the same: let Beza: that is, let the Aduersarie himself, tel vs his opinion in this case *Prefat.* also. Whosoever, saith he, *shal take upon him to correct these things* (speaking of the vulgar in 4. En. Latin translation) *out of the ancient Fathers writings, either Greek or Latin, vnles he doe it very ad- Da- circumspectly & aduisedly, he shal surely corrupt al rather then amend it, because it is not to be masum, thought, that as often as they cited any place, they did alwaies looke into the book, or number euery word.* *Prefat.* As if he should say: We may not by and by thinke that the vulgar Latin is faultie and to *ciata*, be corrected, when we read otherwise in the Fathers either Greek or Latin, because they did not alwaies exactly cite the words, but followed some commodious and godly sense therof.

The few and smal faults negligently crept into the vulgar Latin translation.

Thus then we see that by al meanes the old vulgar Latin translation is approued good, and better then the Greek text it-self, and that there is no cause why it should giue place to any other text, copies, or readings. Marie if there be any faults evidently crept in by those that heretofore, wrote or copied out the Scriptures (as there be some) them we grant no lesse, then we would grant faults now adaies committed by the Printer, and they are exactly noted of Catholike Writers, namely in al Plantins Bi- bles



S. 4. Bibles set forth by the Diuines of Louan: and the holy Council of Trent willeth that the vulgar Latin text be in such points throughly mended, and so to be most authentical. Such faults are these *In file*, for, *in fine*: *Præsentiam*, for, *præsentiam*: *Suscipient*, for, *Suspicient*: and such like very rare. Which are euident corruptions made by the copistes, or grown by the similitude of words. These being taken away, which are no part of those corruptions and differences before talked of, we translate that text which is most sincere, and in our opinion and as we haue proued, incorrupt. The Aduersaries contrarie, translate that text which themselues confesse both by their writings and doings, to be corrupt in a number of places, and more corrupt then our vulgar Latin, as is before declared.

And if we would here stand to recite the places in the Greek which Beza pronounceth to be corrupted, we should make the Reader to wonder, how they can either so plead otherwise for the Greek text, as though there were no other truth of the new Testament but that: or how they translate only that (to deface, as they thinke, the old vulgar Latin) which themselues so shamefully disgrace, more then the vulgar Latin, inuenting corruptions where none are, nor can be, in such vniuersal consent of al both Greek and Latin copies. For example, Mat. 10. *The first Symon, who is called Peter.* I thinke (saith Beza) this word *πρῶτος*, *first*, hath bee added to the text of some that would establish Peters Primacie. Againe Luc. 22. *The Chalice that is shed for you.* It is most likely (saith he) that these words being sometime but a marginal note, came by corruption out of the margēt into the text. Againe *Act. 7.* Figures which they made, *to adore them.* It may be suspect (saith he) that these words, as many other, haue crept by corruption into the text out of the margēt. And 1. Cor. 15. He thinketh the Apostle said not *νικος*, *victorie*, as it is in al Greek copies, but *ἐνίκος*, *contention*. And *Act. 13.* he calleth it a manifest error, that in the Greek it is, 400 *yeares*, for, 300. And *Act. 7. v. 16.* he rekneeth vp a whole catalogue of corruptions: namely *Marc 12. v. 42.* *ὅτι καὶ ἔχουσιν*, which is *a farthing*: and *ἀστὴ ἐστὶν ἰσχυρός* *Act. 8. vers. 26.* *This is desert.* And *Act. 7. v. 16.* the name of Abraham, and such like. Al which he thinketh to haue been added or altered into the Greek text by corruption.

In A. 10.
1556.
Test. 40.

But among other places, he labourerth exceedingly to proue a great corruption *Act. 7. v. 14.* where it is said (according to the *Septuaginta*, that is, the Greek text of the old Testament) that Iacob went downe into Aegypt with 75. soules. And Luc. 3. v. 36. he thinketh these words *τῶν υἱῶν*, which was of *Cainan*, to be so false, that he leaueth them cleane out in * both his editions of the new Testament: saying, that he is bold so to doe, by the authoritie of Moyses. Whereby he wil signifie, that it is not in the Hebrew text of Moyses or of the old Testament, and therefore it is false in the Greek of the new Testament. Which consequence of theirs (for it is common among them and concerneth al Scriptures) if it were true, al places of the Greek text of the new Testament, cited out of the old according to the *Septuaginta*, and not according to the Hebrew (which they know are very many) should be false, and so by tying themselues only to the Hebrew in the old Testament, they are forced to forsake the Greek of the new: or if they wil mainteine the Greek of the new, they must forsake sometime the Hebrew in the old. But this argument shal be forced against them elsewhere.

An. Do.
1556.
1565.

By this litle, the Reader may see what gay patrones they are of the Greek text, and how litle cause they haue in their owne iudgements to translate it, or vant of it, as in derogation of the vulgar Latin translation, & how easily we might answer them in a word why we translate not the Creek: forsooth because it is so infinitely corrupted. But the truth is, we doe by no meanes grant it so corrupted as they say, though in comparison we know it lesse sincere and incorrupt then the vulgar Latin, and for that cause and others before alleaged we preferre the said Latin, and haue translated it.

They standing precisely vpon the Hebrew of the old, and Greek text of the new Testament, must of force denie the one of them.

If yet there remaine one thing which perhaps they wil say, when they can not answer our reasons aforesaid; that we preferre the vulgar Latin before the Greek text, because the Greek maketh more against vs: we protest that as for other causes we preferre Latin text, as the Latin, so in this respect of making for vs or against vs, we allow the Greek as much making more as the Latin, yea in sundrie places more then the Latin, being assured that they haue for vs, not one, and that we haue many aduantages in the Greek more then in the Latin, as by the Annotations of this new Testament shal euidently appeare: namely in al such places where they dare not translate the Greek, because it is for vs and against them. As more then the when they translate, *ἑκαστῶν*, *ordinances*, and not *infirmities*, and that of pur, ose vulgar Latin.

They say the Greek is more corrupt the we wil grant the.

We preferre not the vulgar Latin text, as the Greek maketh for vs, making more as the Latin, being assured that they haue for vs, not one, and that we haue many aduantages in the Greek more then in the Latin, as by the Annotations of this new Testament shal euidently appeare: namely in al such places where they dare not translate the Greek, because it is for vs and against them. As more then the when they translate, *ἑκαστῶν*, *ordinances*, and not *infirmities*, and that of pur, ose vulgar Latin.



THE PREFACE.

For the real presence.

For fasting:

For free-wil.

Against only faith.

Against special assurance of saluation.

For the Sacrifice of Christ's body & bloud.

The Protestants condemning the old vulgar translation as making for vs, condemn themselves.

It is void of all partialitie.

The Papistrie thereof (as they terme it) is in the very sentences of the Holy

Ghost, more then in the translation.

as Beza confesseth *Luc. 1, 6. παραδοσεις*, ordinances or instructions, and not traditions, in the better part. 2 *Theff. 2, 15. πρεσβυτερους* Elders, and not Priests: *ειδωλα*, images rather then idols. And especially when S. Luke in the Greek so maketh for vs (the vulgar Latin being indifferent for them & vs) that Beza saith it is a corruption crept out of the margent into the text. What need these absurd diuises and false dealings with the Greek text, if it made for them more then for vs, eya if it made not for vs against them? But that the Greek maketh more for vs, see 1. Cor. 7. In the Latin, *Defraud not one another, but for a time, that you give your selues to prayer*: in the Greek, *to fasting and prayer. Act. 10, 30.* in the Latin, Cornelius saith, *From the fourth day past until this houre I was praying in my house, and behold a man &c.* in the Greek, *I was fasting, and praying. 1. Io. 5, 18.* in the Latin: *We know that every one which is borne of God, sinneth not: But the generation of God preserveth him &c.* In the Greek, *But he that is borne of God preserveth himself. Apoc. 22, 14* in the Latin, *Blessed are they that wash their garments in the bloud of the Lamb &c.* in the Greek, *Blessed are they that do his commandments Rom. 8, 38. Certus sum &c.* I am sure that neither death nor life, nor other creature is able to separate us from the charitie of God; as though he were assured or we might and should assure our-selues of our predestination: in the Greek, *πειρασμαι*, I am probably persuaded that neither death nor life, &c. In the Evangelists about the Sacrifice and B. Sacrament, in the Latin thus: *This is my bloud that shal be shed for you*: and in S. Paul, *This is my body which shal be betrayed or deliuered for you*: both being referred to the time to come & to the Sacrifice on the Crosse: in the Greek, *This is my bloud which is shed for you, and, my body which is broken for you*: both being referred to that present time when Christ gaue his body and bloud at his supper, then sheading the one and breaking the other, that is sacrificing it Sacramentally and mystically. Loce these & the like our aduantages in the Greek more then in the Latin.

But is the vulgar translation, for al this Papistical, and therfore doe we follow it? for so some of them cal it, and say it is * the worst of al other. If it be, the Greek (as you see) is more, and so both Greek and Latin and consequently the holy Scriptures of the new Testament is Papistical. Againe if the vulgar Latin be Papistical, Papistrie is very ancient, and the Church of God for so many hundred yeares wherin it hath vsed and allowed this translation, hath been Papistical. But wherin is it Papistical? forsooth in these phrases and speeches, *Poenitentiam agite a, Sacramentum hoc magnum est b, Ave GRATIA PLENA c, Talibus hostijs promeretur Deus d*; and such like. First, doth not the Greek say the same? See the Annotations vpon these places. Secondly, could he translate these things Papistically or partially, or rather prophetically so long before they were in controuersie? Thirdly, doth he not say for *poenitentiam agite*, in another place, *poenitemini e*: and doth he not translate other mysteries by the word *Sacramentum*, as *Apoc. 17. Sacramentum mulieris* and as he translateth one word, *Gratia plena*, so doth he not translate the very like word, *plenus ulceribus f*, which themselves doe follow also? is this also Papistrie? When he said, *Hebr. 10. 29. Quantum deteriora meretur supplicia &c.* & they like it wel enough, might he not haue said according to the same Greek words, *Vigilate ut mereamini fugere ista omnia & stare ante filium hominis. Luc 21, 36.* and, *Qui merebuntur seculum illud & resurrectionem ex mortuis &c. Luc 20, 35.* and *Tribulationes quas sustinentis, ut mereamini regnum Dei, pro quo & patimini. 2. Theff. 1, 5.* Might he not (we say) if he had partially effectated the word merits, haue vsed it in al these places, according to his and * your owne translation of the same Greek word *Heb. 10, 29*? Which he doth not, but in al these places saith simply *Vi digni habeamini*, and, *Qui digni habebuntur*. And how can it be iudged Papistical or partial, when he saith, *Talibus hostijs promeretur Deus, Heb. 13*? Was Primasius also, S. Augustines scholer, a Papist, for vsing this text, and al the rest that haue done the like? Was S. Cyprian a Papist, for vsing so often this speech, *promereri Dominum iustis operibus, poenitentia &c*? or is there any difference, but that S. Cyprian vsed it as a deponent more latinly the other as a passive lesse finely? Was it Papistrie, to say, *Senior for Presbyter, Ministrantibus for sacrificantibus or liturgiam celebrantibus, simulachris for idolis, fides inate saluum facit* sometime for *sanctum fecit*? Or shal we thinke he was a Calvinist for translating thus, as they thinke he was a Papist, when any word foundeth for vs?

Againe, was he a Papist in these kind of words only, and was he not in whole sentences? as, *Tibi dabo claves, &c. Quicquid solueris in terra, erit solutum & in calis: &c. Quoniam Io. 10. remiseris Mt. 16.*



TO THE READER.

Tac. 2. *remiseritis peccata, remittuntur eis; and, Tunc reddet unicuique secundum opera sua; and, Nunquid*
1. Tim. 5 *poteris fides saluare eum? Ex operibus iustificatur homo & non ex fide tantum; and, Nubere voluit,*
1. Jo. 5. *damnationem habentes, quia primam fidem irritam fecerunt; and, Mandata eius graua non sunt;*
Heb. 11. *and, Aspexis in remunerationem.* Are al these and such, Papistical translations, because they are most plaine for the Catholike faith which they cal Papistrie? Are they not word for word as in the Greek, and the very words of the holy Ghost? And if in these there be no accusation of Papistical partiality, why in the other? Lastly, are the Ancient Fathers, General Councils, the Churches of al the west part, that vse al these speeches and phrases now so many hundred yeares, are they al Papistical? Be it so, and let vs in the name of God follow them, speake as they spake, translate as they translated, interpret as they interpreted, because we beleue as they beleue. And thus farre for defense of the old vulgar Latin translation, and why we translated it before al others: Now of the manner of translating the same.

I N T H I S our translation, because we wish it to be most sincere, as becommeth a Catholike translation, & haue endeauoured so to make it: we are very precise & religious in following our copie, the old vulgar approued Latin; not only in sense, which we hope we alwaies doe, but sometime in the very words also and phrases: which may seeme to the vulgar Reader & to common English eares not yet acquainted therewith, rudenesse or ignorance: but to the discret Reader that deeply weigheth and considereth the importance of sacred words and speeches, and how easily the voluntarie Translatour may misse the true sense of the Holy Ghost, we doubt not but our consideration and doing therein, shal seem reasonable and necessarie: yea and that al sorts of Catholike Readers wil in short time thinke that familiar, which at the first may seem strange, & wil esteem it more, when they shal otherwise be taught to vnderstand it, then if it were the common known English.

The manner of this translatiō and what hath been obserued therein.

For example, we translate often thus, *Amen, amen, I say vnto you*; which as yet seemeth strange. But after a while it wil be as familiar, as *Amen* in the end of al praers and Psalmes. And euen as when we end with, *Amen*, it soundeth farre better then, *So be it*: so in the beginning, *Amen, Amen*, must needs by vse and custom sound farre better, then, *Verily verily*. Which indeed doth not expresse the asseueration and assurance signified in this Hebrew word. Besides that it is the solempne and vsual word of our Sauour* to expresse

Certaine wordes not English nor as yet familiar in the English tolgue.

See ante
Jo. c. 8. a vehement asseueration, and therefore is not changed, neither in the Syriake, nor Greek,
2. 14. & nor vulgar Latin Testament, but is preserued and vsed of the Euangelists and Apostles
Apoc c. themselves, euen as Christ spake it *propter sanctiorem autoritatem* as S. Augustin saith of
19. 7. 4 this and of *Alleluia*, for the more holy and sacred authoritie therof. li. 2. Doct. Christi. c. 11. And therefore doe we keep the word *Alleluia*, Apoc. 19. as it is both in Greek and Latin, yea and in al the English translations, though in their books of common praier they translate it, *Praise ye the Lord*. Againe if *Hosanna*, *Raca*, *Belial*, and such like be yet vnterminated in the English Bibles, why may not we say, *Corbana*, and *Parascue*: specially when they Englishing this later thus, *the preparation of the Sabboth*, put three words more into the text, then the Greek word doth signifie. *Mat. 27, 62.* And others saying thus: After the day of preparing, make a cold translation and short of the sense: as if they should translate, *Sabboth, the resting*: For, * *Parascue* is as solempne a word for the Sabboth eue, as *Sabboth* is for the Iewes seauenth day, and now among Christians much more solempner, taken for Good-friday only. These words then we thought farre better to keep in the text, & to tel their signification in the margent or in a table for that purpose, then to disgrace both the text and them with translating them. Such are also these words, *The Pasch*, *The feast of Azymes*, *The bread of Propitiation*. Which they translate: *The Pasche-ouer*, *The feast of sweet bread*, *The shew bread*. But if *Pentecost* Act. 2. be yet vnterminated in their Bibles, and seemeth not strange; why should not *Pasch* and *Azymes* so remaine also, being solempne feasts, as *Pentecost* was? or why should they english one rather then the other? specially wheras *Pasche-ouer* at the first was as strange, as *Pasch* may seem now, and perhaps as many are not familiar vnderstand *Pasch*, as *Pasche-ouer*. And as for *Azymes*, when they english it, *the feast of sweet bread*, it is a false interpretation of the word, and nothing expresseth that belongeth to the feast, concerning vneleavened bread. And as for their terme of *shew bread*, it is very strange and ridiculous. Againe, if *Proselyt* be a receiued word in the English Bibles *Mat. 23. Act. 1.* why may not we be bold to say, *Neophyt*. 1. Tim. 3? specially when they translating it into English, doe falsely expresse the signification of

See in the end of this Book after al the Tables, an explication of such words as which vulgar Reader,

Bibl.
1577.
Mat. 16
17.



THE PREFACE

the word thus, a *yong scholer*. Whereas it is a peculiar word to signifie them that were likely baptized, as *Catechumenus*, signifieth the newly instructed in faith not yet baptized, who is also a yong scholer rather then the other, and many that haue been old scholers, may be *Neophyti* by differring Baptisme. And if *Phylacteries* be allowed for English *Mat. 23*. we hope that *Didrachmes* also, *Prepuce*, *Paraceti*, and such like, wil easily grow to be currant and familiar. And in good sooth there is in al these such necessitie, that they can not conueniently be translated. As when S. Paul saith, *concisio, non circumcisio*; how can we but follow his very words and allusion? And *Phi. 3.*

Why we say,
our Lord, not,
the Lord (but in
certaine cases)
see the Annot.
1. Tim. 6. pag.
585.

how is it possible to expresse *Euangelizo*, but as we doe, *Euangelize*? for *Euangelium* being the Ghospel, what is, *Euangelizo* or to *Euangelize*, but to shew the glad tydings of the Ghospel, of the time of grace, of al Christ's benefits? Al which signification is lost, by translating as the English Bibles doe, *I bring you good tydings*. *Luc. 2. 10*. Therefore we say *Depositor*, 1. Tim. 6. and, *He exinanited himself*, *Philip. 2.* and, *You haue restored*, *Philip. 4.* and, *to exhaust*. *Hebr. 9, 28* because we can not possibly attaine to expresse these words fully in English: and we thinke much better, that the Reader staying at the difficultie of them, should take an occasion to looke in their table, or otherwise to aske the full meaning of them, then by putting some vsual English words that expresse them not, so to deceiue the Reader. Sometime also we doe it for another cause. As when we say, *The aduent of our Lord*, and, *Imposing of hands*, because one is a solemne time, the other a solemne action in the Catholike Church: to signifie to the people, that these & such like names come out of the very Latin text of the Scripture. So did *Penance, chalice, penance, Chalice, Priest, Deacon, Traditions, Altar, Host*, and the like (which we exactly keep as Catholike termes) proceed euen from the very words of Scripture.

Catholike termes proceed-
ing from the
very text of
Scripture.

Certaine hard
speeches and
phrases.

Moreover, we presume not in hard places to mollifie the speeches or phrases, but religiously keep them word for word, and point for point, for feare of missing, or restraining the sense of the holy Ghost to our phantasie. As *Eph. 6. Against the spirituals of wickednes in the celestials*; and, *What to me and thee woman?* whereof see the Annotation vpon this place: *1. Pet. 2. As infants euen now berne, reasonable, milke without guile desire ye*. We doe so place, *reasonable*, of purpose, that it may be indifferent both to infants going before, as in our Latin text; or to milke that followeth after, as in other Latin copies and in the Greek. *10. 3.* we translate, *The spirit breatheth where he wil*, &c. leauing it indifferent to signifie either the holy Ghost, or wind: which the Protestants translating, *wind*, take away the other sense more common and vsual in the Ancient Fathers. We translate *Luc. 8. 23. They were filled*, not adding of our owne, *with water*, to mollifie the sentence, as the Protestants doe: and *c. 22. This is the chalice, the New Testament*, &c. and not, *This chalice is the New Testament*: &c. likewise, *Mar. 13. Those daies shal be such tribulation*, not as the Aduersaries, *in those daies*, both our text and theirs being otherwise: likewise *Iac. 4, 6. And giueth greater grace*, leauing it indifferent to the Scripture, or to the holy Ghost, both going before. Whereas the Aduersaries too boldly & presumptuously adde, saying: *The Scripture giueth*, taking away the other sense, which is farre more probable. Likewise *Hebr. 12, 21. we translate, So terrible was it which was seen, Moyses said*, &c. neither doth Greek or Latin permit vs to adde, *that Moyses said*, as the Protestants presume to doe. So we say *Men Brethren, A widow woman, A woman a sister, Iames of Alphaeus*, and the like. Sometime also we follow of purpose the Scriptures phrase: as, *The hel of fire*, according to Greek and Latin; which we might say perhaps, *the fiery hel*, by the Hebrew phrase in such speeches, but not, *hel fire*, as commonly it is translated. Likewise *Luc. 4, 36. Gehenna* What word is this, that in power and authoritie he commandeth the vncléane spirits? *Ignis*. as also, *Luc. 2. Let vs passe ouer*, and see the word that is done. Where we might say, *thing*, by the Hebrew phrase; but there is a certaine maiestie and more signification in the speeches, and therefore both Greek & Latin keep them, although it is no more the Greek & Latin phrase, then it is the English. And why should we be squarish at new words or phrases in the Scripture, which are necessarie: when we doe easily admit and follow new words coyned in court and in courtly or other secular writings?

The Greek
added often in
the margent
for many cau-

We adde the Greek in the margent for diuers causes. Sometime when the sense is hard, that the learned Reader may consider of it and see if he can help himself better then by our translation. As *Luc. 11. Nolite extolli, in iusticijs vestris*. and againe, *Quod superest date elemosynam, τὰ ὑποττα*. Sometime to take away the ambiguity of the Latin or English;



TO THE READER:

as **Luc. 11.** *Et domus supra domum cadet.* Which we must needs english; *and house vpon house shal fal.* By the Greek, the sense is not, one house shal vpon another; but, if one house rise vpon it-self, that is, against it-self, it shal perish. According as he speaketh of a Kingdom deuided against it-self, in the words before. And **Act. 14.** *Sacerdos Iouis qui erat;* in the Greek, *qui*, is referred to Iupiter. Sometime to satisfie the Reader, that might otherwise conceiue the translation to be false. As **Philip. 4, v. 6.** *But in euery thing by prayer,* &c. *καὶ πάντῃ προσευχῇ*, not in al prayer, as in the Latin it may seem. Sometime when the Latin neither doth, nor can reach to the signification of the Greek word, we adde the Greek also as more significant. **Mat. 4.** *Illi soli seruietis, him only shalt thou serue,* λατρεύσεις. And **Act. 6.** *Nicolas a stranger of Antioch,* προσήλυτος. & **Ro. 9.** *the seruice* ἡ λατρεία. & **Eph. 10.** *to perse,* instaurare omnia in Christo, ἀνακατασκευάζει. And, *Wherin he hath gratified vs,* ἐχαρίτωσεν. Et **Eph. 6.** *Put on the armour,* παραοπλίξιν; and a number the like. Sometime, when the Greek hath two senses, and the Latin but one, we adde the Greek. **2. Cor. 1.** *By the exhortation wherwith we also are exhorted:* the Greek signifieth also consolation, &c. And **2. Cor. 10.** *But having hope of your faith increasing,* τοῦ ἔχειν ἐλπίδα, &c. where the Greek may also signifie, *as or when your faith increaseth.* Sometime for aduantage of the Catholike cause, when the Greek maketh for vs more then the Latin: as **Seniores**, πρεσβυτέρους. *¶ I digni habeamini, ἵνα ἀξιωθῆτε.* **2. Thes.** *Qui effundetur, τό ἐκχυτόμενον, Πραεπτα, παραδόσεις.* And **Io. 21.** *ποίμανε, Pascere & rege.* And Sometime to shew the false translation of the Heretike. As when **Beza** saith, **Hoc** **1. Cor.** *poculum in meo sanguine qui,* τό ποτήριον ἐν τῷ ἐμῷ αἵματι τό ἐκχυτόμενον. **Luc. 22.** &. *Quem oportet celo conueneri, ὃν δεῖ οὐρανοῦ διεξάγει,* **Act. 3.** Thus we vse the Greek diuers waies, & esteem of it as it is worthie, and take al commodities therof for the better vnderstanding of the Latin, which being a translation, can not alwaies attaine to the full sense of the principal tongue, as we see in al translations.

Item we adde the Latin word sometime in the margent, when either we can not fully expresse it, (as **Act. 8.** *They tooke order for Steuens funeral,* Curauerunt Stephanum, and, sometime not Al take not this word, *Non omnes capiunt.*) or when the Reader might thinke, it can not be as we translate; as, **Luc 8.** *A storme of wind descended into the lake, and they were filled,* & complebantur; and **Io. 1.** when Iesus knew that he had now a long time, *quia iam multum tempus haberet;* meaning, in his infirmitie.

This precise following of our Latin text, in neither adding nor diminishing, is the cause why we say not in the title of the Ghospels in the first page, **S. Matthew, S. Mar. S. Iohn:** because it is so neither in Greek nor Latin: though in the tops of the leaues following, where we may be bolder, we adde, **S. Matthew, &c.** to satisfie the Reader: Much vnlike to the Protestants our Aduersaries, which make no scruple to leaue out the name **S. Matthew,** of Paul in the title of the Epistle to the Hebrewes, though it be in euery Greek book

Bib. an. which they translate. And their most authorized English Bibles leaue out (Catholike) in the title of **S. Iames Epistle** and the rest, which were famously known in the primitiue Church by the name of *Catholice Epistola.* **Euseb. hist. Eccl. li. 1. c. 12.**

1577. Item we giue the Reader in places of some importance, another reading in the margent, specially when the Greek is agreable to the same, as **Ioan. 4.** *transiet de morte ad vitam.* Other Latin copies haue, *transit,* and so it is in the Greek.

We bind not our-selues to the points of any one copie, print, or edition of the vulgar Latin, in places of no controuersie, but follow the pointing most agreable to the Greek and to the Fathers commentaries. As **Col. 1. 10.** *Ambulantes dignè Deo, per omnia placentes.* Walking worthily of God, in al things pleasing. *ἀξιῶς τοῦ κυρίου, ἐν πάσῃ ἀρεσκείῃ.* **Eph. 1. 17.** We point thus, *Deus Domini nostri Iesu Christi, pater glorie:* as in the Greek, and **S. Chrysostom,** & **S. Hierom** both in text and commentaries. Which the Catholike Reader specially must marke, lest he find fault, when he seeth our translation disagree in such places from the pointing of Latin Testament.

We translate sometime the word that is in the Latin margent, and not that in the text, when by the Greek or the Fathers we see it is a manifest fault of the writers heretofore, that mistook one word for another. As, *In fine,* not, *in fine,* **1. Pet. 3. v. 8.** *preseniam,* not, *presciantiam,* **1. Pet. 1. v. 16** **Heb. 11.** *latuerunt,* not, *placuerunt.*

Thus we haue endeauoured by al means to satisfie the indifferent Reader, & to help his vnderstanding euery way, both in the text, and by Annotations: and withal to deale most sincerely before God and man, in translating & expounding the most sacred

The margent reading sometime preferred before the text.



THE PREFACE TO THE READER.

Text of the holy Testament. Farewel good Reader, and if we profit thee any whit by our poore paines, let vs for God's sake be partakers of thy deuout prayers, & together with humble and contrit hart cal vpon our Sauour Christ to cease these troubles and stormes of his dearest Spouse: in the meane time comforting ourselues with this saying of S. Augustin: *That Heretikes, when they receiue power corporally to afflict the Church, doe exercise her patience: but when they oppugne her only by their euil doctrine or opinions, then they exercise her wisdom.* De ciuit. Dei li. 18. ca. 51.





*The Books of the New Testament, according to the count.
of the Catholike Church.*

4. G H O S P E L S.

The Ghospel of S. Matthew.
The Ghospel of S. Marke.
The Ghospel of S. Luke.
The Ghospel of S. Iohn.
The A C T S of the Apostles.

S. P A V L E S E P I S T. 14.

The Epistle to the Romanes.
The 1. Epistle to the Corinthians.
The 2. Epistle to the Corinthians.
The Epistle to the Galatians.
The Epistle to the Ephesians.
The Epistle to the Philippians.
The Epistle to the Colossians.
The 1. Epistle to the Thessalonians.
The 2. Epistle to the Thessalonians.

The 1. Epistle to Timothee.
The 2. Epistle to Timothee.
The Epistle to Titus.
The Epistle to Philemon.
The Epistle to the Hebrewes.

T H E 7. C A T H O L. E P I S T L E S.

The Epistle of S. Iames.
The 1. Epistle of S. Peter.
The 2. Epistle of S. Peter.
The 1. Epistle of S. Iohn.
The 2. Epistle of S. Iohn.
The 3. Epistle of S. Iohn.
The Epistle of S. Iude.
The A P O C A L Y P S E of S. Iohn
the Apostle.

1. *The infallible authoritie and excellencie of them aboue al other writings.*

TH E excellencie of the Canonical authoritie of the old and New Testament; is distinked from the books of later Writers: which being confirmed in the Apostles times, by the succellion of Bishops, and propagations of Churches, is placed as it were in a certaine throne on high, wherunto euery faithful and godly vnderstanding must be subiect and obedient. There, if any thing moue or trouble thee as absurd, thou maiest not say: The Authour of this book held not the truth: but, either the copie is faultie, or the Translatour erred, or thou vnderstandest not. But in the workes of them that wrote afterward, which are contained in infinit books, but are in no case equal to that most sacred authoritie of Canonical Scriptures; in which focuer of them is found euen the same truth, yet the authoritie is farre vnequal.

S. Aug. li. 11.
cont. Faust. c. 5.

2. *The discerning of Canonical from not Canonical, and of their infallible truth, & sense, commeth vnto vs, only by the credit we giue vnto the Catholike Church through whose commendation we beleue both the Ghospel & Christ himself. Whereas the Sektaries measure the matter by their fantasies and opinions.*

I for my part, would not beleue the Ghospel, vnles the authoritie of the Catholike Church moued me. They therefore whom I obeiect saying, Beleue the Ghospel; why should I not belce to them saying, Beleue not * Manichæus? Choose whether thou wilt. If thou wilt say, Beleue the Catholikes: loe they warne me that I giue no credit

S. Aug. cont.
Epist. fundam-
menti cap. 5.



vnto you: and therefore beleeuing them; I must needs not beleue thee. If thou say; Beleue not the Catholikes: it is not the right way, by the Ghospel to driue me to the faith of Manichæus, because I beleued the Ghospel it-self by the preaching of Catholikes.

Againe li. de
vilit. credend.
c. 14.

I see that concerning Christ himself, I haue beleued none, but the confirmed and assured opinion of Peoples and Nations: and that these Peoples haue on euery side possessed the Mysteries of the Catholike Church. Why should I not therefore most diligently require, specially among them, what Christ commanded, by whose authoritie I was moued to beleue, that Christ did command some profitable thing? Wilt thou (O Heretike) tel me better what he said, whom I would not thinke to haue been at al, or to be, if I must beleue, because thou saiest it? What grosse madnes is this, to say, Beleue the Catholikes that Christ is to be beleued: and learne of vs, what he said.

Againe cont.
Faustum l. 11.
cap. 2.

Thou seest then in this matter what force the authoritie of the Catholike Church hath, which euen from the most grounded and founded Seats of the Apostles, is established vntil this day, by the line of Bishops succeeding one another, and by the consent of so many peoples. Wheras thou saiest, This is Scripture, or, this is such an Apostles, that is not; because this soundeth for me, and the other against me. Thou then art the rule of truth. Whatsoeuer is against thee, is not true.

3. *No Heretikes haue right to the Scriptures, but are vsurpers: the Catholike Church being the true owner and faithfull keeper of them, Heretikes abuse them, corrupt them, and vtterly seeke to abolish them, though they pretend the contrarie.*

Tertullian li.
De prescriptioni-
bus, bringeth
in the Catho-
like Church
speaking thus
to al Heretikes.

Who are you, when, and from whence came you? what doe you in my possession, that are none of mine? By what right (Marcion) dost thou cut downe my wood? Who gaue thee licence (O Valentine) to turne the course of my fountaines? By what authoritie (Apelles) dost thou remoue my bounds? And * you the rest, why doe you sow and seed for these companions at your pleasure? It is my possession, I possesse it of old, I haue assured origins therof, euen from those Authours whose the thing was. I am the heire of the Apostles. As they prouided by their Testament, as they committed it to my credit, as they adiuured me, so doe I hold it. You surely they disherited alwaies and haue cast you off as forainers, as enemies.

Luther;
Zuin-
glius;
Caluin;
* Their
scholers
& fol-
lowers.

Againe in the
same book.

Encountering with such by Scriptures, auaieth nothing, but to ouerturne a man's stomake or his braine. This heresie receiueth not certaine Scriptures: and if it doe receiue some, yet by adding and taking away, it peruerteth the same to serue their purpose: and if it receiue any, it doth not receiue them wholly: and if after a sort it receiue them wholly, neuertheles by diuising diuers expositions, it turneth them cleane another way, &c.

4. *Yet doe they vaunt themselves of Scriptures exceedingly, but they are neuer the more to be trusted for that.*

S. Hieron ad-
uersus Lucife-
rianos in fine.

Let them not flatter themselves, if they seem in their owne conceit to affirme that which they say, out of the chapters of Scripture; wheras the Diuel also spake some things out of the Scriptures: and the Scriptures consist not in the reading, but in the vnderstanding.

Vincentius Li-
rinensis l. cont.
prophanas hx-
resum Noua-
tiones.

Here perhaps some man may aske, whether Heretikes also vse not the testimonies of diuine Scripture. Yes indeed doe they, and that vehemently. For thou shalt see them flie through euery one of the Sacred books of the Law, through Moyses, the books of the Kings, the Psalmes, the Apostles, the Ghospels, the Prophets. For whether among their owne fellowes, or strangers; whether priuately, or publikely; whether in talke, or in their books; whether in bankets, or in the streets: they (I say) allage nothing of their owne, which they endeanour not to shadow with the words of Scripture also. Read the workes

* Of Caluin, of Paulus Samosatenus, of Priscillian, of Eunomian, of Iouinian, * of the other plagues
Iuel, of the rest. and pestilences: thou shalt find an infinit heap of examples, no page in a manner omitted or void



Or void, which is not painted and coloured with the sentences of the new or old Testament. But they are so much the more to be taken heed of, and to be feared, the more secretly they lurke vnder the shadowes of God's diuine Law. For they know their stinkes would not easily please any man almost, if they were breathed out nakedly & simply themselves alone, & therefore they sprinkle them as it were with certaine precious spices of the heauenly word: to the end that he which would easily despise the errour of man, may not easily contemne the Oracles of God. So that they doe like vnto them, which when they wil prepare certaine bitter potions for children, doe first anoint the brimmes of the cup with honie, that the vnwarie age, when it shal first feel the sweetnes, may not feare the bitternes.

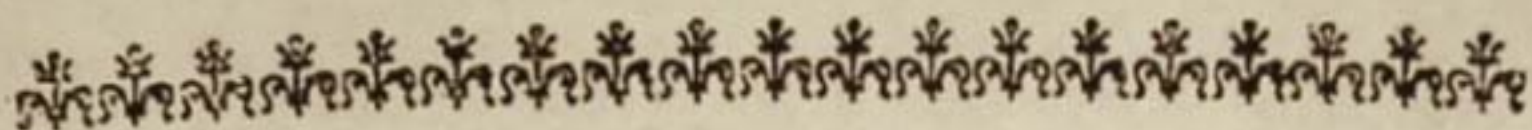
5. *The cause why, the Scriptures being perfit, yet we vse other Ecclesiastical writings and traditions.*

Here some man perhaps may aske, for as much as the Canon of the Scriptures is Vincentius Lirinensis in his. the authoritie of the Ecclesiastical vnderstanding? For this cause surely, for that al golden booke. take not the holy Scripture in one and the same sence, because of the deepnes therof: before cited, But the speeches thereof, some interpret one way, and some another way; so that there *aduersus prophanas hereses* may almost as many senses be picked out of it, as there be men. For Nouatian doth expound it one way, & Sabellius another way, otherwise Donatus, otherwise Arius, Ennomius, Macedonius, otherwise Photinus, Appollinaris, Priscillianus, otherwise Iouinian, Pelagius, Celestius, lastly otherwise Nestorius. *Nouationes.* And therefore very necessarie it is be- the Churches cause of so great windings and turnings of diuers errours, that the line of Prophetical & sense, & the Apostolical interpretation, be directed according to the rule of the Ecclesiastical and theirs interpretation of Scriptures.

Of such articles of religion as are kept & preached in the Church, some were taught by the written word, other some we haue receiued by the tradition of the Apostles, delivered vnto vs as it were from hand to hand in mysteric secretly: both which be of one force to Christian religion: and this no man wil deny that hath any litle skil of the Ecclesiastical rites or customes. For if we goe about to reiect the customes not contained in Scripture, as being of smal force, we shal vawittingly & vnawares mangle the Ghospel it-self in the principal parts therof, yea rather, we shal abridge the very preaching of the Ghospel, and bring it to a bare name.

cap. 7.





*The signification or meaning of the numbers and markes
vsed in this New Testament.*

THE numbers in the text, shew the numbers of verses in euery chapter.

The numbers in the Arguments before euery chapter, point to the same numbers of verses in the text, treating of the same matter.

The numbers in the beginning of the Annotations signifie that the Annotation is vpon such a verse of the text.

The numbers ioyned to the citations of Scripture, if they be written thus, Gen. 4, 16. the first is the chapter, the second is the verse. If thus, Gen. 4. 16. both are the chapters. If thus, Gen. 4, 16. 17. 18. the first is the chapter, al the rest, the verses. If thus, Gen. 4, 16. 5, 7. it signifieth, cap. 4. vers. 16. and chap. 5. vers. 7.

" This marke in the text signifieth, that there is an Annotation vpon that word or words, which follow the said mark.

* This starre in the text, or in the Annotations, signifieth the allegations cited ouer-against the same in the margent, or some other thing answering therunto.

! This mark sheweth another reading in the margent. And if there be nothing in the margent, it signifieth that those words are not in some copies.

abc. These notes in the text, referre vs to the same notes in the margent.

¶ This marke signifieth the ending of Ghospels and Epistles: Whereof there is, a table at the end of this booke. Their beginning is known by the margent, where directly at the beginning of them, is set, *The Ghospel, or, The Epistle vpon such a day.* And if it could not be so set directly (because of other marginal notes) then some letter is the marke of their beginning. . .

S. August. li. i. c. 3. de serm. Do. in monte.

We come to the vnderstanding of Scriptures through pouertie of spirit: where a man must shew himself meeke-minded, lest by stubborne contentions, he become incapable and vnapt to be taught.





THE SUMME OF THE NEW TESTAMENT.

THAT which was the summe of the Old Testament, to wit; Christ and his Church, as S. Augustin saith, catechizing the *Aug de car. rud. cap 3 4.* ignorant: the very same is the summe of the New Testament also. For (as the same S. Augustin saith againe) In the Old Testament there is the occultation of the New: and in the *Super Exod. 9. 73.*

New Testament there is the manifestation of the Old. And in another place: In the Old doth the New lye hidden, and in the New doth the Old lye open. And thereupon our Saviour said: I am not come to breake *Mat. 5:* the Law or the Prophets, but to fulfil them. For assuredly I say vnto you, til Heauen and earth passe, one iot or one title shal not passe of the Law, til al be fulfilled. in which wordes he sheweth plainly, that the New Testament is nothing els but the fulfilling of the Old.

Therefore to come to the parts; The Ghospels doe tel of Christ him selfe (of whom the Old Testament did foretel) and that euen from his coming into the world, vnto his going out thereof againe. The Actes of the Apostles doe tel of his Church beginning at Hierusalem the head-citie of the Iewes, and of the propagation thereof to the Gentils and their head-citie Rome. And the Apocalypse doth prophecie of it, euen to the consummation thereof, which shal be in the end of the world. The Epistles of the Apostles do treat partly of such questions as at that time were moued, partly of good life and good order.

The Summe of the foure Ghospels.

THE Ghospels doe tel historically the life of our Lord Iesus; shewing plainly, that he is Christ or the king of the Iewes, whom vntil then, at the time *Io. 10. 31. 2.* of the Old Testament, they had expected: and withal, that they of their owne meere malice and blindnes (the iniquitie beginning of the Seniors, but at the length the multitude also consenting) would not receaue him, but euer sought his death: which for the Redemption of the world, he at length permitted them to compass, they deserving thereby most iustly to be refused of him, and so his Kingdom or Church to be taken away from them, and giuen to be Gentils. For the gathering of which Church after him, he chooseth Twelue, and appointed one of them to be the cheefe of al, with instructions both to them, and him accordingly.

The storie hereof is witten by foure: who in Ezechiel and in the Apocalypse are *Eze. 1. Apoc. 4.* likened to foure liuing creatures, euery one according as his booke beginneth. S.

A

Matthew



Matthew to a Man, because he beginneth with the pedigree of Christ as he is man. S. Marke to a Lion, because he beginneth with the preaching of S. Iohn Baptist, as it were the roaring of a Lion in the wilderness. S. Luke to a Calf, because he beginneth with a priest of the Old Testament (to wit, Zacharie the father of S. Iohn Baptist) which Priesthood was to sacrifice Calves to God. S. Iohn to an Eagle, because he beginneth with the Divinitie of Christ, flying so high as more is not possible.

The first three do report at large what Christ did in Galilee, after the imprisonment of S. Iohn Baptist. Wherefore S. Iohn the Euangelist writing after them all, doth omit his doings in Galilee (save only one, which they had not written of all, the wonderful bread which he told the Capharnaïtes he could and would give, Io. 6.) and reporteth first, what he did while Iohn Baptist as yet was preaching and baptizing: then after Iohns imprisoning, what he did in Iurie every yeare about Easter. But of his Passion all foure do write at large.

Where it is to be noted, that from his baptizing (which is thought to have been upon Twelfth day, what time he was beginning to be about 30 yeare old, Luke 3.) unto his Passion are numbred three monethes and three yeares, in which there were also 4 Easters.



The Argument of S. Matthewes Ghospel.

¶ Matthewes Ghospel may be wel diuided into fve partes. The first parte, as touching the Infancie of our Lord Iesus: Chap. 1. and 2.

The second, of the preparation that was made to his manifestation: chap. 3. and a piece of the 4.

The third, of his manifesting of him selfe by preaching and miracles, and that in Galilee: the other piece of the 4. chap. vnto the 19.

The fourth, of his comming into Iurie, toward of his Passion: chap. 19. and 20.

The fift, of the Holy weeke of his Passion in Hierusalem: chap. 21. vnto the end of the booke.

¶ Of S. Matthew we haue Mar. 9. Mar. 2. Luc. 5. How being before a Publican, he was called of our Lord, and made a Disciple. Then Luk. 6. Mar. 3. Mat. 10. How out of the whole number of the Disciples he was chosen to be one of the twelue Apostles. And out of them againe he was chosen (and none but he and S. Iohn) to be one of the foure Euangelistes. Among which foure also, he was the first that wrote, about 8. or 10. yeares after Christes Ascension.

THE





T H E
H O L Y G H O S P E L
O F
I E S V S C H R I S T
A C C O R D I N G T O S. M A T T H E W.

C H A P. I.

THE FIRST
part of this
Gospel, of
the Infancie of
our Sauiour
Christ.

Gen. 12.
22.
2 Reg 7
Tys 131
Lec. 3.
31.

The pedegree of Iesus, to shew that he is Christ, promised to * Abraham and * Dauid. 18. That he was conceived and borne of a Virgin, as Esay prophesied of him.

Gen 21.
25. 29.
38

1 Par.
2.5.

Ruth. 4.
18.



HE booke of the * generation of IESVS Christ, the sonne of Dauid, the sonne of Abraham.

1. * Abraham begat Isaac, And Isaac, begat Jacob. And Jacob begat Iudas and his brethren: 3 And Iudas begat Phares and Zaram of * Thamar. * And Phares begat Efron. And Efron begat Aram. 4. And Aram begat Aminadab: And Aminadab begat Naasson.

And Naasson begat Salmon. 5. And Salmon begat Booz of Raab. And Booz begat Obed of Ruth. And Obed begat Iesse. 6. And Iesse begat Dauid the King.

2 Re. 12
24.
3. Par.
3. 10.

And * Dauid the King begat Salomon of her that was the wife of Vrias. 7. And * Salomon begat Roboam. And Roboam begat Abia. And Abia begat Afa. 8. And Afa begat Iosaphat. And Iosaphat begat Ioram. And Ioram begat Ozias. 9. And Ozias begat Ioatham. And Ioatham begat Achaz. And Achaz begat Ezechias. 10. And Ezechias begat Manasses. And Manasses begat Amon. And Amon begat Iosias. 11. And Iosias begat Iechonias and his brethren * in the Transmigration of Babylon.

4 Reg.
24.
2. Par.
36.
1. Par 3
1. Esd 3

12. And after the Transmigration of Babylon, * Iochonias begat Salathiel. * And Salathiel begat Zorobabel. 13. And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim begat Azor. 14. And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud. 15. And Eliud begat Eleazar. And Eleazar begat Mathan. And

This Ghospel is most solemnly sung in some Churches after Matins, vpon Christmas day. As also it is the Ghospel of the Conception Nativity, and Presentation of our B L a y: becaule here is declared the pedegree of her also.



Mathan begat Jacob. 16. and Jacob begat Ioseph the husband of MARIE: of whom was borne IESVS, who is called CHRIST. ¶

De que

17. Therfore al the Generations from Abraham vnto Dauid, fourteen Generations. And from Dauid to the Transmigration of Babylon, fourteen Generations. And from the Transmigration of Babylon vnto CHRIST, fourteen Generations.

The Ghospel
vpo Christmas
eue & vpon S.
Ioseph day the
19. of March,
This word
Iust, sounding
that a man is
iust in deede,
& not only so
imputed, Pro
testants tran
slate, Righteous
in this and di
uers other pla
ces.
IESVS an
Hebrew word,
in English SA
VIOVR,

18. And the Generation of CHRIST was in this wise. When his Mother MARIE was spoused to Ioseph, before they came together, she was found to be with child, by the Holy Ghost. 19. Whereupon Ioseph her husband for that he was a iust man, & would not put her to open shame: was minded secretly to dimisse her. 20. But as he was thus thinking, behold the Angel of our Lord appeared to him in sleepe saying: Ioseph sonne of Dauid, feare not to take MARIE thy wife, for that which is borne in her, is of the Holy Ghost. 21. And she shal bring forth a Sonne: and thou shalt cal his name IESVS. For he shal saue his people from their sinnes. ¶ 22. And al this was done that it might be fulfilled which our Lord spake by the Prophet saying. 23. Behold a Virgin shal be with childe, & bring forth a sonne, and they shal cal his name Emmanuel, which being interpreted is, God with vs. 24. And Ioseph rising vp from sleepe, did as the Angel of our Lord commaunded him, & tooke his wife. And he knew her not til she brought forth her first borne Sonne: & called his name IESVS.

Deu. 14,
1.

Esa 7,
14.

ANNOTATIONS.

CHAP. I.

3. *Thamar.*) Christ abhorred not to take flesh of some that were ill, as he chose Judas among his Apostles: Let not vs disdaine to receaue our spiritual birth and sustentance of such as be not alwayes good.

16. *Ioseph.*) Ioseph marrying our Lady as neere of kinne (for so was the law) by his pedigree sheweth hers, and consequently Christs pedigree from Dauid. Nu. 36.

16. *Husband.*) True and perfect marriage, and continual liuing in the same, without carnal copulation. Aug. 1b. 1. Conser. Euang. c. 1.

Virginitie
preferred,

10. *Borne in her.*) The triple good or perfection of marriage accomplished in the parents of Christ, to wit, Issue, Fidelitie, Sacrament. Aug. de nap. & conc. li. 1. c. 11.

23. *A virgin.*) Our Saviour borne in marriage, but yet of a Virgin, would honour both states: and withal, teacheth vs against Iouinian the old Heretike and these of our time, that virginity and the continent life are preferred before marriage that hath carnal copulation. See S. Hieron. adu. Iouin. & S. Greg. Nazianz. Ser. 10 de studio in pauperes, in initio.

Our B. Ladies
perpetual vir
ginity,

23. *A virgin.*) As our Ladie both a virgin and a mother, brought forth Christ the head corporally: so the Church a virgin and a mother, bringeth forth the members of this head spiritually. Aug. li. de virg. ca. 1.

Tradition.

23. *And bring forth.*) The Heretike Iouinian is here refuted, holding that her virginity was corrupted in bringing forth Christ Aug. her. 25. li. 1. con Iulian c. 2.

23. *Til first borne.*) Heluidius of old abused these wordes, til, and first borne, against the perpetual virginity of our B. Ladie. Hiero. cont. Helu. which truth though not exprest in Scripture, yet our Aduersaries also do graunt, & Heluidius for denial thereof was condemned for an heretike by tradition only. Aug. her. 24.

CHAP.



CHAP. II.

The Gentils come vnto Christ with their offerings; and that so openly that the Iewes can not pretend ignorance. 3. The Iewes with Herode conspire against him. 13. He thereupon flyeth from them into Aegypt. 16. They afterward, seeing their subteltie preuailed not, imagined to oppresse him by open persecution. 19. But they at length dyed and he returneth to the land of Israel: al according to the Scriptures.

Luc. 2.

7.

WHEN IESVS therefore was * borne in Bethlehem of Iuda in the dayes of Herod the King, behold, there came Sages from the East to Hierusalem, 2. saying, where is he that is borne King of the Iewes? for we haue scene his "starre in the East, and "are come to adore him. 3. And Herod the King hearing this, was troubled, & al Hierusalem with him. 4. And assembling together al the high Priestes and the Scribes of the people, he enquired of them where Christ should be borne. 5. But they sayd to him: In Bethlehem of Iuda. For so it is written by the Prophet: 6. *And thou Bethlehem the land of Iuda art not the least among the Princes of Iuda: for out of thee shal come forth the Capitaine that shal rule my people Israel.* 7. Then Herod secretly caling the Sages, learned diligently of them the time of the starre which appeared to them; 8. and sending them into Bethlehem, said: Goe, & inquire diligently of the childe; and when you shal finde him, make reporte to me, that I also may come and adore him.

The holy feast of the Epiphanie caled Twelfth-day the 6. of Ianuarie vpon which day this is the Ghospel.

Mith. 5,

3.

And thou Bethlehem the land of Iuda art not the least among the Princes of Iuda: for out of thee shal come forth the Capitaine that shal rule my people Israel. 7. Then Herod secretly caling the Sages, learned diligently of them the time of the starre which appeared to them; 8. and sending them into Bethlehem, said: Goe, & inquire diligently of the childe; and when you shal finde him, make reporte to me, that I also may come and adore him.

Psal. 71,

10.

9. Who hauing heard the king, went their way; and behold the starre which they had seen in the East, went before them, vntil it came and stood ouer, where the childe was. 10. And seeing the starre they reioyced with exceeding great ioy. 11. And entring into the house, they found the childe with MARIE his mother, & faling downe" adored him; and opening their" treasures, they offered to him * "guiftes; gold, frankincense, and myrrhe. 12. And hauing receiued an answer in sleepe that they should not retutne to Herod, they went backe an other way into their contrey. ¶

13. And after they were departed, Behold an Angel of our Lord appeared in sleepe to Ioseph, saying: Arise, & take the childe and his mother, and fly into Aegypt; and be there vntil I shal tel thee. For it wil come to passe that Herod wil seeke the childe to destroy him. 14. Who arose, & tooke the childe and his mother by night, and retired into Aegypt: and he was there vntil the death of Herod: 15. that it might be fulfilled which was spoken of our Lord by the Prophet, saying: " *Out of Aegypt haue I called my Sonne.*

The Ghospel of Childermas day.



The Martyrdom
of the holy In-
nocents whose
holy-day, is
kept the 28 of
December.

The Gospel
on Twelfth-
Eve.

16. Then Herod perceiving that he was deluded by the Sages, was exceeding angry; and sending¹¹ murdered all the men children that were in Bethlehem, & in all the borders thereof, from two years old and under, according to the time which he had diligently sought out of the Sages. 17. Then was fulfilled that which was spoken by Ieremie the Prophet saying: 18. *A voice in Ramah was heard, crying out & much wayling: Rachel bewailing her children, & would not be comforted, because they are not.* ^{Iere. 31.}

19. But when Herod was dead, behold an Angel of our Lord appeared in sleep to Ioseph in Ægypt, 20. saying: Arise, and take the child & his mother, and goe into the land of Israel. For they are dead that sought the life of the child. 21. Who arose, & took the child and his mother, and came into the land of Israel. 22. But hearing that Archelaus reigned in Iewrie for Herod his father, he feared to goethither: and being warned in sleep retired into the quarters of Galilee. 23. And coming he dwelt in a citie called Nazareth: that it might be fulfilled which was sayd by the Prophetes: That he shall be called a Nazarite.

ANNOTATIONS.

CHAP. II.

1. *Behold.*] Our Lords apparition or Epiphanie to these Sages, being Gentils, their Pilgrimage to him, and in them the first homage of Gentilitie done unto him the twelfth day after his Natiuitie, and therefore is *Twelfth-day* highly celebrated in the Catholike Church for ioy of the calling of vs Gentils. His baptisme also and first miracle are celebrated on the same day.

2. *Starre.*] Christs Natiuitie depended not vpon this starre, as the Priscillianists falsely furnished; but the starre vpon his natiuitie, for the seruice whereof it was created. *Grego. Ho. 10.*

Pilgrimage.

3. *Come to adore.*] This coming so farre of deuotion to visit and adore Christ in the place of his birth, was properly a Pilgrimage to his Person; & warranteth the Faithful in the like kind of external worship done to holy Persons, places, and things.

4. *Inquired of them.*] The high Priests were rightly consulted in question of their law and religion; and be they neuer so ill, are often forced to say the truth by priuilege of their vntion; as here, and after, they did concerning the true Messias.

Adoration of
the B. Sacra-
ment.

11. *Adored him*] This body (*sayth S. Chrysostom.*) the Sages adored in the crib. Let vs at the least imitate them; thou seest him not now in the crib, but on the Altar; not a woman holding him, but the Priest present, and the Holy-Ghost powred out abundantly vpon the Sacrifice. *Ho. 24. in 1. Cor. Ho. 7. in Mat. Ho. de sancto Philo-gonio.*

The three
kings.

11. *Treasures.*] These treasures are as it were the first fruits of those riches, and gifts, which (according to the Prophecies of Dauid and Esay) Gentilitie should offer to Christ and his Church, and now haue offered, specially from the time of Constantine the Great. As also these three Sages, being principal men of their Countrie, represent the whole state of Princes, Kings, and Emperours, that were [according to the said Prophecies] to beleeue in Christ, to humbly themselves to his crosse, to foster, enrich, adorne and defend his Church. Whereupon it is also a very conuenient and agreeable tradition of antiquitie, and a received opinion among the Faithful, * not lacking testimonies of ancient writers, and much for the honour of our Sauour, that these three also were kings: to wit, either according to the state
of



Isaiah 1, 13, 14. Tob. 2. Amb. 1. Off. c. 12. of those Countries, * where the Princes were *Magi*; and *Magi* the greatest about the Prince; or as we read in the Scriptures, of Melchisedech King of Salem, & many other Kings that dwelt within a smal compasse: or as * Iobes three friends are called Kings. These are commonly called the three kings of Colen, because their bodies are there, translated ~~either~~ from the East Countrie; their names are said to haue been Gaspar, Melchior, Baltasar.

11. *Guifis.*) The Sages were three, and their guifts three, and each one offered euerie of the three, to expresse our Faith of the Trinitie. The Gold, to signifie that he was a King, the frankincense, that he was God, the myrrh, that he was to be buried as man. *Aug. ser. 1. de Epiph.*

15. *Out of Aegypt.*) This place of the Prophet (and the like in the new Testament) here applied to Christ, whereas in the letter it might seeme otherwise; teacheth vs how to interpret the old Testament, and that the principal sence is of Christ, and his Church.

16. *Murdered.*) By this example we learne how great credit we owe to the Church Canonizing of Saints, and celebrating their holy-daies: by whose only warrant, without any word of Scripture, these holy Inuocents haue been honoured for Martyrs, and their holy-day kept euer since the Apostles time, although they died not voluntarily, nor al perhaps circuncised, and some the children of Pagans. *Aug. ep. 28. Orig. ho. 3. in diuersos.*

CHAP. III.

John Baptist by his Ermites life, by his preaching and Baptisme, calleth al vnto penance, to prepare them to Christ. 10. He preacheth to the Pharisees and Saducees, threatening to them (vntles they truly doe penance) reprobation here, and damnation hereafter; and for saluation sendeth them to Christ and his Baptisme. Which being far more excellent then Iohns, yet Christ himself among those penitents vouchsafeth to come vnto Iohns Baptisme. Where he hath testimonie from Heauen also.

Mr. 1. 4. Luc. 3. Es. 40. 3



AND in those dayes * cometh Iohn the Baptist preaching in the desert of Iewrie, 2. & saying: " Doe penance: for the Kingdom of Heauen is at hand. 3. For this is he that was spoken of by Esay the Prophet, saying: A voyce of one crying in the desert, prepare ye the way of our Lord, make straight his pathes. 4. And the

THE SECOND part of this Ghospel, Of the Preparation that was made to the manifestation of Christ.

said Iohn had his garment of Camels heare, and a girdle of a skinne about his loynes: and his meate was locustes & wilde honie.

5. Then, went forth to him Hierusalem and al Iewrie, and al the countrey about Iordan: 6. & were baptized of him in Iordan, confessing their sinnes. 7. And seeing many of the Pharisees and Sadducees coming to his Baptisme, he said to them.

Ye vipers brood, who hath shewed you to flee from the wrath to come? 8. Yeald therefore fruit worthie of penance. 9. And delight not to say within your selues, we haue Abraham to our father. For I tel you that God is able of these stones to raise vp children to Abraham. 10. For now the axe is put to the roote of the trees. Euery tree therefore that doth not yeald good fruit, shal be cut downe, & cast into the fire. 11. * I indeed baptize you in water vnto penance, but he that shal come after me, is stronger then I, whose shoes I am not worthy to beare, he shal baptize you in the Holy Ghost,

** Mr. 1, 2. Lu 3, 16, Io. 1, 26. A. 7. 11. 16, 19, 4.*

It is not only damnable, to doe il, but also, not to do good *Aug. Ser. 6. de temp.*



& fire. 12. Whose fanne is in his hand, and he shal cleane purge his floore: and he wil gather his wheate into the barne, but the chaffe he wil burne with vnquenchable fire.

13. Then cometh IESVS from Galilee to Iordā, vnto Iohn, to be baptized of him. 14. But Iohn stayed him, saying: I ought to be baptized of thee, and comest thou to me? 15. And IESVS answering, sayd to him: Suffer me for this time. For so it becommeth vs to fulfill iustice. Then he suffered him. 16. And IESVS being baptized, forthwith came out of the water: and loe the Heauens were opened to him: & he saw the Spirit of God descending as a doue, & coming vpon him. 17. And behold a voice from Heauen saying: This is my beloued Sonne, in whom I am wel pleased.

ANNOTATIONS.

CHAP. III.

Eremites.

1. *Desert.*) Of this word *desert* (in Greeke *eremus*) commeth the name *Eremitages* & *Eremites*, that liue a religious and austere life in deserts and solitarie places, by the example of S. Sohn Baptist; whom the holy Doctours therefore cal the Prince and as it were the authour of such profession. *S. Chryf. ho. 1. in Marcum, & ho. de Io Baptistā. Hiero. ad Eustach. de custod. virg. Isid. li. 2. c. 15. de diu. off. Bernardus de excel. 10. li. 1. c. 10.* Wherewith the Protestants are so offended that they say, S. Chrysostom spake rashly, and vntreuly. And no maruel, for whereas the Euangelist himself in this place maketh him a perfect paterne of pennance, and Eremiticall life, for desert or wildernes, for his rough and rude apparel, for abstayning from al delicate meates (according to our Sauours testimonie also of him Mt. 11, 8. Luc. 7. 33) they are not ashamed to peruert al with this strange commentarie, that it was a desert * ful of townes and villages, his garment was * chlamet, his meate * such as the countrey gaue, and the people there vsed: to make him thereby but a common man like to the rest, in his manner of life: cleane against Scriptures, Fathers, & reason.

See Canis. de
verb. Deicor-
ruptelis li. 1. c.
2. 3. 4.

Pennance.

2. *Doe pennance*) So is the Latin, word for word, so readeth al antiquitie, namely S. Cyprian ep. 52. often, and S. Augustin li. 13. Confes. c. 12. and it is a very vsual speech in the New Testament, specially in the preaching of S. Iohn Baptist, * Christ himself, and * the Apostles; to signifie perfect repentance, which hath not only confession and amendment, but contrition, or sorow for the offence, and painful satisfaction: such as S. Cyprian speaketh of in al the foresaid epistle. But the Aduersaries of purpose (as * namely Beza protesteth) mislike that interpretation, because it fauoureth Satisfaction for sinne, which they cannot abide. Where if they pretend the Greeke word, we send them to these places Mat. 11, 21. Luc. 10, 11. 2. Cor. 7, 9. Where it must needs signifie, sorowful, payneful, and satisfactorie repentance. We tel them also that * S. Basil a Greeke Doctour calleth the Niniuites repentance with fasting, and hairecloth, and ashes, by the same Greeke word *μετάνοια*. And more we wil tel them in other places.

Μετάνοια.
Μετάνοια.

6. *Confessing their finnes*) Iohn did prepare the way to Christ and his Sacraments, not only by his Baptisme, but by inducing the people to Cōfession of their finnes. Which is not to acknowledge themselves in general to be sinners, but also to vtter euery man his finnes.

8. *Fruit worshie*) He preacheth Satisfaction by doing worthy fruits or workes of penance, which are (as S. Hierom. saith in 1. Ioel) fasting, praying, almes, and the like.

Magdeb.
Cent. 5,
c. 6. pag.
711.
Cen. 1. li.
1. c. 10.
Cythrauz
in 3. c.
Mat.
Bucerus
ibid.

Mt. 7.
17.
Lu. 13,
3. 5.
Lu. 24,
47.
Act. 2,
38. 16,
20.
Annot.
in hunc
locum.
Serm. in
fam. &
ficcit.



10. *The xiv.*) Here Preachers are taught to dehort from doing euil for feare of Hel, and to exhort to do good in hope of Heauen: which kind of preaching our Aduer. do condemne.

11. *In water.*) Iohns Baptisme did not remit finnes, nor was comparable to Christs Baptisme, as here it is playne, & in manie other places. *Hiero. adu. Lucifer.* *Aug. de Bap. cont. Donat. li. 3. c. 9 10. 11.* Yet it is an article of our Adu. that th'one is no better then the other which they say not to extol Iohns, but to derogate from Christs baptisme, so farre, that they make it of no more valure or efficacie for remission of finnes, & grace and iustification, then was Iohns: thereby to maintaine their manifold heresies, that Baptisme taketh not away finnes; that a mā is no cleaner nor iuster by the Sacramēt of Baptisme then before; that it is not necessaie for chil dren vnto saluation, but it is enough to be borne of Christian parents; & such like erroneous positions wel known among the Calvinists.

12. *Floore.*) This floore is his Church militant here in earth, wherein are both good and bad (here signified by corne and chaffe) til the separation be made in the day of iudgement: contrarie to the doctrine of the Heretikes, that hold, the Church to consist only of the good.

16. *Opned.*) To signifie that Heauen was shut in the old Law, til Christ by his Passion opened it, and so by his Ascension was the first that entered into it; contrarie to the doctrine of the Heretikes. *See. Hebr. 9, 8. and 11, 40.*

CHAP. IIII.

Christ going into the desert, to prepare himself before his Manifestation, ouercometh the Diuels tentations. 12. Beginning in Galilee, as the Prophet said he should; 18. he calleth foure Disciples; and with his preaching and miracles draweth vnto him innumerable folowers.



WHEN * IESVS was led of the Spirit into the desert, to be tempted of the Diuel. 2. And when he had * fasted fourtie daies and fourtie nights, afterward he was hungrie. 3. And the tempter approched and said to him: If thou be Sonne of God, commaund that these stones be made bread. 4. Who answered and said: It is written, *Not in bread alone doth man liue, but in euery word that proceedeth*

from the mouth of God.

5. Then the Diuel tooke him vp into the holy citie, and set him vpon the pinnacle of the Temple, 6. and said to him: If thou be the Sonne of God, cast thy self downe, for it is written: *That he wil giue his Angels charge of thee, & in their hands shal they hold thee vp, least perhaps thou knock thy foote against a stone.* 7. IESVS sayd to him againe: It is written, *Thou shalt not tempt the Lord thy God.*

8. Againe the Diuel tooke him vp into a very high mountaine: and he shewed him the Kingdoms of the world, and the glorie of them, 9. and sayd to him: Al these wil I giue thee, if falling downe thou wilt adore me. 10. Then IESVS saith to him: Auant Satan; for it is written, *The Lord thy God shalt thou adore, and him onely shalt thou serue.* 11. Then the Diuel left him; and behold Angels came, and ministred to him. **¶**

The Gospel
vpon the first
Sunday in Lent.

Mr. 1,
12.
Ln. 4, 1.

Deu. 8,
3.

Tf. 50,
12.
Deu. 6,
16.



THE THIRD
part of the
Ghospel, of
Christs mani-
festing him self
by preaching,
& that in Ga-
lilee.

The Ghospel
vpon S. An-
drewes day.

to him. ¶

12. And * when IESVS had heard that Iohn was deliuered vp, he *Mr. 1.*
retired into Galilee: 13. and leauing the citie Nazareth, came and *14.*
dwelt in Capharnaum a sea towne, in the borders of Zabulon of *Luc. 4,*
Nephthali; 14. that it might be fulfilled which was said by Esay the *14.*
Prophet. 15. *Land of Zabulon & land of Nephthali, the way of the sea beyond*
Jordan of Galilee, of the Gentils: 16. the people that sate in darknesse, hath seen
great light: & to them that sate in a countrie of the shadow of death, light is risen
to them. 17. From that time IESVS began to preach, and to say: " * Doe *Mr. 1,*
penance, for the Kingdom of Heauen is at hand. *15.*

18. And IESVS * walking by the sea of Galilee, saw two brethren, *Lu. 5, 1.*
Simon who is called Peter, and Andrew his brother, casting a net
into the sea (for they were fishers) 19. and he sayth to them: Come
ye after me, and I wil make you to be fishers of men. 20. But they in-
continent leauing the nets, folowed him. 21. And going forward *Mar. 1,*
from thence, he saw * other two brethren, Iames of Zebedee, and *19.*
Iohn his brother, in a ship with Zebedee their father, repairing *Luc. 5,*
their nets: and he called them. 22. And they forthwith left their *10.*
nets and father and folowed him. ¶

32. And IESVS went round about al Galilee, teaching in their Sy-
nagogues, & preaching the Ghospel of the Kingdom: and " healing
euery maladie, and euery infirmitie, in the people. 24. And the bruit
of him went into al Syria, and they presented to him al that were il
at ease, diuersly taken with diseases and torments, and such as were
possest, and Lunatikes, and sick of the palsey, and he cured them:
25. And much people folowed him from Galilee, and Decapolis, and
Hierusalem, and from Iurie and from beyond Iordan.

ANNOTATIONS.

CHAP. IV.

Eremites.

The Lent-
fast.

1. *Desert.*] As Iohn the Baptist, so our Saviour by going into the desert, and
there liuing in contemplation euen among brute beasts, and subiect to the assaults of
the Diuel for our sinnes, giueth a warrant and example to such holy men as haue li-
ued in wilderness for penance and contemplation, called Eremites.

2. *Fasted fourtie daies.*] Elias and Moyſes (saith S. Hierom) by the fast of 40. daies,
were filled with the familiaritie of God, and our Lord himself in the wilderness fa-
sted as many to leaue vnto vs the solemne daies of fast (that is, Lent) *Hierom. in c. 58.*
Isa. S. Augustine also hath the very like words ep. 119. And generally al the ancient
Fathers that by occasion, or of purpose speake of the Lent-fast, make it not only an *Ignat. c. 5.*
imitation of our Saviours fast, but also an Apostolical tradition, and of necessitie to *5.*
be kept. *Consene not Lent.* (saith S. Ignatius) for it containeth the imitation of our Lords conuer- *Ambro.*
sation. And S. Ambrose saith plainely, that it was not ordained by man but consecrated by *de. Qua-*
God: nor inuented by any earthly cogitation but commaunded by the heauenly Maieslie. And *drag.*
again, that it is sinne not to fast al the Lent. S. Hieroms words also be most plaine: *ser. 36.*
we (saith he) fast fourtie daies, or, make one Lent in a yeare, according to the tradition of the A- *34. Hier.*
postles, in time conuenient. This time most conuenient is (as S. Augustine saith ep. 119.) *ep. 54.*
immediatly before Easter, thereby to communicate with our Saviours Passion: and *ad Mar-*
[as other writers do adde] thereby to come the better prepared and more worthily, *cel. adu.*
to the great solemnitie of Christs Resurrection: beside many other goodly reasons in *mitans.*
the



Aug. Ser. 69. de temp. the ancient Fathers which for breuitie we omit. See (good Christian Reader] 12. notable Sermons of S. Leo the Great *de Quadragesima*, of Lent: namely Ser. 6. and 9. where he calleth it the Apostles ordinance by the doctrine of the Holy-Ghost. See S. Ambrose from the 13. Sermon forward; in S. Bernard 7. Sermons, and in many other Fathers the like. Last of al, note wel the saying of S. Augustine, who affirmeth that by due obseruation thereof, the wicked be separated from the good, Infidels from Christians, Heretikes from faithful Catholikes.

6. *It is written.*) Heretikes all age scriptures, as here the Deuil doth in the false sense; the Church vseth them, as Christ doth in the true sense, and to confute their falchit od. *Aug. cont. lit. Pent. lib. 1. c. 51. to 5.*

11. *Him only serue.*) It was not sayd, saith S. Augustine: The Lord thy God only shalt thou adore, as it was said: Him only shalt thou serue; in Greeke, *ἀποκρίσεις* *Aug. sup. Gen. q. 16.* Whereupon the Catholike Church hath alwayes vsed this most true & necessarie distinction, that there is an honour dew to God only, which to giue vnto any creature, were idolatrie; and there is an honour dew to creatures also according to their dignitie, as to Saints, holy things, and holy places. See Euseb. *Hist. Ec. li. 4. c. 14.* S. Hierom *cont. Vigil. ep. 53.* *Aug. lib. 10. Cinit c. 2. Li. 1. Trin. c. 6. Cond. Nic. 2. Damasc. li. 1 de Imag. led. in 4. Luc.*

17. *Doepennan. c.*) That penance is necessarie also before Baptisme, for such as be of age; as Iohns, so our Sauours preaching declareth, both beginning with penance.

23. *Healing euery maladie*) Christ [saith S. Augustine] by miracles gat authoritie, by authoritie found credit, by credit drew together a multitude, by a multitude obtained antiquitie, by antiquitie fortified a Religion, which not only the most fond new rising of Heretikes vsing deceitful wiles, but neither the drowsie old errours of the very Heathen with violence setting against it, might in anie part shake and cast downe. *Aug. de vil. cred. c. 14.*

CHAP. V.

THE Sermon of Christ vpon the Mount; containing the paterne of a Christian life, in these three chapters following wherof S. Augustine hath two goodly bookes to. 4.

First, 3. he promiset rewardes, 13. and he layeth before the Apostles their offices. 17. Secondly, he protesteth vnto vs that we must keep the commandements, and that more exactly then the Scribes & Pharisees, whose iustice was counted most perfit; but yet that it was vninsufficient, he sheweth in the precepts of 21. Murder, 27. Adulterie, 31. Diuorce. 33. Swearing, 18. Reuenge, 42. Vsurie, 43. Enemies.

Luc. 6. 20.



AND seeing the multitudes, he * went vp into a mountaine, and when he was set, his Disciples came vnto him 2. and opening his mouth he taught them, saying.

3. Blessed are the poore in Spirit: for theirs is the Kingdom of Heauen. 4. Blessed are the meek: for they shal possesse the land. 5. Blessed are they that mourne: for they shal be comforted. 6. Blessed are they that hunger and thirst after iustice: for they shal haue their fill. 7. Blessed are the merciful: for they shal ob- rayne mercie. 8. Blessed are the cleane of hart: for they shal see God. 9. Blessed are the peace-makers: for they shal be called the children of

THE eight Beatitudes; which are a part of the Catechisme. The Gospell vpon Alhollowes day, and vpon the Feasts of many Mart.

God



God. 10. Blessed are they that suffer persecution " for iustice: for theirs is the kingdom of Heauen. 11. Blessed are ye when they shal reuile you, and persecute you, & speake al that naught is against you, vntrely, for my sake: 12. be glad & reioyce, for your " reward is very great in Heauen. ¶ For so they persecuted the Prophets, that were before you.

The Gospel
on the feast of
Doctors.

13. You are the * salt of the earth. 14. But if the salt leese his vertue, wherewith shal it be salted? It is good for nothing any more but to be cast forth, and to be troden of men. 15. You are the " light of the world. A citie cannot be hid, situated on a mountaine. 16. Neither do men light a * candel and put it vnder a bushel, but vpon a candlestike, that it may shine to al that are in the house. 17. So let " your light shine before men, that they may see your good workes, and glorifie your Father which is in Heauen.

18. Doe not thinke that I am come to breake the Law, or the Prophets. I am not come to breake, but to fulfil. 19. For assuredly I say vnto you, * til Heauen and earth passe, one iot, or one tittle shal not passe of the Law, til al be fulfilled. 20. He therfore that shal * breake " one of these least commandements, and shal so teach men, shal be caled the least in the Kingdom of Heauen. But he that shal doe and teach, he shal be called great in Kingdom of heauen. ¶ 21. For I tel you, that vnles " your iustice abound more then that of the Scribes and Pharisees, you shal not enter into the Kingdom of Heauen.

The Gospel
vpon the fifth
Sunday after
Pentecost.

22. You haue heard that it was said to them of old: * Thou shalt not kil. And whoso killeth, shal be in danger of iudgement. 23. But I say to you, that whosoever is angrie with his brother, shal be in danger of iudgment. And whosoever shal say to his brother, Raca, shal be in danger of a council. And whosoever shal say, Thou foole, shal be guilty of the " Hel of fire. 24. If therfore thou offer thy " guift at the Altar, and there thou remember that thy brother hath ought against thee; 25. leaue there thy offering before the Altar, and goe first to be reconciled to thy brother: and then coming thou shalt offer thy guift. ¶ 26 * Be at agreement with thy aduersarie betimes, whiles thou art in the way with him; lest perhaps the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be cast into " prison. 27. Amen I say to thee, thou shalt not goe out from thence til thou repay the last farthing.

This Prison
is take of very
ancient Fathers,
for Purgato-
rie: namely S.
Cyprian. ep. 11. ad
Anton. num. 6.

28. You haue heard that it was said to them of old: * Thou shalt not commit aduoutrie. 29. But I say to you, that whosoever shal see a woman to lust after her, hath already committed aduoutrie with her in his hart. 30. And if thy right eye scandalize thee, pluck it out, & cast it from thee. For it is expedient for thee that one of thy limmes perish, rather then thy whole body be cast into Hel. 31. And if thy right hand scandalize thee, cut it of, and cast it from thee: for it is expedient for thee that one of thy limmes perish rather then that thy whole body goe into Hel.

32. It was said also, * whosoever shal dismis his wife, let him giue her

Mr. 9,
50.

Luc. 14,
34.

Mr. 4,
21.

Lu. 8,
16. 11.
33.

Luc. 16,
17.
12. 2, 10.

Exo. 20,
13.

Dent. 5,
17.

Luc. 12,
58.

Exo. 20,
14.

Dent. 24,
1.

Mr. 19,
6.



her a bil of diuorcemēt. 33. But I say to you, whosoever shal dismisſe his wife, excepting the cauſe of fornication, maketh her to commit aduoutrie : And he that ſhal marie her that is diſmiſſed; committeth aduoutrie.

Exo. 20, 7. 34. Againe you haue heard that it was ſayd to them of old, * Thou ſhalt not commit periurie : but thou ſhalt performe thy othes to our Lord. 35. But I ſay to you " not to ſweare at al: neither by heauen, becauſe it is the throne of God : neither by the earth, becauſe it is the foote-ſtole of his feete: neither by Hieruſalem, becauſe it is the citie of the great King. 36. Neither ſhalt thou ſweare by thy head, becauſe thou canſt not make one heare white or blacke. 37. Let your talke be, yea, yea : no, no: and that which is ouer & aboue theſe, is of euil.

Esa. 21, 24. 38. You haue heard that it was ſayd, * An eye for an eye, and a tooth for a tooth. 39. But I ſay to you " not to reſiſt euil : but if one ſtrike thee on thy right cheek, turne to him alſo the other: 40. and to him that wil cōtend with thee in iudgement, and take away thy coate, let goe thy cloke alſo vnto him. 41. and whosoever wil force thee one mile, goe with him other twayne. 42. He that asketh of thee, giue to him: and * to him that would borow of thee, turne not away.

Ieru. 19, 18. 43. You haue heard that it was ſayd, * Thou ſhalt loue thy neighbour, & " hate thine enemy. 44. But I ſay to you loue your enemies, doe good to thē that hate you : and pray for thē that perſecute and abuſe you : 45. that you may be the children of your father which is in heauen, who maketh his ſunne to riſe vpon good & bad, and rayneth vpon iuſt and " vniuſt. 46. For if you loue them that loue you, what reward ſhal you haue, do not alſo the Publicans this? 47. And if you ſalute your brethren only, what do you more, do not alſo the Heathen this? 48. Be you perfect therefore, as alſo your heavenly Father is perfect.

The Ghoſpel vpon the Friday after Aſhweſday. So taught the Phariſees, not the Law. We ſee then that the repe- ral proſperitie of perſons and countries is no ſigne of better men or truer religion.

ANNOTATIONS.

CHAP. V.

10. *For iuſtice*) Heretickes and other malefactours ſometime ſuffer willingly and ſtoutly: but they are not bleſſed, becauſe they ſuffer not for iuſtice. For ſayth S. Aug.) they cannot ſuffer for iuſtice, that haue deni- ed the Church, and, where ſound faith or charitie is not, there cannot be iuſtice. *Cont. ep. Parm. li. 1. c. 9. Ep. 50. Pſal. 4. Com. 1.* And ſo by this ſcripture are excluded al false Martyrs, as S. Auguſtine often declareth, and S. Cyp. *de Vnit. Eccl. nu. 8.*

11. *Reward*) In Latin and Greeke the word ſignifieth very wages, and hire, due for workes, and ſo preſuppoſeth a meritorious deede.

15. *The light*) This light of the world, and citie on a mountayne, and candle vpon a candleſticke, ſignifie the Clergie, and the whole Church, ſo built vpon Chriſt the mountayne, that it muſt needes be viſible, and cannot be hid

Merces?
Mittet.

The Church
viſible.

nor



hid nor unknown. *Aug. cont. Fulg. Dona. c. 18. Lib. 16. cont. Faust. c. 17.* And therefore, the Church being a candle not vnder a bushel, but shining to al in the house (that is) in the world, what shal I say more (sayth S. Augustine) then that they are blind which shute their eyes against the candle that is set on the candlesticke? *Traff. 1 in ep. 10. 17. Your light*) The good life of the Clergie edifieth much, and is Gods great honor: where as the contrarie dishonoureth him.

True inherent
iustice.

20. *One of these.*) Behold how necessarie it is, not only to beleue, but to keep al the commaundements, euen the very least.

21. *Your Iustice*) It is our iustice, when it is giuen vs of God. *Aug in Ps. 30. Conc. l. De Sp. & lit C. 5.* So that Christians are truly iust, & haue in themselves inherent iustice, by doing Gods commaundements, without which iustice of workes no man of age can be saued. *Aug. de fid. & oper. C. 16.* Whereby we see saluation, iustice, & iustification, not to come of only faith, or imputation of Christes iustice.

Venial sinnes.

23. *Hel of fyre.*) Here is a playne difference of sinnes, some mortal, that bring to Hel, some lesse, and lesse punished, called venial.

24. *Giust at the altar.*) Beware of coming to the holy altar or any Sacrament out of charitie. But be first reconciled to thy brother, and much more to the Catholike Church, which is the whole brotherhood of Christian men, *Heb. 13. 1.*

Mariage a Sa-
crament and is
not dissolued
by diuorce.

31. *Excepting the cause of fornication.*) This exception is only to shew, that for this one cause a man may put away his wife for euer: but not that he may marrie an other as it is most plaine in S. Marke and S. Luke, who leaue out this exception, saying: * *Whosoever dismisseth his wife and marieth an other, committeth aduoutrie.* See the Annot. *Luc. 19. 9.* But if both parties be in one and the same fault, then can neither of them not so much as deuorce or put away the other.

33. *Committeth aduoutrie.*) The knot of Mariage is a thing of so great a Sacrament, that not by separation it self of the parties it can be loosed, being not lawful neither for the one part nor the other, to marie againe vpon deuorce. *Aug. de bo. Coniug c. 7.*

35. *Not to sweare.*) The Anabaptists here not folowing the Churches iudgement, but the bare letter (as other Heretikes in other cases) hold that there is no oath lawful, no not before a iudge, whereas Christ speaketh against rash and vsual swearing in common talke, when there is no cause.

39. *Not to Resist euil.*) Here also the Anabaptists gather of the letter, that it is not lawful to go to law for our right; as Luther also vpon this place held, that Christians might not resist the Turke. Whereas by this, as by that which foloweth, patience only is signified, & a wil to suffer more, rather then to reuenge. For neither did Christ nor S. Paule folow the letter, by turning the other cheeke. *Io. 18. Act. 13.*

CHAP. VI.

In this second chapter of his Sermon, he controwleth the Pharisees iustice (that is, their almes, prayer, and fasting) for the scope and intention therof, which was vaine gloire 19. Their end also was to be rich, but ours must not be so much as in necessities.

22 The first
worke of iusti-
ce.



TAKE good heed that you doe not your iustice before men, to be seen of them: otherwise reward you shal not haue with your father which is in heauen.

2. Therefore when thou doest an almes-deed, sound not a tromper before thee, as the Hypocrites do in the Synagogues and in the streetes, that they may be honoured of men: Amen I say to you, they haue recciued their reward. 3. But when thou doest an almes-deed, let not thy left hand know what thy right hand doeth: 4. that thy almes-deed may be in secret, and thy father which

Mr. 10.
11.
Ln. 16.
18.



which seeth in secret, wil^l repay the. **I**

5. And when ye^e pray, you shal not be as the^e Hypocrites, that loue to stand and pray in the Synagogues & corners of the streetes, that they may be seen of men: Amen I say to you, they haue receiued their reward. 6. But thou when thou shalt pray, enter into thy chamber, and hauing shut the doore, pray to thy father in secret: and thy father which seeth in secret, wil repay thee. 7. And when you are praying, speake not much, as the Heathen. For they thinke that in their^e much-speaking they may be heard. 8. Be not you therefore like to them, for your father knoweth what is needeful for you, before you aske him.

∴ The second worke of iustice.

Luc. 11.
2.

Mr. 11.
25.

9. Thus therefore shal you pray. * O V R F A T H E R which art in heauen, The PATER sanctified be thy name. 10 Let thy Kingdom come. Thy wil be done, as in heauen, in earth also. 11. Giue vs today our^e supersubstantial bread. 12. And forgie vs our^e debtes, as we also forgie our debtors, 13. And leade vs not into tentatioⁿ. But deliuer vs from euil. Amen. 14. For^e if you wil^l forgie men their offences, your heavenly father wil forgie you also your offences. 15. But if you wil not forgie men, neither wil your father forgie you your offences.

NOSTER. ∴ In S. Luke, the Latin is Panem quotidianum, dayly bread, the Greeke being indifferent to both.

16. And when you^e fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appeare vnto men to fast. Amen I say to you, that they haue receiued their reward.

∴ The third worke of iustice.

17. But thou when thou doest fast, anoynt thy head, and wash thy face: 18. that thou appeare not to men to fast, but to thy father which is in secret: and thy father which seeth in secret, wil repay thee.

The Ghospel vpon Ashwés-day.

Luc 12.
33.

Luc. 11.
34.

19. * Heape not vp to your selues treasures on the earth: where the rust & mothe do corrupt, & where theeués digge through and steale. 20. But heape vp to your selues treasures in heauē: where neither the rust nor mothe doth corrupt, and where theeués do not digge through nor steale. 21. For where thy treasure is, there is thy hart also. **I** 22. * The candel of thy body is thine eye. If thine eye be simple, thy whole body shal be lightsome. 23. But if thine eye be naught: thy whole body shal be darke some. If then the light that is in thee, be darkenes: the darkenes it self how great shal it be?

Luc. 16.
13.

Luc 12.
22.

24. No man can^e serue^e two masters. For either he wil hate the one, and loue the other: or he wil sustayne the one, and contemne the other. You cannot serue God and Mammon.

The Ghospel on the 14. Sunday after Pentecost,

25. Therefore I say to you, * be not^e careful for your life, what you shal eate, neither for your body what rayment you shal put on. Is not the life more then the meate: and the body more then the rayment? 26. Behold the foules of the ayre, that they sow not, neither reape, nor gather into barnes: and your heavenly father feedeth the. Are not you much more of price then they? 27. And which of you by caring, can adde to his stature one cubite? 28. And for rayment why are you careful? Consider the lilies of the field how they grow: they labour not, neither do they spinne. 29. But I say to you, that neither Salomon in al his glorie was arrayed as one of these. 30. And if the grasse of the field, which to day is, and to morow is cast into the oven,



ouen, God doth so clothe: how much more you, O ye of very small
 faith? 31. Be not careful therefore, saying, what shall we eat, or
 what shall we drinke, or wherewith shall we be couered? 32. for al-
 these things the Heathen do seeke after. For your father knoweth
 that you neede al these things. 33. Seeke therefore first the Kingdom
 of God, and the iustice of him, and al these things shall be giuen you
 besides. 34. Be not careful therefore for the morow; for the mor-
 row day will be careful for itself. Sufficient for the day is the euil
 thereof.

ANNOTATIONS.

CHAP. VI.

Good workes 1. *Iustice.*) Hereby it is plaine that good workes be iustice, and that man doing
iustice. them doth iustice, and is thereby iust & iustified, & not by faith only. Al which ius-
 tice of a Christian man, our Sauour here compriseth in these three workes, in Al-
 mes, fasting, and prayers. *Aug. li. pref. in 1. c. 8.* So that to giue almes, is to do iustice,
 and the workes of mercie are iustice. *Aug. in Psal. 49. v. 5.*

Merites.

Hypocrisie.

4. *Repay*] This repaying and rewarding of good workes in heauen, often mentio-
 ned here by our Sauour, declareth that the sayd workes are meritorious, and that
 we may do them in respect of that reward.

5. *Hypocrites.*) Hypocrisie is forbidden in al these three workes of iustice, and not
 the doing of them openly to the glorie of God, and the profite of our neighbour, &
 our owne saluation: for Christ before (c. 5.) biddeth, saying: *Let your light so shine be-
 fore men* &c. And in al such workes S. Gregories rule is to be followed. *The worke so to
 be in priuie, that the intention remaine in secret, Ho. 11. in Euang. c. 10.*

7. *Much speaking*) Long prayer is not forbid, for Christ himself spent whole
 nights in prayer; and he sayth, * we must pray alwayes; and the Apostle exhorteth
 to pray without intermission; and the holy Church * from the beginning hath had
 her Canonical houres of prayer: but idle and voluntary babling, either of the Hea-
 then to their gods, or of Heretikes, that by long Rhetorical prayers thinke to
 perswade God: whereas the Collects of the Church are most breefe & most effectual.
See S. Augustine ep. 121, c. 8: 9. 10.

The B. Sacra-

ment.

11. *Super substantial bread*) By this bread so called here according to the Latin word,
 & the Greeke, we aske not only al necessarie sustenance for the bodie, but much mo-
 re al spiritual food, namely the blessed Sacrament itself, which is Christ the true
 bread that came from Heauen, & the bread of life to vs that eate his bodie. *Cypr. de
 erat. Do. Aug. ep. 111. c. 11.* And therefore it is called here Super substantial, that is, the
 bread that palleth and excelleth al creatures *Hiero in 2. Tit. In 6. Mat. Amb. li. 5. de
 Sacr. c. 4. Aug. ser. 12. de Verb. Do. sec. Mat. S. Germanus in theoria.*

Venial finnes.

12. *Debts.*) These debts do signifie not only mortal finnes, but also venial, as S.
 Augustine often teacheth: and therefore enery man be he neuer so iust, yet because
 he can not liue without venial finnes, may very truly and ought to say this prayer.

God is not au-

thor of euil.

Aug. cont. duas ep. Pelag. li. 1. c. 14. li. 21. de Cinit. c. 27.

13. *Lead vs not.*) S. Cypr. readeth, *Nepatiamur non induci* Suffer vs not to be led,
 as S. Augustine noteth *li. de 20. person. c. 6.* and so the holy Church vnderstan-
 deth it, because God (as S. Iames sayth) tempteth no man: though for our sin-
 nes, or for our probation and crowne, he permit vs to be tempted. Beware then of
 Beza's exposition vpon this place, who (according to the Calvinists opinion) saith,
 that God leadeth them into temptation, into whom himself bringeth in Satan for to
 fill their hearts: so making God the authour of sinne.

14. *If you forgive*) This poynt, of forgiuing our Brother, when we aske forgiveness
 of God, our Sauour repeateth agayne, as a thing much to be considered: and
 therefore commended in the parable also of the seruant that would not forgiue his
 fellow seruant, *Mat. 18.*

*Luce, 6:
 12. 18, 19;
 21. 36.
 1. Thes.
 5. 17.
 Cypr. de
 erat. Do.
 in fine.*

*In Ex-
 pos. 142.
 Do.
 1ac, 1.*



Ind. 10, 26. 16. *Fa. 9.*) He forbiddeth not open and publike fasts, which in the * Scriptures were. Publike fast:
2. Efd. 9. commanded and proclaimed to the people of God; and the Niniuites by such fasting
Joel. 2, appeased Gods wrath: but to fast for vaine glorie and praise of men, and to be desirous
15. 13m. by the very face and look to be taken for a faster, that is forbidden, & that is hypocrisie.
3. 20. *Treasures in Heauen.*) Treasures layd vp in Heauen, must needs signifie, not faith on- Meritorious
 ly, but plentiful almes, and deeds of mercie, and other good workes, which God keeping, workes.
 as in a booke, wil reward them accordingly: as of the contrarie the Apostle saith: He
that soweth sparingly, shall reape sparingly. 1. Cor. 9.
 24. *Two Masters.*) Two religions, God and Baal, Christ and Caluin, Masse and Com-
 munion, the Catholike Church and Heretical Conuenticles. Let them marke this les-
 son of our Sauour, that thinke they may serue al masters, al times, al religions. Agay-
 ne, these two masters do signifie, God and the world, the flesh and the spirit, iustice
 and sinne.
 25. *Careful.*) Prudent prouision is not prohibited, but too much doubtfulness and seare
 of Gods prouision for vs: to whom we ought with patience to commit the rest, when we
 haue done sufficiently for our part.

CHAP. VII.

In his third and last Chapter of his Sermon, because we know not mens endes, he biddeth
 vs beware of iudging: 6. and neuer the lesse to take open dogs and swine (so he cal-
 leth them) as they be. 7. If these workes of iustice seeme too hard, we must pray
 instantly to him that giueth them. 12. In the conclusion, he giueth one short rule of
 al iustice. 13. And then he exhorteth with al vehemencie to the strait way, both
 of the Catholike faith, 21. and also of good life; because only faith wil not suffice.

Luc. 6, 37. Mt. 4. 24. **J**UDGE " not, that you be not iudged. 2. For * in what
 iudgement you iudge, you shal be iudged: and in what
 measure you mete, it shal be measured to you againe.
 3. And why seeest thou the mote that is in thy brothers
 eye: and the beame that is in thine owne eye thou seeest
 not? 4. Or how sayest thou to thy brother: Let me cast
 out the mote of thine eye; and behold a beame is in thine owne eye? 5.
 Hypocrite, cast out first the beame out of thyne owne eye; and then
 shalt thou see to cast out the mote out of thy brothers eye.

6. Giue not that which is " holy to dogs: neither cast ye your pearles
 before swine, lest perhaps they treade them with their feete, & turning,
 al to teare you.

Luc. 11, 9 7. * Aske, and it shal be giuen you: seek, and you shal finde, knock, &
 it shal be opened to you. 8. For " euery one that asketh, receiue: and
 that seeketh, findeth: and to him that knocketh, it shal be opened. 9. Or
 what man is there of you, whom if his childe shal aske bread, wil he
 reach him a stone? 10. Or if he shal aske him fish, wil he reach him a
 serpent? 11. If you then being naught, know how to giue good guifts to
 your children: how much more wil your Father which is in Heauen, giue
 " good things to them that aske him?

Luc. 6, 31. 12. * Al things therefore whatsoever you wil that men doe to you, doe
 you also to them. For this is the Law and the Prophets.

Luc. 13. 13. * Enter ye by the narrow gate: because brode is the gate, and large
 is the way that leadeth to perdition; and many there be that enter by it.
 14. How narrow is the gate, and strait is the way, that leadeth to life: &

These good
 things are gra-
 ce and al spiri-
 tual guifts, and
 whatsoever
 pertayneth to
 the health of
 the soule.

* Contradict
 pre. 1908
 bishop's edict
 note

← mote
 "so mote it be"
 saying of A, b, c
 with claps

Christ is not for
 the Law and the Prophets



The Gospel
on the 7. Sun-
day after Pen-
tecost.

few there are that find it!

15. Take ye great heed of false Prophets, which come to you in the "clo-
thing of sheep, but inwardly are rauening wolues. 16." By their * fruits
you shal know the. Do men gather grapes of thornes, or figs of thistles?
17. Euen so euery good tree yealdeth good fruits, and the euil tree yeal-
deth euil fruits. 18. A good tree can not yeald euil fruits, neither an euil
tree yeald good fruits. 19. Euery tree that yealdeth not good fruit, shal
be cut downe, and shal be cast into fire. 20. Therfore by their fruits you
shal know them.

21. Not euery one that sayth to me, " Lord, Lord, shal enter into the
Kingdom of Heauen: but he that doth the wil of my Father which is in
Heauen, he shal enter into the Kingdom of Heauen. 22. Many shal say
to me in that day: Lord, Lord, haue not we prophesied in thy name, and in
thy name cast out Diuels, and in thy name wrought many miracles? 23.
And then I wil confesse vnto them, That I neuer knew you: depart from
me, you that worke iniquitie. 24. * Euery one therfore that heareth
these my words, and doth them, shal be likned to a wise man that built
his house vpon a rock, 25. and therayne fel, and the fluddes came, and
the windes blew, and they beat agaynst that house, and it fel not, for
it was founded vpon a rock. 26. And euery one that heareth these my
words, and doth them not, shal be like a foolish man that built his
house vpon the sand, 27. and therayne fel, and the fluddes came, and the
windes blew, and they beat against that house, and it fel, & the fal ther-
of was great.

28. And it came to passe, when Iesus had fully ended these wor-
des, the multitude were in * admiration vpon his doctrine. 29. For he was
teaching them as hauing power, and not as their Scribes and Pharisees.

Luc. 6,
44.

Luc. 6,
47.

Mr. 23.
22.
Lu 4,
32.

ANNOTATIONS.

CHAP. VII.

1. *Iudge not.*) It is no Christian part to iudge il of mens actes, which be in them selues
good, and may proceed of good meaning, or of mans inward meanings, and intentions,
which we can not see; of which fault they must beware, that are too suspicious, and giuen
to deeme alwayes the worst of other men. But to say, that Iudas, or an Heretike cuident-
ly known to die obstinately in heresie, is damned, and in al other playne and manifest ca-
ses, to iudge, is not forbidden.

Worthy recea-
uing.

6. *Holy to dogs.*) No holy Sacrament, and specially that of our Sauours Blessed Body
must be giuen wittingly to the vnworthie, that is, to them that haue not by confession
of al mortal sinnes, examined and proued themselues. See the Annot. 1. Cor. 11,
27. 28. 29.

8. *Euery one that asketh.*) Al things that we aske necessarie to saluation, with humilitie,
attention, continuance, and other due circumstances, God wil vndoubtedly grant when
it is best for vs.

Heretikes
wolues in
sheep skinner.

15. *Clothing of sheep.*) Extraordinarie apparance of zeale, and holines, is the sheeps
cote, in some Heretikes: but these of this time weare not that garment much, being
men of vn-satiabie sinne. This is rather their garment, common to them with al other
Heretikes, to crak much of the word of the Lord, and by pretended allegations, & * sweet
words

Rom. 16,
18.



words of benediction, and specially by promise of knowledge, light, and libertie of the Gospel, to seduce the simple and the sinful.

16. *Fruits.*] These are the fruits which Heretikes are known by, diuision from the whole Church, diuision among themselves, taking to themselves new names and new maisters, inconstancie in doctrine, disobedience both to others and namely to spiritual officers, loue and liking of themselves, pride and intolerable vantage of their owne knowledge aboue al the holy Doctours, corruption, falsification and quite denying of the parts of Scriptures that specially make agaynst them, and these be common to al Heretikes lightly. Other some are more peculiar to these of our time, as Incestuous mariages of vowed persons, Spoile of Churches, Sacrilege and profanation of al holy things, and many other special points of doctrine, directly tending to the corruption of good life in al states.

Heretikes known by their fruits.

21. *Lord Lord.*] These men haue faith, otherwise they could not inuocate, *Lord. Lord* Re 10. But here we see that to beleue is not enough, and that not only infidelitie is sinne, as Luther teacheth. Yea Catholikes also that worke true miracles in the name of our Lord, and by neuer so great faith, yet without the workes of iustice shal not be saued. 1. Not only faith. Cor. 13. Againe consider here who they are that haue so often in their mouth, *The Lord, the Lord*, and how litle it shal auaille them, that set so litle by good workes, and contemne Christian iustice.

CHAP. VIII.

Immediately after his Sermon (to confirme his doctrine with a miracle) he cureth a Leper. 5. But aboue him and al other Iewes, he comendeth the faith of the Centurion, who was a Gentil, and foretelleth by that occasion, the vocation of the Gentiles, and reprobation of the Iewes. 14. In Peters house he sheweth great grace. 18. In the way to the sea he speaketh with two, of folowing him: 23. And vpon the sea commandeth the tempest: 28. and beyond the sea he manifesteth the Devils malice against man, in an heard of swine.



AND when he was come downe from the mountaine, great multitudes folowed him: 2. And * behold a Leper came and adored him saying: Lord, if thou wilt, thou canst make me cleane. 3. And Iesus stretching forth his hand, touched him, saying: I wil. Be thou made cleane. And forthwith, his leprosie was made cleane. 4. And Iesus saith to him: See thou tel no body: but go, * shew thy self to the "Priest, and offer the" guift which Moyses commanded for a testimonie to them.

The Gospel on the 3. Sunday after the Epiphanie.

scribing moyses of the lord not God. Catholike Church delinquit because it does commandment

5. And * when he was entred into Capharnaum, there came to him a Centurion, beseeching him, 6. and saying: Lord my boy lieth at home sick of the palsey, and is sore tormented. 7. And Iesus saith to him: I wil come, and cure him. 8. And the Centurion making answer, said: Lord, "I am not worthie that thou shouldest enter vnder my rooffe: but only say the word, & my boy shal be healed. 9. For I also am a man subiect to authoritie, hauing vnder me souldiars; and I say to this, goe, and he goeth, and to an other, come, and he cometh; and to my seruant, doe this, and he doth it. 10. And Iesus hearing this, marueled: and said to them that folowed him: Amen I say to you, I haue not found so great faith in Israel. 11. And I say to you that manie shal come from the East and West, and shal sit downe with Abraham, and Isaac, & Jacob in the Kingdom of Heauen: 12. but the children of the Kingdom shal be cast out into the exteriour darkenesse: there shal he weeping

The Gospel vpon thursday after Ashwensday. And also in Masse for the sicke.

Jesus' moving at the faith of an Israel soldier? Christ says Amen not of head why would children of the kingdom be cast out weeping & weeping



and gnashing of teeth. 13. And IESVS said to the Centurion: Goe, and as thou hast beleueed, be it done to thee. And the boy was healed in the same houre. ¶

14. And * when IESVS was come into Peters house, he saw " his wiues mother layd, and in a fit of a feuer: 15. and he touched her hand, and the feuer left her, and she arose, and ministred to him. 16. And when euening was come, they brought to him manie that had Diuels: and he cast out the Spirits with a word: and al that were il at ease he cured: 17. that it might be fulfilled, which was spoken, by Esay the Prophet, saying: *He took our infirmities, and bare our diseases.*

18. And IESVS seeing great multitudes about him, commanded to goe beyond the water. 19. And a * certaine Scribe came, and said to him: Master, I wil folow thee whitherfoeuer thou shalt goe. 20. And IESVS saith to him: The foxes haue holes, and the foules of the ayre nestes: but the Sonne of man hath not where to lay his head. 21. And * an other of his Disciples said to him: Lord, permit me first to goe and burie my Father. 22. But IESVS said to him: Folow me, and " let the dead burie the dead.

23. And * when he entered into the boat, his Disciples folowed him: 24. and loe a great tempest arose in the sea, so that the boat was couered with waues, but he slept. 25. And they came to him, and raised him, saying: Lord, saue vs, we perish. 26. And he saith to them: Why are you fearful, O ye of litle faith? Then rising vp " he commanded the windes, and the sea, and there ensued a great calme. 27. Moreouer the men marueled, saying: What an one is this, for the windes and the sea obey him. ¶

28. And * when he was come beyond the water, into the countrey of thes Gerasens, there met him two that had Diuels, coming forth out of the sepulcres, exceeding fierce, so that none could passe by that way. 29. And behold they cried saying: What is betweene vs & thee IESVS the Sonne of God? art thou come hither to torment vs before the time. 30. And there was not farre from them an heard of many swine feeding. 31. And the Diuels besought him saying: If thou cast vs out, send vs into the heard of swine. 32. And he said to them: Goe. But they going forth went into the swine, and behold the whole heard went with a violence, headlong into the sea: and they dyed in the waters. 33. And the swine-herdes fled: and comming into the citie, told al, and of them that had been possessed of Diuels. 34. And behold the whole citie went out to meete IESVS, and when they saw him, they besought him that he would passe from their quarters.

ANNOTATIONS.

CHAP. VIII.

Priests forgie
sins.

4 Priest.) The Priests of the old law (saith S. Chrysostom) had authoritie and priuilege only to discern who were healed of leprosie, and to denounce the same to the people: but the Priests of the new law, haue power to purge in very deed, the filth of the soule. Therefore whosoever despiseth them, is more worthie to be punished, then the rebel Dathan, and his complices. S. Chrys. li. 3. de Sacerd.

4. Gift



4. *Gnisi.*] Our Sauour willeth him to goe, and offer his gnist or sacrifice, according as Moyles prescribed in that case, because the other sacrifice, being the holiest of al holies, which is his bodie, was not yet begune. So saith S. *Aug. li. 2. q. Euang. q. 3. & Con. Aduer. leg. & Proph. li. 1. c. 19 20.*

8. *Not worthie.*) *Orig. ho. 5. in diuers.* When thou eatest (saith he) and drinkest the bodie & DOMINE. blood of our Lord, he entreth vnder thy rooffe. Thou also therefore humbling thyself, nō sum dignus. say: Lord I am not worthie, &c. So said * S. Chrysostom in his Masse, and so doth the Cath. Church vse at this day in euey Masse. See S. Augustine *ep. 113. ad Ianu.*

14. *His wifes mother.*] Of Peter specially among the rest, it is euident, that he had a wife, but (as S. Hierom saith) after they were called to be Apostles, they had no more carnal companie with their wiues, as he proueth there by the very words of our Sauour: *Priefts marriage.*

* *He that hath left wife, &c.* And so in the Latin Church hath been alwayes vsed, that married men may be, and are daily made Priests, either after the death of the wife, or with her consent, to liue in perpetual continencie. And if the Greeks haue Priests that doe otherwise, S. Epiphanius a Greeke Doctour telleth them, that they doe it against the ancient Canons; and * Paphnutius plainly signifieth the same in the first Council of Nice. But this is most plaine, that there was neuer either in the Greeke Church or the Latin, authentical example of any that married after holy Orders.

21. *Let the dead.*] By this we see that not only no wordly or carnal respect, but no other laudable dutie toward our parents, ought to stay vs from folowing Christ, and choosng a life of greater perfection.

26. *He commanded.*) The Church (here signified by the boate or ship) and Catholikes, are often tossed with stormes of persecution, but Christ who seemed to sleepe in the meane time, by the Churches prayers awaketh, and maketh a calme.

CHAP. IX.

The Maisters of the Ierues he confuteth both with reasons and miracles: defending his remitting of sinnes, 9. his eating with sinners, 14. and his condescending to his weake Disciples, vntil he haue made them stronger. 18. shewing also in two miracles, the order of his prouidence, about the ierues and Gentils, leaning the one, when he called the other: 27. he cureth two blind men, and one possessed. 35. And hauing with so many miracles togeather, confuted his enemies, and yet they worse and worse, vpon pitte toward the people, he thinketh of sending true pastours vnto them.

AND entring into a boat, he passed ouer the water, and came into his owne citie. 2. And * behold they brought to him one sick of the palsey lying in bed. And Iesvs seeing their faith, said to the sick of the palsey: Haue a good hart Sonne, thy sinnes are forgiven thee. 3. And behold certaine of the Scribes said withing them selues: " He blasphemeth. 4. And Iesvs seeing their thoughtes, said: Wherefore think you euil in your harts. 5. " Whether is easier, to say, thy sinnes are forgiven thee: or to say, arise and walk. 6. But that you may know that the " Sonne of man hath power in earth to forgiue sinnes, (then said he to the sick of palsey) Arise, take vp thy bed, and goe into thy house. 7. And he arose, and went into his house. 8. And the multitudes seeing it, were afrayd, and " glorified God that gaue such power to men. †

9. And * when Iesvs passed forth from thence, he saw a man sitting in the custome-house, named Matthew; And he saith to him: Folow me. And he arose vp, and folowed him. 10. And it came to passe as he was sitting at meate in the house, behold many Publicans and sinners

He doesn't perform any miracle - just says 'your sinnes are forgiven'

The Ghospel vpon the 18. Sunday after Pentecost.

We see that the faith of one helpeth to obtaine for an other.

The Ghospel vpon S. Matthews day. Sept. 11.

came, and sate downe with Iesvs and his Disciples. 11. And the Phari-
sees seeing it, said to his Disciples: why doth your Maister eate with
Publicans and sinners? 12. But Iesvs hearing it, said: They that are in
health, need not a phyficion, but they that are ill at ease. 13. But go your
wayes & learne what it is, I wil mercie, & "not sacrifice. For I am not come
to cal the iust, but sinners. ¶

14. Then * came to him the Disciples of Iohn, saying: Why do we and
the Pharisees " fast often, but thy Disciples do not fast? 15. And I E S V S
said to them: Can the children of the Bridegroome mourne, as long as
the Bridegroome is with the? But the dayes wil come when the Bride-
groome shal be taken away from them, and " then they shal fast. 16.
And no body putteth a peece of raw cloth to an old garment. For he tak-
eth away the peeceing therof fro the garment, and there is made a grea-
ter rent. 17. Neither do they put " new wine into old bottels. Otherwise
the bottels breake, and the wine runneth out, and the bottels perish. But
new wine they put into new bottels: and both are preserued together.

18. * As he was speaking this vnto them, behold a certaine Gouer-
nour approched, and adored him, saying: Lord, my daughter is euen
now dead; but come, lay thy hand vpon her, and she shal liue. 19. And
I E S V S ryfing vp folowed him, and his Disciples. 20. And behold a
woman which was troubled with an issue of bloud " twelue yeares,
came behind him, and touched the hemme of his garment. 21. For she
said within herself: If I shal " touch only his garment, I shal be safe.
22. But I E S V S turning and seeing her, said: Haue a good hart daughter,
thy faith hath made thee safe. And the woman became whole from
that houre. 23. And when Iesvs was come into the house of the Gouer-
nour, & saw minstrels and the multitude keeping a sturre, 24: he said:
Depart, for the wench is not dead, but sleepeth. And they laughed him to
skorne. 25. And when the multitude was put forth, he entred in, and
held her hand. And the maid arose. 26. And this bruit went forth into
al that countrie.

27. And as I E S V S passed forth from thence, there folowed him two
blind men crying and saying: Haue mercie on vs, O Sonne of Dauid.
28. And when he was come to the house, the blind came to him. And
I E S V S saith to them: " Do you belecue, that I can doe this vnto you?
They say to him: Yea Lord. 29. Then he touched their eyes, saying:
According to your faith, be it donne to you. 30. And their eyes
were opened, and I E S V S threatned them, saying: See that no man
know it. 31. But they went forth, and bruited him in al that coun-
trie.

32. And when they were gone forth, * behold they brought him a
dumme man, possessed with a Diuel. 33. And after the Diuel was cast
out, the dumme man spake, and the multitudes marueled saying: Neuer
was the like scene in Israel. 34. But * the Pharisees said: " In the Prince
of Diuels he casteth out Diuels.

35. And I E S V S went about al the cities, and townes, teaching in
their Synagogues, and preaching the Ghospel of the Kingdom, and
curing euery disease, and euery infirmitie. 36. And seeing the multitudes,
he pitied

Christ signi-
fith that the
Churche shal
use fasting-
daies after his
Ascension.
Epiph. in Corp.
fid. Cath. Aug.
ep. 80.

The Ghospel
vpon the 13.
Sunday after
Pentecost.

Loe, her deu-
otion to the
hemme of his
garment, was
not supersti-
tio, but a token
of greater
faith; so is the
deuout tou-
ching of holy
relikes.

In like man-
ner say the He-
retikes, calling
al miracles
done in the
Catholike
Church, the
lying signes of
Christ.



Ofc. 6, 6.

Mat. 23

18.

La. 5, 33.

Bridegroom
is the
Catholike Chur-
ch of Christ

Mat. 5,

21.

Lu. 8,

41.

Mat. 12.

22.

Mat. 12.

14.

he pitied them; because they were vexed, and lay like sheep that haue not a shepard. 37. Then he saith to his Disciples: The haruest surely is great, but the workmen are few. 38. " Pray therefore the Lord of the haruest, that he send forth workmen into his haruest.

A N N O T A T I O N S.

C H A P. IX.

3. *He blasphemeth.*] When the Iewes heard Christ remit sinnes, they charged him with blasphemie, as Heretikes now charge his Priests of the new Testament, for that they remit sinnes; to whom he said: *Whose sinnes you shal forgive, they are forgiven &c. Io. 10.*

5. *Whether it easier.*) The faithlesse Iewes thought (as Heretikes now a daies) that to forgive sinnes was so proper to God, that it could not be communicated vnto man; but Christ sheweth, that as to worke miracles is otherwise proper to God only, and yet this power is communicated to men, so also to forgive sinnes.

Men have power to forgive sinnes.

6. *The Sonne of man in earth.*] Christ had power to remit sinnes, and often executed the same, not only as he was God, but also as he was a man, because he was head of the Church, and our cheefe Bishop & Priest according to his manhood, in respect wherof al power was giuen him in Heauen and earth. *Mat 28. v. 18.*

8. *Glorified.*) The faithful people did glorifie God, that gaue such power to men, for to remit sinnes, & to doe miracles, knowing that that which God committeth to men, is not to his derogation, but to his glorie, himself only being stil the principal worker of that effect, men being only his ministers, and substitutes working vnder him, and by his commission and authoritie.

9. *To men.*) Not only Christ as he was man, had this power to forgive sinnes, but by him and from him the Apostles, and consequently Priests. *Mat. 28. All power is geuen me. Mat. 18. Whatsoeuer you shal loose in earth, shal be loosed in Heauen. Ioan. 10. whose sinnes you shal forgive, they are forgiven.*

13. *Not sacrifice.*] These are the wordes of the Prophet, who spake them euen then when sacrifices were offered by Gods commandment; so that it maketh not against sacrifice: But he saith that sacrifice only without mercie, and charitie, and generally with mortal sinne, is not acceprable. The Iewes offered their sacrifices dewly, but in the meane time they had no pitie nor mercie on their brethren; that is it, which God misliketh.

External Sacrifice.

14. *Fasting.*) By the often fasting of S. Iohns Disciples, we may gather that he appointed them a prescript manner of fasting: as it is certaine he taught them a forme of Fasting. *prayer. Lu. 5. & 11.*

17. *New wine.*) By this new wine, he doth plainly here signifie fasting, and the strait kind of life by the old bottels, them that can not away therewith.

19. *Twelue yeares.*) This woman a Gentil, had her disease twelue yeares, and the Gouerners daughter a Iewe (which is here raysed to life) was twelue yeares old *Luc. 8.* Marke then the Allegorie hereof in the Iewes & Gentils. As that woman fel sick when the wench was borne, so the Gentils went their owne wayes into idolatrie, when the Iewes in Abraham beleueed. Againe, as Christ here went to raise the wench, and by the way the woman was first healed, and then the wench reuiued; so Christ came to the Iewes, but the Gentils beleueed first, and were saued; and in the end the Iewes shal beleuee also. *Hiero. in Mat.*

21. *Touch only.*] Not only Christes wordes, but his garment and touch thereof, or any thing to him belonging, might doe, & did miracles, force proceeding from his holy Person to them. Yea this woman returning home set vp an Image of Christ, for memorie of this benefit, and the hemme of the same Image did also miracles. This Image Iulian the Apostata threw downe, and set vp his owne in steed thereof, which was immediadly destroyed by fire from Heauen. But the image of Christ broken in peeces by the Heathen, the Christians afterward gathering the peeces together placed it in the Church: where it was, as Sozomenus writeth, vnto his time.

Reliques and Images.

28. *Do you beleue that I can?*] We see here that to the corporal healing of these men he requirerth only this faith, that he is able: which faith is not sufficient to iustifie them. How then doe the Heretikes by this and the like places plead for their only iustifying faith? See the *Annot. Mat. 5. 36.*

38. *Pray therefore.*) Therefore doth the Church pray and fast in the Iulver dayes, when holv Orders are giuen, that is, when workmen are prepared to be sent into the haruest. See *Act 13.*

CHAP.

Ex lib. li.
7. c. 14.
1. ff.
Li. 1. c.
20.



C H A P. X.

He giveth to the Twelve the power of Miracles, and so sendeth them to the lost sheep of the Iewes, 5. with instructions accordingly: 10. and by occasion of the sending, foretelleth of the persecutions after his Ascension, arming them and al other against the same, 40. and also exhorting the people to harbour his servants in such times of persecution.



AND hauing called his twelve Disciples together, * he gaue them power ouer vncleane Spirits, that they should cast them out, & should cure al manner of disease, & al manner of infirmitie.

2. And the names of the twelve Apostles be these: The first, Simon who is called Peter, and Andrew his brother, 3. Iames of Zebedee, and Iohn his brother, Philip and Barthlemew, Thomas and Matthew the publican, and Iames of Alphæus, and Thaddæus, 4. Simo Cananæus, & Iudas Iscariote, who also betrayed him.

5. These twelve did Iesvs send; commanding them, saying: Into the way of the Gentiles goe ye not, and into the cities of the Samaritans enter ye not: 6. but goe rather to the sheep that are perished of the house of Israel. 7. And going preach, saying: That the Kingdom of Heauen is at hand. 8. Cure the sick, raise the dead, cleanse the lepers, cast out Diuels: gratis you haue receaued, gratis giue ye. 9. Do not possesse gold, nor siluer, nor money in your purses: 10. not a skrip for the way, neither two coates, neither shoes, neither rod. For the workman is worthie of his meate. 11. And into whatsoeuer citie or towne you shal enter, inquire who in it is worthie: and there tarie til you goe forth. 12. And when ye enter into the house, salute it, saying: "Peace be to this house.

13. And if so be that house be worthie, your peace shal come vpon it. But if it be not worthie, your peace shal returne to you. 14. And who-soeuer shal not receaue you, nor heare your wordes; going forth out of the house or the citie "shake of the dust from your feet. 15. Amen I say to you, it shal be more tolerable for the land of the Sodomites and Gomorrhæans in the day of iudgement, then for that citie.

16. Behold I send you as sheep in the middes of wolues. Be ye therfore wise as Serpents, and simple as Doves. 17. And take heed of men. For they wil deliuer you vp in Councels, and in their Synagogues they wil scourge you. 18. And to Presidents and to Kings shal you be led for my sake, in testimonie to them and the Gentiles. 19. But when they shal deliuer you vp, * take no thought how or what to speake: for it shal be giuen you in that houre what to speake. 20. For it is not you that speake, but the Spirit of your Father that speaketh in you. 21. * The brother also shal deliuer vp the brother to death, and the Father the Sonne: and the children shal rise vp against the parents, and shal worke their death, 22. and you shal be odious to al men for my name: but he that shal perseuer vnto the end, he shal be saued.

They haue here commission to preach only in Israel: the time being not yet come to call the Gentiles.

The Gospel vpon the Commemoration of S. Paul, Iun 30.

Wisdom and simplicitie both be necessarie in Preachers, Bishops, and Priests.

Mat. 10.
3. 6.
Lu. 9. 13.
5. 1.

Mat. 13.
11.
Luc. 11.
11.
Luc. 21.
16.

23. And



23. And when they shal persecute you in this citie, flee into an other. Amen I say to you, you shal not finish al the cities of Israel, til the Sonne of man come. The Ghospel vpon S. Athanasius day Maij. 2.

Luc. 6, 40. 24. * The Disciple is not aboue the Maister, nor the Seruant aboue his Lord. 25. It suffiseth the Disciple that he be as his maister, and the Seruant as his Lord. If they haue called the Goodman of the house Beelzebub, how much more them of his houshold? 26. Therefore feare, ye not them. For nothing is hid, that shal not be reuealed: and secret, that shal not be known. 27. That which I speake to you in the dark, speak ye in the light: and that which you heare in the eare, preach ye vpon the house tops. 28. And feare ye not them that kil the body, and are not able to kil the soul: but rather feare him that can destroy both soul and body into Hel. The Ghospel for some Martyrs, not Bishops.

29. Are not two sparowes sold for a farthing: and not one of them shal fal vpon the ground without your Father? 30. But your very haire of the head are al numbered. 31. Feare not therefore: better are you then many sparowes. 32. * Euery one therfore that shal confesse me before men, I also wil confesse him before my Father which is in Heauen. 33. But he that shal denie me before men, I also wil denie him before my Father which is in Heauen. A goodly comfort for Christians and Catholiks and al good men, in the persecutions of Turkes, of Heretikes, of al wicked men.

Mr. 8, 38. Luc. 9, 26. 12, 8. Luc. 12, 51. Mich. 7, 6. 34. Do not ye think * that I came to send peace into the earth: I came not to send peace, but the sword. 35. For I came to separate * man against his father, and the daughter against her mother, and the daughter in law against her inother in law. 36. And a mans enemies, they of his owne houshold. 37. He that loueth father or mother more then me, is not worthy of me: and he that loueth sonne or daughter aboue me, is not worthy of me. 38. And he that taketh not his crosse, and foloweth me, is not worthy of me. 39. He that hath found his life, shal lose it: and he that hath lost his life for me, shal find it. The Ghospel vpon S. Anglines day our Apostles Maij 26. And for some Martyrs, not Bishops.

Luc. 10, 16. 40. * He that receaueth you, receaueth me: and he that receaueth me, receaueth him that sent me. 41. He that receaueth a Prophet in the name of a Prophet, shal receaue the reward of a Prophet, and he that receaueth a iust man in the name of a iust man, shal receaue the reward of a iust man. 42. And * whosoever shal giue drinke to one of these litle ones a cup of cold water, only in the name of a Disciple, amen I say to you, he shal not lose his reward. The reward for harbouring & helping any iust person suffering for his iustice & conscience.

ANNOTATIONS.

CHAP. X.

1. Power.] Miracles were so necessarie to the confirmation of their doctrine beginning then to be preached, that not only Christ himselfe did miracles, but also he gaue to his Apostles power to doe them.

2. First Simon.] Peter the first, not in calling, but in preeminence. For (as S. Ambrose saith in 2. Cor. 12) Andrew first followed our Saviour before Peter and yet the Primacie Andrew receaued not, but Peter. Which preeminence of S. Peter aboue the other Apostles is so plainly signified in this word, First, by the iudgement euen of Heretikes, that Beza, Peters Primacie.



not withstanding he confesseth the consent of al copies both Latin & Greeke, yet is not ashamed to say, that he suspecteth that this word was thrust into the text by some fauourer of Peters Primacie, Whereby we haue also, that they care no more for the Greek then for the Latin, when it maketh against them, but at their pleasure say that al is corrupted.

Beza in
Annot.
noui
Test.
15, 6.

9. *Do not possesse.*) Preachers may not carefully seeke after the superfluities of this life, or any thing which may be an impediment to their function. And as for necessities, they deserue their temporal liuing at their hands for whom they labour spiritually.

Bishops blessing.

11. *Peace be to this house.*) As Christ himself vsed these words, or this blessing often, *Peace be to you*, so here he biddeth his Apostles say the like to the house where they come. And so hath it been alwaies a most godly vse of Bishops * to giue their blessing where they come; which blessing must needs be of great grace & profit, when none but worthy Persons (as here we read) might take good therof; and when it is neuer lost, but returneth to the giuer, when the other partie is not worthy of it. Among other spiritual benefits it taketh away venial sinnes. *Am. in 9. Lu.*

* Aug.
ciuit. li.
21. c. 8.
Leo Imp.
in vit.
S. Chrys.
Socrat.
l. 6. c. 14.

It remitteth
venial sinnes.

14. *Shake of the dust.*) To contemne the true Preachers, or not to receaue the truth preached, is a very damnable sinne.

15. *More tolerable.*) Herby it is euident, that there be degrees & differences of damnation in Hel fire, according to mens deserts. *Aug. li. 4. de Bapt. c. 19.*

18. *Kings.*) In the beginning Kings and Emperours persecuted the Church, that by the very death and bloud of Martyrs it should grow more miraculously. Afterward when the Emperours and Kings were themselues become Christians, they vsed their power for the Church, against Infidels and Heretikes. *Aug. ep. 48.*

19. *It shall be giuen.*) This is verified euen at this present also, when many good Catholikes, that haue no great learning, by their answers confound the Aduersaries.

25. *How much more.*) No matuel therefore if Heretikes call Christs vicar Antichrist, when their forefathers, the faithles Iewes, called Christ himselfe Beezebub.

Confessing of
Christ and his
truth.

31. *Confesse me.*) See how Christ esteemed the open confessing of him, that is of his truth in the Catholike Church. For as when Saul persecuted the Church, he sayd * himself was persecuted, so to confesse him, and his Church, is al one. Contrarie wise see how he abhorreth them that deny him before men, which is not only to deny any one litle article of the Catholike faith, commended to vs by the Church; but also to allow or consent to heresie by any meanes, as by subscribing, comming to their seruice and sermons, furthering them any way against Catholikes, and such like.

Act. 9.

34. *Not peace but sword.*) Christ came to breake the peace of wordlings and sinners; as when the sonne belecueth in him, and the father doth not; the wife is a Catholike, and the husband is not. For to agree togeather in infidelitie, heresie, or any other sinne, is a naughty peace. This being the true meaning of Christs words, make that the Heretikes interpret this to maintaine their rebellions and troubles, which their new Ghospel breedeth. *Beza in no. Test. an. 1565.*

37. *more then.*) No earthly thing, nor dutie to Parents, wife, children, countrie, or to a mans owne body & life, can be any iust excuse why a man should doe, or feine himself to doe or beleue any thing, against Christ or the vnitie and faith of his Church.

41. *In the name.*) Reward for hospitably, and speciality for receauing an holy Person, as Prophet, Apostle, Bishop, or Priest persecuted for Christs sake. For by receauing of him in that respect as he is such an one, he shal be partaker of his merits, and be rewarded as for such an one. Whereas on the contrarie side, he that receaueth an Heretike into his house and a false Preacher, doth communicate with his wicked workes. *Ep. 2. 10.*

CHAP. XI.

John the Baptist in prison also doing his diligence, sendeth some of his Disciples to Christ. that as they heard, so they might also see his miracles with their eyes.

7. Afterward Christ declareth how worthy of credit Johns testimonie was:

16. & inueigheth against the Iewes, who with neither of their manners of life could be wonne: 20. no nor with Christs infinite miracles: 25. praysing Gods wisdom in this behalfe, 27. and calling to himself al such as seeke them owne Lucrins.

AND





AND it came to passe: when IESVS had done commanding his twelue Disciples, he passed from thence, to teach & preach in their cities.

2. * And when Iohn had heard in prison the workes of Christ; sending two of his disciples, he said to him:

3. " Art thou he that art to come, or looke we for another? The Ghospel of the 1. Sunday in Aduent.

4. And IESVS making answer said to them: Goe and report to Iohn what you haue heard and seen. 5. * The blind see, the lame walke, the lepers are made cleane, the deafe heare, the dead rise againe, to the poore the Ghospel is preached: 6. and blessed is he that shal not be scandalized in me.

7. And when they went their way, IESVS began to say to the multitudes of Iohn: " What went you out " into the desert to see? a reed shaken with the wind? 8. But what went you out to see? a man clothed in soft garniments? Behold they that are clothed in soft garniments, are in Kings houses. 9. But what went you out to see? a Prophet? yea I tel you, and more then a Prophet. 10. For this is he of whom it is written: *Behold I send myne angel before thy face, which shal prepare thy way before thee.* ¶

11. Amen I say to you, there hath not risen among the borne of women a greater then Iohn the Baptiste: yet he that is the lesser in the Kingdom of Heauen, is greater then he. 12. And * from the dayes of Iohn the Baptiste vntil now, the Kingdom of Heauen suffereth violence, and the violent beare it away. 13. For al the Prophets and the Law prophesied vnto Iohn: 14. and if you wil receaue it, he is * " Elias that is for to come. 15. He that hath eares to heare, let him heare.

16. And * wherevnto shal I esteeme this Generation to be like? It is like to children sitting in the market place, 17. which crying to their companions, say: we haue piped to you, and you haue not danced: we haue lamented, and you haue not mourned. 18. For * Iohn came neither " eating nor drinking; & they say: He hath a Diuel. 19. The Sonne of man came eating and drinking, and they say: Behold a man that is a glotton and a winedrinker, a friend of Publicans and sinners. And wisdom is iustified of her children.

20. Then * began he to vpbraide the cities, wherein were done the most of his miracles, for that they had not done penance. 21. Woe be to thee Corozain, woe be to thee Beth-saida: for if in Tyre & Sidon had been wrought the miracles that haue been wrought in you, they had done " penance in heairecloth & ashes long agoe. 22. But neuertheless, I say to you, it shal be more tolerable for Tyre and Sidon in the day of iudgement, then for you. 23. And thou Capharnaum, shalt thou be exalted vp to Heauen? thou shalt come downe euen vnto Hel. For if in Sodom had been wrought the miracles that haue been wrought in thee, perhaps it had remained vnto this day. 24. But notwithstanding I say to you, that it shal be more tolerable for the land of Sodom in the day of iudgement, then for thee.

25. At that time IESVS answered and said: * I confesse to thee O Father The Ghospel Lord vpo S. Mathias



day Feb. 14. & Lord of Heauen and earth, because thou hast hid these things from the
 vpon S. Francis wise and prudent, and hast reuealed them to " litle ones. 26. Yea Father;
 day Octob. 4 for so hath it wel pleased thee. 27. Al things are deliuered me of my
 and for many Father. And no man knoweth the Sonne but the Father: neither doth
 Martvrs, and any know the Father, but the Sonne, and to whom it shal please the
 vpon S. Paul's Sonne to reueale. 28. Come ye to me al that labour, and are burdened,
 day the first and I wil refresh you. 29. Take vpon my yoke vpon you, and learne of me,
 Eremit Ian. 15. because I am meeke, and humble of hart: and you shal find rest to your
 :soules. 30. For my " yoke is sweet, and my burden light. †

ANNOTATIONS.

CHAP. XI.

Eremitical
life.

3. *Art thou he.*) Iohn himself doubted not, for he baptized him and gaue great testi-
 monie of him before: Io. 1. But because his Disciples knew him not, nor esteemed of him
 so much as of Iohn their owne Maister, therefore did he send them vnto Christ, that by oc-
 casion of Christs answer he might the better instruct them what he was, & so make them
 Christs Disciples, preferring them to a better Maister.

7. *What went you out.*) High commendation of Iohns holines, as wel for his fasting,
 rough attire, solitary life, and constancie, as for the dignitie of his function.

7. *Into the desert.*) The faithful people in al ages resorted of deuotion into wildernes, to
 see men of special and rare holines, Prophets, Eremites, Anchorites &c. to haue their
 prayers or ghostly counsel. See S. Hierem. de vita Hilartonis.

Elias.

15. *Elias.*) As Elias shal be the messenger of Christs latter comming, so was Iohn his
 messenger and Precursour at his former coming: & therefore is he called Elias; because of
 his like office and like spirit. Luc. 1. Grego. ho. 7. in Euang.

Penance.

12. *Eating and drinking.*) The wicked quarrelers of the world misconstre easely al the
 actes and life of good men. If they be great fasters and austere liuers, they are blasphem-
 ed & counted hypocrites: if they conuerse with other men in ordinary manner, then
 they be counted dissolute.

21. *Penance in sackcloth.*) By this sackcloth and ashes added here, & in other places, wee
 see evidently that Penance is not only leauing of former sinnes, and change or amend-
 ment of life past, no nor bare sorowfulness or recounting of our offences already commit-
 ted, but requireth punishment and chastisement of our Persons by these and such other
 meanes, as the Scriptures do els where set forth. And therefore concerning the word also, it
 is rather to be called Penance, as in our translation; then (as the Aduersaries, of purpose
 auoyding the word) Repentance or Amendment of life: & that according to the very v-
 sual signification of the Greeke word in the most ancient Ecclesiastical Greeke writers:
 who for Penitents (which in the primitive Church did publike Penance) say *οἱ μετανοοῦντες*
οἱ τὴν ἐξομολογήσειν that is, Men that are doing Penance. And concerning that part of Penance which is
 Confession, the Ecclesiastical historie calleth it by the same Greeke word, and the Peni-
 tents comming to confession, *ταῖς μετανοοῦντας*. Sox. am. li. 76. 16. Socrat. li. 5. c. 19.

Metam.

21. *Litle ones.*) These litle ones do not signifie here only the vnlearned, as though Co-
 blers, and weauers, and women, & girles had this reuelation, & therefore do vnderstand al
 Scriptures and are able to expound them: but here are signified the humble, whether they
 be learned or vnlearned: as when he sayth, *unless you become as litle ones, you shal not enter in-*
to the Kingdom of Heauen. And so also the greatest Doctors (who as they were most learned,
 so most humbled themselves to the iudgement of the Catholike Church) are these litle
 ones: and Heretikes, who although vnlearned, yet vant their knowledge & their spi-
 rit of vnderstanding aboue al ancient Fathers and the whole Church, cannot be of these
 litle and humble ones.

The comman-
dements possi-

30. *Yoke sweet.*) what is this light burden and sweet Yoke, but his commandments, of
 which S. Iohn saith. 1. Ep. 3. *his commandments are not heavy & cleane contrary to the*
Aduersaries that say, they are vnpossible to be kept.

* Dis-
nyf. eel.
hier. c. 3.
in int. a.

Mt. 18.
3.

CHAP.



C H A P. XII.

The blindnes of the Pharisees about the Sabbath he reproveth by Scriptures, by reason, and by a miracle. 14. and his death being therefore sought by them, he meekly goeth out of the way, according as Esay had Prophecied of him. 22. His casting out of Devils also he defendeth against them. 31. and setteth forth the danger they stand in for their horrible blasphemie. 38. And because they aske yet for a signe, he sheweth how worthily they shal be damned. 43. foretelling how the Diuel shal possesse their Nation, 66. and testifying that although he be of their blood, yet not they for this, but such as keepe his commandements, are deare vnto him.



T hat time * IESVS went through the corne on the Sabbath: and his Disciples being hungrie, began to pluck the eares, and to eate. 2. And the Pharisees seeing them, said to him: Lo, thy Disciples doe that which is not lawful for them to doe on the Sabbath-dayes. 3. But he said to them: Haue you not read what * Dauid did

when he was an hungred, and they that were with him: 4. how he entered into the house of God, and did eate the loaves of proposition, which it was not lawful for him to eate, nor for them that were with him, * but for Priestes only? 5. Or haue ye not read in the * Law, that on Sabbath-dayes the Priestes in the temple do breake the Sabbath, & are without blame? 6. But I tel you that there is here a greater then the temple. 7. And if you did know what it is, I wil mercie, and not sacrifice: 8. For the Sonne of man is Lord of the Sabbath also.

See the annotation chap. 9, 13.

9. And when he had passed from thence, he came into their Synagogue. 10. And * behold there was a man which had a withered hand, and they asked him saying: Whether is it lawful to cure on the Sabbaths? that they might accuse him. 11. But he said to them: What man shal there be of you, that shal haue one sheep: and if the same fall into a ditch on the Sabbaths, wil he not take hold and lift it vp? 12. How much better is a man more then a sheep? Therefore it is lawful on the Sabbaths to doe a gooddeed. 13. Then he saith to the man: Stretch forth thy hand, and he stretched it forth, and it was restored to health euen as the other.

14. And the Pharisees going forth made a consultation against him, how they might destroy him. 15. But IESVS knowing it, retired from thence: and many folowed him, and he cured them al. 16. and he charged them that they should not disclose him. 17. That it might be fulfilled which was spoken by Esay the Prophet, saying: 18. Behold my seruant whom I haue chosen, my beloued in whom my soul hath wel liked. I wil put my Spirit vpon him, and iudgement to the Gentiles shal he shew. 19. He shal not contend, nor crie out, neither shal any man heare in the stretes his voyce. 20. The reede bruised he shal not breake, & smoking flaxe he shal not extinguish: til he cast forth iudgement vnto victorie. 21. And in his name the Gentiles shal hope.

22. Then



22. Then * was offered to him one possessed with a Diuel, blind and dumble: and he cured him, so that he spake and saw. 23. And all the multitudes were amazed, and said: Whether this be the Sonne of David? 24. But the Pharisees hearing it, sayd: This fellow casteth not out Diuels but in Beelzebub the Prince of the Diuels. 25. And Iesus knowing their cogitations, said to them:

Luc. 11,
14.
Mat. 13,
21.

∴ Therefore the Kingdom of Heretikes can not possibly stand, because it is alwayes full of diuision and dissension.

Euery Kingdom ∴ deuied against itself shal be made desolate: and euery citie or house deuied against itself, shal not stand. 26. And if Satan cast out Satan, he is deuied against himself: how then shal his Kingdom stand? 27. And if I in Beelzebub cast out Diuels, your children in whom do they cast out? Therefore they shal be your iudges. 28. But if I in the Spirit of God do cast out Diuels, then is the Kingdom of God come vpon you. 29. Or how can a man enter into the house of the strong, and rife his vessel, vnles he first binde the strong? and then he wil rife his house. 30. He that is ∴ not with me, is against me: and he that ∴ gathereth not with me, scattereth. 31. Therefore I say to you: Euery sinne and blasphemie shal be forgiuen men, but ∴ the blasphemie of the Spirit shal not be forgiuen. 32. And whosoever shal speake a word against the ∴ Sonne of man, it shal be forgiuen him: but he that shal speake against the Holie-Ghost, it shal not be forgiuen him neither in this world, nor ∴ in the world to come. 33. Either ∴ make the tree good, and his fruit good: or make the tree euil, and his fruit euil. For of the fruit the tree is knowen. 34. You vipers broods, how can you speake good things, whereas you are euil? for of the aboundance of the hart the mouth speaketh. 35. A good man out of a good treasure bringeth forth good things: and an euil man out of an euil treasure bringeth forth euil things. 36. But I say vnto you, that euery ∴ idle word that men shal speake, they shal render an account for it in the day of iudgement. 37. For of thy wordes thou shalt be iustified, and of thy wordes thou shalt be condemned.

∴ It is a mans owne free wil & election, to be a good tree or an il tree: to bring forth good fruits or bad. S. Augustine vpon this place. li. 2. c. 4. de afflictum Felicit. Manicheo. The Gospel vpon Imber wenesday, the first weeke of Lent.

38. Then answered him certaine of the Scribes and Pharisees, laying: Maister, we would see a signe from thee. 39. Who answered, and said to them:

The wicked and aduouterous Generation seeketh a signe: and a signe shal not be giuen it, but the signe of Ionas the Prophet. 40. For as * Ionas was in the whales belly three dayes and three nightes; so shal the Sonne of man be in the hart of the earth three dayes and three nightes. 41. The men of Niniuee shal rise in the iudgement with this Generation, and shal condemne it: because * they did penance at the preaching of Ionas. And behold more then Ionas here. 42. The * Queen of the South shal rise in the iudgement with this Generation, and shal condemne it: because she came from the ends of the earth to heare the wisdom of Salomon, and behold more then Salomon here. 43. And * when an vncleane Spirit shal goe out of a man, he walketh through dry places, seeking rest, and findeth not. 44. Then he saith: I wil returne into my house whence I came out. And coming he findeth it vacant, swept with besoms, and trimmed. 45. Then goeth he, and taketh with him seauen other Spirits more wicked then himself, and they enter

Ion. 2, 2.

Ion. 3, 5.

1 Reg.
10, 1.



21 Pe. 2, 10. enter in and dwell there: and * the last of that man be made worse then the first. So shal it be also to this wicked Generation.

Mr. 3, 31. Luc. 8, 10. 46. As he was yet speaking to the multitudes, * behold his mother and his brethren stood without, seeking to speake to him. 47. And one said vnto him: Behold thy mother and thy brethren stand without, seeking thee. 48. But he answering him that told him, said: " Who is my mother, and who are my brethren? 49. And stretching forth his hand vpon his Disciples, he said: Behold my mother and my brethren. 50. For whosoever shal doe the wil of my Father, that is in Heauen: he is my brother, and sister, and mother. †

The Gospell vpon the day of the Seauen Brethren, &c. Iulij 10.

A N N O T A T I O N S.

C H A P. XII.

24. *In Babelzebub.*) The like blasphemie against the Holy Ghost is, to attribute the miracles done by Saints either dead or aliue, to the Diuel.

30. *Not with me.*) They that are indifferent to al religions, commonly and fitly caled Neuters in Religion, ioyning them selues to neither part, let them marke these words wel, and they shal see, that Christ accounted al them to be against him & his Church, that are not plainly and flatly with him and it.

Ep. 38. 30. *Gathereth not with me.*) He speaketh not only of his owne Person, but of al to whom he hath committed the gouernment of his Church, and specially of the chiefe pastours succeeding Peter in the gouernment of the whole; as S. Hierome writing to Damasus Pope of Rome, applieth these words vnto him, saying of al Heretikes: *He that gathereth not with thee, scattereth: that is to say, He that is not with Christ, is with Antichrist.*

31. *The blasphemie of the Spirit.*) He meaneth not that there is any sinne so great, which God wil not forgiue, or whereof a man may not repent in this life, as some Heretikes at this day affirme: but that some heinous finnes (as namely this blasphemie of the Iewes against the euident workes of the Holy Ghost, and likewise Archeheretikes who wilfully resist the known truth & workes of the Holy Ghost in Gods Church) are hardly forgiven, & seldom haue such men grace to repent. Otherwise among al the finnes against the Holy Ghost (which are commonly reckned six) one only shal neuer be forgiuen, that is, dying without repentance wilfully, called Final impenitence; which sinne he committeth that dieth with contempt of the Sacrament of Penance, obstinately refusing absolution, by the Churches ministerie: as S. Augustine plainly declareth in these wordes: *Whosoever he be that beleueth not mans finnes to be remitted in Gods Church, and therefore despiseth the beautifullnes of God in so mighty a work, if he in that obstinate mind continue til his liues end, he is guilty of sinne against the Holy Ghost, in which Holy Ghost Christ remitteth finnes.* Enchir. 83. Church. Ep. 50. in fine.

32. *Sonne of man.*) The Iewes in their wordes sinned against the Sonne of man, when they reprehended those things which he did as man, to wit, caling him a glutton, a great drinker of wine, a friend of the Publicans, a Samaritane, and taking offense because he kept company with sinners, brake the Sabboth, and such like: and this sinne might more easely be forgiven them, because they iudged of him, as they would haue don, of any other man: but they sinned and blasphemed against the Holy Ghost (caled here the finger of God whereby he wrought miracles) when of malice they attributed the euident workes of God in casting out Diuels, to the Diuel himself: & this sinne shal not be remitted, because it shal hardly be remitted, as we see by the plague of their posteritie vntil this day.

33. *Not in the world to come.*) S. Augustine & other Holy Doctours gather herevpon, Purgatorie, that some finnes may be remitted in the next life, & consequently proue Purgatorie thereby. De Ciuit. Dei li. 21, c. 13. D. Gregor. Dial. li. 4, c. 39.

36. *Id's word.*) If of euery idle word we must make account before God in iudgement, and yet shal not for euery such word be damned euerlastingly: then there must needs be some temporal punishment in the next life.



Al Heretikes
allege Scri-
ptures.

48. *Who is my mother.*) The dutifull affection toward our parents and kinsfolke is not blamed, but the inordinate loue of them, to the hinderance of our seruice & duty toward God. Vpon this place some old Heretikes denied Christ to haue any mother. *Aug. li. de Fid. & Symb. c. 4.* Neither euer, was there any heresie so absurd, but it would seeme to haue Scripture for it;

CHAP XIII.

Speaking in parables (as the Scripture foretold of him, and as meet was for the reprobate Iewes:) he sheweth by the parable of the Sower, that in the labours of his Church, three parts of foure do perish through the fault of the heares. 24. and yet, by the parable of good seed and cockle (as also of the Net) that his seruants must not for al that, neuer while the world lasteth, make any Schisme or Separation. 31. And by parables of the litle Mustardseed and Leauen, that notwithstanding the three parts perishing, and ouersowing of cockle, yet that fourth part of the good seed shal spread ouer al the world. 44. And withal, what a treasure, and pearle it is. 53. After al which, yet his owne countrie wil not honour him.



HE same day IESVS going out of the house, fate by the sea side. 2. And * great multitudes were gathered together vnto him, in so much that he went vp into a boat & fate: and al the multitude stood in the shore; 3. and he spake to them many things in parables, saying:

*Mr. 4, 1.
Lu. 8, 4.*

Behold the Sower went forth to sow. 4. And whiles he soweth, some fel by the way side, and the foules of the aire did come and eate it. 5.

Other some also fel vpon rockie places, where they had not much earth: and they shot vp incontinent, because they had not deepnes of earth, 6. and after the sunne was vp, they parched: and because they had not roote, they withered. 7. And other fel among thornes: and the thornes grew and choked them. 8. And other some fel vpon good ground: and they yealded fruit, the one an hundredfold, the other threescore, and an other thirtie. 9. He that hath eares to heare, let him heare.

10. And his Disciples came and said to him: Why speakest thou to them in parables? 11. Who answered and said vnto them: Because " to you it is giuen to know the mysteries of the Kingdom of Heauen: but to them it is not giuen. 12. For he that hath, to him shal be giuen, and he shal abound: but he that hath not, from him shal be taken away that also which he hath. 13. Therefore in parables I speake to them: because seeing they see not, and " hearing they heare not, neither do they vnderstand; 14. and the Prophecie of Esay is fulfilled in them, which saith: With bearing shal you heare; and you shal not vnderstand: and seeing shal you see, and you shal not see. 15. For the hart of this people is waxed grosse, and with their eares they haue heavily heard, and their eyes " they haue shut: lest any time they may see with their eyes, and heare with their eares, and vnderstand with their hart and be conuerted, and I may heale them. 16. But blessed are your eyes because they doe see, and your

When Gods
word is pre-
ached, they pro-
perly haue
cares to heare,
that haue har-
tes to obey: &
they hearing
do not heare,



Luc. 10, 23. your eares because they do heare. 17. For, Amen I say to you, that * many which heare Prophets and iust men haue desired to see the things that you see, and by sefe of their haue not seen them: and to heare the things that you heare, and haue body, & obey not heard them. 18. Heare you therfore the parable of the Sower. not by consent of their harts, August. de dono persequ. c. 14.

19. Euery one that heareth the Word of the Kingdom and vnderstandeth not, there cometh the wicked one, and catcheth away that which was sown in his hart: this is he that was sown by the way side. 20. And he that was sown vpon rockie places: this is he that heareth the Word, and incontinent receaueth it with ioy, 21. yet hath he not root in himself, but is for a time: and when there falleth tribulation and persecution for the Word, he is by and by scandalized. 22. And he that was sown among thornes, this is he that heareth the Word, and the carefulnes of this world and the deceitfulnes of riches choketh vpon the Word, and he becometh fruitles. 23. But he that was sown vpon good ground: this is he that heareth the Word, and vnderstandeth, and bringeth fruit, and yealdeth some an hundred-fold, and other threescore, and an other thirtie.

24. An other parable he proposed to them, saying: The Kingdom of Heauen is resembled to a man that sowed good seed in his field. 25. But when men were a sleep, his enemy came and ouersowed cockle among the wheat, and went his way. 26. And when the blade was shot vpon, and had brought forth fruit, then appeared also the cockle. 26. And the seruants of the Goodman of the house comming said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle? 28. And he said to them: The Enemie-mā hath done this. And the seruants said to him: Wilt thou we goe and gather it vpon? 29. And he said: Noe lest perhaps gathering vpon the cockle, you may root vpon the wheat also together with it. 30. Suffer both to grow vntil the haruest, and in the time of haruest I wil say to the reapers: Gather vpon first the cockle, and bind it into bundels to burne, but the wheat gather ye into my barne. ¶

Mar. 4, 30. Luc. 31, 18. 31. An other parable he proposed vnto them, saying: * The Kingdom of Heauen is like to a Mustardseed, which a man tooke and sowed in his field. 32. Which is the least surely of al seeds: but when it is growen, it is greater then al herbs, and is made a tree, so that the foules of the aire come, and dwel in the branches thereof. 33. An other parable he spake to them: The Kingdom of Heauen is like to Leauen, which a woman tooke and hid in three measures of meale, vntil the whole was leauened.

34. Al these things IESVS spake in parables to the multitudes, and without parables he did not speake to them: 35. that it might be fulfilled which was spoken by the Prophet saying: *I wil open my mouth in parables, I wil vetter things hidden from the fundation of the world.* ¶

36. Then hauing dismissed the multitudes, he came into the house, and his Disciples came vnto him, saying: Expound vs the parable of the cockle of the field. 37. Who made answer & said to them: He that soweth the good seed, is the Sonne of man. 38. And the field, is the world. And the cockle: are the children of the wicked one. 39. And the enemie that sowed



∴ Not God
then, but the
Diuel is the
authour of al
euil.

sowed them, is ∴ the Diuel. But the haruest, is the end of the world. And the reapers, are the Angels. 40. Euen as cockle therfore is gathered vp, and burnt with fire: so shal it be in the end of the world. 41. The Sonne of man shal send his Angels, and they shal gather out of his Kingdom al scandals, and them that worke iniquitie: 42. and shal cast them into the furnace of fire: There shal be weeping & gnashing of teeth. 43. Then shal the iust shine as the sunne, in the Kingdom of their Father. He that hath eares to heare, let him heare.

The Ghospel
vpon S. Lucies
day Decēb. 13.
And S. Anne
Iulij, 16.
And for some
other Virgins
& other holy
women.

44. The Kingdom of Heauen is like a treasure hidden in a field. Which a man hauing found, did hide it, and for ioy thereof goeth, and selleth al that he hath, and buyeth that field. 45. Againe the Kingdom of Heauen is like to a marchant man, seeking good pearles. 46. And hauing found one precious pearle, he went his way, and sold al that he had, and bought it.

∴ Here also are
signified good
and bad in the
Church.

47. Againe the Kingdom of Heauen is like to a net cast into the sea, and gathering togeather of al kind of fishes. 48. Which, when it was filled, drawing it forth, and sitting by the shore, they chose out the ∴ good into vessels, but the bad they did cast out. 49. So shal it be in the con-summation of the world. The Angels shal goe forth, and shal separate the euil from among the iust. 50. And shal cast them into the furnace of fire; there shal be weeping and gnashing of teeth. 51. Haue ye vnderstood al these things? They say to him, Yea. 52. He said vnto them: Therfore euery Scribe instructed in the Kingdom of Heauen, is like to a man that is an housholder, which bringeth forth out of his treasure new things and old. ¶

53. And it came to passe: when Iesvs had ended these parables, he passed from thence. 54. And ∴ coming into his owne countrie, he taught them in their Synagogues, so that they marueled, and said: How came this fellow by this wisdom and vertues? 55. Is not this the ∴ carpenters Sonne? Is not his mother called MARIE, and his brethren Iames, and Ioseph, and Simon, and Iude: 46. and his sisters, are they not al with vs? whence therefore hath he al these things? 57. And they were scandalized in him. But Iesvs said to them: There is not a Prophet without honour but in his owne countrie, and in his owne house. 58. And he wrought not many miracles there because of their incredulity.

Mr. 6, 2.
Luc. 43
16.

ANNOTATIONS.

CHAP. XIII.

Difference of
merits and
rewards.

8. *One an hundred.*) This difference of fruits is the difference of merits in this life, and rewards for them in the next life, according to the diuersities of states, or other differences. Of states, as that the hundred-fold agreeth to virgins professed, threescore-fold to religious widowers, thirtie-fold to the married. *Aug. li. de Virginit. c. 44. & seq.* which truth the old Heretike Iovinian denied (as ours doe at this day) affirming that there is no difference of merits or rewards *Hier. li. 2. ad 4. Iovin. Ambros. ep. 81. Aug. h. 11. 81.*

11. *To you it is giuen.*) To the Apostles and such as haue the guiding and teaching of others, deeper knowledge of Gods Word and mysteries is giuen, then to the common People. As also to Christiā generally, that which was not giuen to the obstinate Iewes.

13. *They*



*Iren.
apud Iu-
feb. li. 5.
c. 15.
Calu. l.
2. Instit.
c. 4.*

God is not the
author of euil.

15. *They haue shut*) In saying that they shut their owne eies, which S. Paul also repea-
teth *Ad. 18.* he teacheth vs the true vnderstanding of al other places, where it might seeme
by the bare words that God is the very authour and worker of this induration, & blind-
nes, and of other finnes: * which was an old condemned blasphemie, & is now the Heresie
of Caluin: whereas our Sauieur here teacheth vs, that they shut their owne eies, and are
the cause of their own sinne and damnation; God not doing, but permitting it, and
suffering them to fal further because of their former finnes, as S. Paul declareth of the
reprobate Gentiles. *Ro. 1.*

25. *Overfowed.*) First by Christ and his Apostles was planted the truth, and falshood
came afterward, and was ouersowed by the enemy the Diuel, and not by Christ, who is
not the authour of euil. *Tertul. de praescript.*

29. *Left perhaps.*) The good must tolerate the euil, when it is so strong that it can not be
redressed without danger and disturbance of the whole Church; and commit the matter
to Gods iudgement in the later day. Otherwise where il men (be they Heretikes or other
malefactours) may be punished or suppressed without disturbance and hazard of the
good, they may and ought by publike authority either Spiritual or temporal to be
chastised or executed.

30. *Suffer both to grow.*) The good and bad (wee see here) are mingled together in the
Church. Which maketh against certaine Heretikes and Schismarikes, which seuered
themselues of old from the rest of the whole world, vnder pretence that themselues only
were pure, and al others, both Priests and People sinners: and against some Heretikes of
this time also, which say that euil men are not of, or in the Church.

Good and euil
in the Church.

32. *The least of all seeds*) The Church of Christ had a snial beginning, but afterward
became the most glorious and known Common-welth in earth: the greatest powers and
the most wise of the world putting themselues into the same.

33. *Carpenters Sonne.*) Herevpon Iulian the Apostata and his flatterer Libanius tooke
their scotte against our Sauieur, saying (at his going against the Persians) to the Chris-
tians, what doth the Carpenters Sonne now? and threatening that after his returne, the
Carpenters Sonne should not be able to saue them from his furie. Wherevnto a godly
man answered, by the Spirit of Prophecie, *He whom Iulian calleth the Carpenters Sonne, is
making a wodden coffin for him against his death.* And indeed not long after, there came newes,
that in that bataile he dyed miserably *Sozo. lib. 6. c. 2. Theodo. li. 3. c. 18.* The very like scotte
vse Heretikes that cal the body of Christ in the B. Sacrament, bakers bread. It seemeth
indeed to the senses to be so, as Christ seemed to be Iosephs natural Sonne, but saith
tellet vs the contrarie, as wel in the one, as in the other.

CHAP. XIV.

*Hearing the unworthy Decollation of Iohn Baptist by Herod, 12. he betaketh him to his
vsual solitarines in the desert, and there feedeth 5000. with fine loaves. 23. And
then after the night spent in the mountaine in prayer, he walketh vpon the sea (sig-
nifying the wide world) 28. yea and Peter also: wherevpon they adore him as the
Sonne of God. 35. And with the very touch of his garments hemure he healeth
innumerable.*

*Mt. 6,
11.
L. 11 9, 7.
3. 19.*

*1 brother
Philips,*



At that time * Herod the Tetrarch heard the fame of
IESVS: 2. and said to his seruants: This is Iohn the Baptist:
he is risen from the dead, & therefore vertues worke in him.
3. For Herod apprehended Iohn and bound him, & put him
into prison because of Herodias, his 'brothers' wife. 4. For
Iohn said vnto him: It is not law ful for thee to haue her. 5. And willing
to put him to death, he feared the People: because they esteemed him as
a Prophet. 6. But on Herods birth day, the daughter of Herodias dan-
ced before them: and pleased Herod. 7. Wherevpon he promised with
an oth,



∴ A wicked & rash oth, and more wickedly fulfilled: because an unlawful oth bindeth no mā.

∴ S. Johns Disciples at this time had well learned their duty toward Christ.

The Gospel vpon the Octaue of S. Peter and S. Paul, Iulij 6.

* Notwithstanding the infirmities of them that gouerne the Church, yet Christ sustaineth them; and holdeth them vp, yea and by them, whosoever they are, he upholdeth and preferueth his Church.

∴ See before, Chap. 9, 10.

an oth, to giue her whatsoeuer she would aske of him. 8. But she being instructed before of her mother saith: Giue me here in a dish the head of Iohn the Baptist. 9. And the King was stroken sad: yet because of his oth, and for them that sate with him at table, he commanded it to be giuen. 10. And he sent, and beheaded Iohn in the prison. 11. And his head was brought in a dish: and it was giuen to the damsel, and she brought it to her mother. 12. And his Disciples came and took the body, and buried it: and came and told IESVS.

13. Which when IESVS had heard, he retired from thence by boat, into a desert place a part, and the multitudes hauing heard of it, folowed him on foot out of the cities. 14. And he coming forth saw a great multitude, and pitied them, and cured their diseased. 15. And when it was euening, his Disciples came vnto him, saying: It is a desert place, and the houre is now past: dimissie the multitudes, that going into the townes, they may buy them selues victuals. 16. But IESVS said to them: They haue no need to goe: giue ye them to eate. 17. They answered him: We haue not here, but fise loaues, and two fishes. 18. Who said to them: Bring them hither to me. 19. And when he had commanded the multitude to sit downe vpon the grasse, he took the fise loaues and the two fishes, and looking vp vnto Heauen he blessed, and brake, and gaue the loanes to his Disciples, and the Disciples to the multitudes. 20. And they did al eate, and had their fil. And they took the leauings, twelue ful baskets of the fragments. 21. And the number of them that did eate was, fise thousand men, beside women and children.

22. And forthwith IESVS commanded his Disciples to goe vp into the boat, and to goe before him ouer the water, til he dimissed the multitudes. 23. And hauing dimissed the multitude, he ascended into a mountaine alone to pray. And when it was euening, he was there alone. 24. But the boat in the middes of the sea was tossed with waues: for the wind was contrarie. 25. And in the fourth watch of the night, he came vnto them walking vpon the sea. 26. And seeing him vpon the sea walking, they were troubled saying: That it is a Ghost: & for feare they cried out. 27. And immediatly IESVS spake vnto them, saying: Haue confidence it is I, feare ye not. 28. And Peter making answer said: Lord if it be thou, bid me come to thee vpon the waters. 29. And he said, Come. And Peter descending out of the boat, walked vpon the water to come to IESVS. 30. But seeing the wind rough, he was afraid: and when he began to be drowned, he cried out saying: Lord, saue me. 31. And incontinent IESVS stretching forth his hand took hold of him, and said vnto him: O thou of litle Faith, why didst thou doubt? 32. And when they were gone vp into the boat, the winde ceased. 33. And they that were in the boat, came and adored him, saying: In deed thou art the Sonne of God.

34. And hauing passed the water, they came into the countrie of Genesar. 35. And when the men of that place vnderstood of him, they sent into al that countrie, and brought vnto him al that were ill at ease: 36. and they besought him that they might touch but the hemme of his garment, and whosoever did touch, were made hole.

Mr. 6, 3.
Luc. 9, 10.
Io. 6, 2.

Mr. 6, 46.
Io. 2, 16.



A N N O T A T I O N S.

C H A P. XIV.

Hierro, in
Epiphap.
Paule.
c. 6.

3. *Because of Herodias.*) It is too ordinarie in Princes to put them to death that freely tel them such faults, whom they fanſie, eſpecially inciting them to ſuch miſcheefe.

11. *Buried it.*) An example of duty toward the dead bodies of the Faithful, wherein ſee the difference of Catholike Chriſtian men, & of al Infidels, be they Pagans, Apoſtataes, or Heretikes. For whereas the Chriſtians had layd the body of this Bleſſed Prophet and Martyr * in Samaria with the Relikes of Elias and Abdias, by vertue whereof wonderful miracles were wrought in that place, in Iulian the Apoſtataes time, when men might doe al miſcheefe freely againſt Chriſtian religion, the Pagans opened the tombe of S. Iohn Baptiſt, burnt his bones, ſcattered the aſhes about the fields: but certaine religious Monkes coming thither a pilgrimage at the ſame time, aduentured their life and ſaued as much of the holy Relikes as they could, and brought them to their Abbot Philip, a man of God: who eſteeming them too great a treaſure for him and his to keep for their primate deuotion, ſent them to Athanaſius the B. of Alexandria; and he with al reuerence layd them in ſuch a place (as it were by the Spirit of Prophecie) where afterward by occaſion of them was built a goodly chappel. *Theod. li. 5. c. 6. Ruſſ. li. 2. c. 27. 28.* Marke here that the Heretikes of our time doe as thoſe Pagans, to the bodies & Relikes of al Bleſſed Saints that they can deſtroy: and Catholikes contrariwiſe haue the religious deuotion of thoſe old Chriſtians, as appeareth by the honour done now to his head at Amians in France.

Sacrilege
againſt holy
Relikes.

13. *Retired.*) Chriſt much eſteemed Iohn, and withdrew himſelf aſide, to giue example of moderate mourning for the departed, and to ſhew the horreur of that execrable murder: as in the Primitiue Church many good men ſeeing the miſerable ſtate of the world in time of perſecution, and the finnes that abounded withal, took an occaſion to forſake thoſe tumults, and to giue them ſelues to contemplation; and for that purpoſe retired into the deſerts of Ægypt, and els where, to doe penance for their owne finnes, and the finnes of the world. Wherevpon partly roſe that infinite number of Monkes & Eremites, of whom the Fathers and Eccleſiaſtical histories make mention. *Hiero. 2. 10. in vit. Pauli Eremitæ. Sozo. li. 1. c. 12. 13.*

Eremites.

19. *The Diſciples to the multitudes.*) A figure of the miniſterie of the Apoſtles; who as they here had the diſtribution and ordering of theſe miraculous loaves, ſo had they alſo to beſtow and diſpenſe al the foode of our ſoules, in miniſtring of the Word & Sacraments; neither may laimen challenge the ſame.

16. *Walking.*) When not only Chriſt, but by his power Peter alſo walketh vpon the waters, it is euident that he can diſpoſe of his owne body aboue nature, and contrary to the natural condition therof, as to goe through a doore. *10. 10.* to be in the compaſſe of a little bread. *Epiphap. in Anchorato.*

Peters Primacy.

19. *Walked.*) Peter (ſaith S. Bernard) walking vpon the waters, as Chriſt did, declared himſelf the only Vicar of Chriſt, which ſhould be Ruler not ouer one People, but ouer al. For many waters, are many peoples. *bernard. li. 2. de conſid. c. 8.* See the place, how he deduceth from Peter the like auctoritie and iuriſdiction to his Succellour the Biſhop of Rome.

C H A P. XV.

The Pharifees of Hieruſalem coming ſo farre to carp him, he chargeth with a tradition contrarie to Gods commandement. 10. And to the People he yealdeth the reaſon of that which they reprovcd: 15. & againe to his Diſciples, ſhewing the ground of the Phariſaical waſhing (to wit, that meates otherwiſe deſile the ſoule) to be ſalſe. 21. then he goeth aſide to hide himſelf among the Gentils; where, in a woman he findeth ſuch



such faith, that he is saine, lest the Gentils should before the time extort the whole bread, as she had a crumme, to returne to the Iewes. 34. where (al contrarie to those Pharisees) the common People seeke wonderfully vnto him: and he after he hath cured their diseased, feedeth 4000. of them with seauen loaves.

The Ghospel
vpō wenesday
the 3. weeke in
Lent.



WHEN came to him from Hierusalem Scribes and Pharisees, saying: 2. Why do thy Disciples transgresse the tradition of the Ancients? For they wash not their hands when they eate bread. 3. But he answering said to them: Why do you also transgresse the commandement of God for your tradition? For God said: 4. Honour father and mother. And: He that shal curse father or mother, dying let him dye. 5. But you say: whosoever shal say to father or mother, the guift whatsoeuer proceedeth from me, shal profit thee: 6. And shal not honour his father or his mother: & you haue made frustrate the commandement of God for your own tradition. 7. Hypocrits, wel hath Esay Prophecied of you, saying: 8. This People honoureth me with their lips: but their hart is farre from me. 9. And in vaine do they worship me, teaching doctrines and commandements of men.

10. And hauing called together the multitudes vnto him, he said to them: Heare ye and vnderstand. 11. Not that which entreth into the mouth, defileth a man: but that which proceedeth out of the mouth, that defileth a man. 12. Then came his Disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized? 13. But he answering said: Al planting which my Heauenly Father hath not planted, shal be rooted vp. 14. Let them alone: blind they are, guides of the blind. And if the blind be guide to the blind, both fall into the ditch. 15. And Peter answering said to him: Expound vs this parable. 16. But he said: Are you also as yet without vnderstanding? 17. Doe you not vnderstand, that al that entreth into the mouth, goeth into the belly, and is cast forth into the priuy? 18. But the things that proceed out of the mouth, come forth from the hart, and those things defile a man. 19. For from the hart come forth euil cogitations, murders, aduoutries, fornications, thefts, false testimonies, blasphemies. 20. These are the things that defile a man. But to eate with vnwashen hands, doth not defile a man. ¶

The Ghospel
vpō Thursday
the first weeke
in Lent.

21. And IESVS went forth from thence and retired into the quarters of Tyre and Sidon. 22. And behold * a woman of Chanaan came forth out of those coasts, & crying out, said to him: Haue mercie vpon me, O Lord the Sonne of Daud: my daughter is sore vexed of a Diuel. 23. Who answered her not a word. And his Disciples came and besought him saying: Dimisse her, because she crieth out after vs. 24. And he answering said: I was not sent but to the sheep that are lost of the house of Israel. 25. But she came and adored him, saying: Lord, help me. 26. Who answering, said: It is not good to take the bread of the Children, and to cast it to the dogs. 27. But she said: Yea Lord; for the whelps also eate of the crummes that fall from the table of their maisters. 28. Then IESVS answering

Mr. 7,
2.

Exo. 10,
12.
Lent. 20,
9.

Esa. 29,
13.

Mr. 7,
25.



answering said to her: O woman, " great is thy faith: be it done to thee " It were a strange case that as thou wilt: And her daughter was made hole from that houre. ¶ Christ should commend in this woman a sole faith without good workes, that is to say, a dead faith such as could not worke by loue, and which S. Iames doubted not to call the faith not of Christians but of Diuels. *Aug. de Fid. & Op. c. 16.*

29. And when IESVS was passed from thence, he came beside the sea of Galilee: & ascending into the mountaine, sate there. 30. And there came to him great multitudes, hauing with the dumme persons, blind, lame, a feeble, and many others: and they cast them downe at his feete, and he cured them: 31. so that the multitudes marueled seeing the dumme speake, the lame walke, the blind see: and they magnified the God of Israel. 32. And * IESVS called together his Disciples, and said: I pitie the multitude because three dayes now they continue with me, & haue not what to eate: and dimisse them fasting I wil not, lest they faint in the way. 33. And the Disciples say vnto him: whence then may we get so many loaves in the desert as to fil so great a multitude? 34. And IESVS said to them: How many loaves haue you? But they said: Seauen, & a few litle fishes. 35. And he commanded the multitude to sit downe vpon the ground. 36. And taking the Seauen loaves & the fishes, and giuing thanks, he brake, & gaue to his Disciples, and the Disciples gaue to the People. 37. And they did al eat, and had their fill. And that which was left of the fragments they tooke vp, seauen baskets ful. 38. And there were that did eate, foure thousand men, beside children & women.

39. And hauing dimissed the multitude, he went vp into a boate, and came into the coastes of Magedan.

ANNOTATIONS.

CHAP. XV.

2. *With their lips.*) This in to be vnderstood properly of such as haue euer God in their mouth, the Word of our Lord, the Scriptures, the Ghospel, but in their hart and al their life be indeed Godles. It may be applied also to such as say their prayers without attention or eleuation of mind to God, whither he vnderstand the prayers or no, that faith then. For many a poore Christian man that vnderstandeth not the wordes he speaketh, hath his hart neerer Heauen, more seruor & deuotion, more edification to himself, more profit in spirit (as the Apostle speaketh) & lesse distractions, then not only al Heretikes which haue no true feeling of such things, but then many learned Catholikes. And therefore it is not to be vnderstood of praying in vnknown tongues, as Heretikes sometime expound it, farre wide from the circumstance of the place and Christes intention, speaking of the hypocritical Iewes.

9. *Commandements of men.*) Such only are here called traditiōs, doctrines, or commandements of men, which be either repugnant to Gods lawes, as this of defrauding their parents vnder pretence of religion: or which at the least be friuolous, vnprofitable, and impertinent to pietie or true worship, as that other sort of so often washing hands, and vessels, without regard of inward puritie of hart and mind. Let no man therefore be abused with the Protestants peruerse application of this place against the holy lawes, Iewish traditions, and precepts of the Church, and our spiritual Gouvernours, concerning fastes, festiuities, and other rules of discipline, and due order in life, and in the seruice of God. For such are not repugnant but consonant to Gods Word & al pietie, & our Lord is truly the Churches honoured, worshiped, and serued both by the making and also by the obseruing of them. Apostolical traditions.

* S. Paul gaue commandement both by his epistles, and by word of mouth, even in such matters wherein Christ had prescribed nothing at al, & he chargeth the Faithful to obserue the same. * The Apostles & Priests at Hierusalem made lawes, and the Christiāns were bound to obey them. * The keeping of Sunday in steed of the Sabbath is the tradition of the Apostles: and dare the Heretikes deny the due obseruation thereof to be an acceptable

1. Cor.
14.

1. Thes.
2. 15.
1. Cor. 11
A. 17. 11



acceptable worship of God? b They prescribed the Feastes of Easter, and whitsonide, and other Solemnities of Christ, and his Saints, which the protestants them selues obserue. c. They appointed the Lent & Imber fastes and other, as wel to chastise the concupiscence of man, as to serue and please God therby, as is plaine in the fasting of * Anna, Tobie, Iudith, Esther; who serued and pleased God therby. Therefore neither these, nor other such Apostolike Ordinances, nor any precepts of the holy Church, or of our lawful pastours, are implied in these pharisaical traditions here reprehended; nor to be counted or called the doctrines and commandments of men, because they are not made by mere humane power, but by Christs warrant and authoritie, and by such as he hath placed to rule his Church, of whome he saith: * *He that heareth you, heareth me: he that despiseth you, despiseth me.* They are made by the Holy Ghost, ioyning with our pastours in the regimēt of the Faithful. They are made by our Mother the Church, which whosoeuer obeyeth not, * we are warned to take him as an Heathē. But on the other side, all lawes, doctrines, seruices, and iniunctions of Heretikes, how soeuer pretended to be consonant to the Scriptures, be commandments of men: because both the things by them prescribed are impious, and the Authours haue neither sending nor commission from God.

Difference of meates.

11. *Not that which entereth.*) The Catholikes doe not abstaine from certaine meates, for that they esteeme any meate vncleane, either by creation, or by Iudaical obseruation: they abstaine, for chastisement of their concupiscences. *Aug. li. d. mor. Ec. Cath. c. 31.*

Catholike abstinence.

18. *Defile a man.*) It is sinne only, which properly defileth man, and meates of them selues or of their owne nature doe not defile, but so farre as by accidēt they make a man to sinne, as the disobedience of Gods commandement, or of our Superiours, who forbid some meates for certaine times, and causes, is a sinne. As the apple which our first parents did eate of, though of itself it did not defile them, yet being eaten against the precept, it did defile. So neither flesh nor fish of itself doth defile, but the breach of the Churches precept doth defile.

CHAP XVI.

The obstinate Pharisees and Sadducees, as though his foresaid miracles were not sufficient to proue him to be Christ, require to see some one from Heauen. 5. wherupon forsaking them, he warneth his Disciples to beware of the leauen of their doctrine: 13. and Peter (the time now approaching for him to goe into Iurie to his Passion) for confessing him to be Christ, he maketh the Rock of his Church; giuing fulnes of Ecclesiastical power accordingly. 21. And after he so rebuketh him for dissuading his Crosse and passion, that he also affirmeth the like suffering in euery one, to be necessarie to saluation.



AND there came to him the Pharisees and Sadducees tempting: and they demanded him to shew them a signe from Heauen. 2. But he answered & said to them: When it is euening, you say: It wil be faire-weather, for the element is red. 3. And in the morning: This day there wil be a tempest, for the element doth glow and lowre. The face therefore of the element you haue skil to discern: & the signes of times can you not? 4. The * naughtie and aduouterous Generation seeketh for a signe: and there shal not a signe be giuen it, but the signe of Ionas the Prophet. And he left them and went away.

5. And * when his Disciples were come quer the water, they forgot to take bread. 6. Who said to them: Looke wel and beware of the leauen of the Pharisees & Sadducees. 7. But they thought within them selues saying: Because we tooke not bread. 8. And Iesvs knowing it, said why do you

See 1.
Cor. 16,
2.
b Epiph.
her. 75.
c Hiero.
ep. 54 ad
Marcel.
contr. 2
Mont.
Lu. 2, 17
Tob. 12.
Iud. c. 3.
Est. 4.
Lu. 10,
16.
Mat. 18,
17.

Gen 3.

Mr. 8,
12.
Luc. 12,
34.

Mat. 12,
37.

Mr. 6,
14.
Lu. 12, 1.



Mt. 14,
17. 15,
34.

do you thinke within your selues, Oye of litle faith, for that you haue not bread? 9. Do you not yet vnderstand, neither do you remember* the five loaves among five thousand men, and how many baskets you tooke vp? 10. neither the * seauen loaves, among foure thousand men, and how many maundes you tooke vp? 11. Why do you not vnderstand that I said not of bread to you: Beware of the leauen of the Pharisees, & Sadducees? 12. Then they vnderstood that he said not they should beware of the leauen of bread, but of the doctrine of the Pharisees and Sadducees.

Mr. 8,
17.
Lu. 9, 18

13. And * IESVS came into the quarters of Cæsarea Philippi: and he asked his Disciples, saying: "whom say men that the Sonne of man is?" 14. But they said: Some Iohn the Baptist, & other some Elias, and others Hieremie, or one of the Prophets. 15. IESVS saith to them: But whom do you say that I am? 16. Simon Peter answered & said: *Thou art Christ the Sonne of the living God.* 17. And IESVS answering, said to him: "Blessed art thou Simon Bar-Iona: because flesh & bloud hath not reuealed it to thee, but my Father which is in Heauen. 18. And I say to thee: *That thou art * Pe-*ter; and *upon this Rock* will I build my Church, and the gates of Hel shall not preuaile aginst it. 19. And I will giue to thee the *keys of the Kingdom of Heauen.* And *what soeuer thou shalt bind vpon earth, it shall be bound also in the Heauens: and what soeuer thou shalt loose in earth, it shall be loosed also in the Heauens.* ¶

The Ghospel vpon SS. Peter and Paules day Iun 29. And in Cathedra Petri Roma, Ian. 18. & Antiochia Febr. 22. And Petri ad vincula Aug 1. And on the day of the creation & coronation of the Pope, & on the Anniversarie thereof. And vpo S. Leo his day April 11.

Jo. 1, 24
Jo. 21,
15.

20. Then he commanded his Disciples, that they should tel no body that he was IESVS CHRIST.

21. From that time IESVS began to shew his Disciples, that he must goe to Hierusalem, & suffer many things of the Ancients & Scribes and Chiefe-Priests, and be killed, and the third day rise againe. 22. And Peter taking him, began to rebuke him, saying: Lord, be it farre from thee, this shall not be vnto thee. 23. Who turning said to Peter: Goe after me: *Satan*, thou art a scandal vnto me: because thou sauourest not the things that are of God, but the things that are of men. 24. Then IESVS said to his Disciples: If any man wil come after me, let him denie himself, and take vp his crosse, and follow me. 25. For he that wil saue his life, shall lose it, and he that shall lose his life for me, shall find it. 26. For what doth it profit a man, if he gaine the whole world, and sustaine the damage of his soule? Or what permutation shall a man giue for his soule? 27. For the Sonne of man shall come in the glorie of his Father with his Angels: and then wil he render to euery man according to his *workes.* ¶

:: That is, a Rock.
:: This word in Hebrew signifieth an aduersarie, as 3. Reg. 5. 4 and so it is taken here.
The Ghospel for a Martyr that is a Bishop; And vpo S. Laurence Ene.

Mar. 9,
1.
Luc. 9,
27.

28. Amen I say to you, * there be some of them that stand here, that shall not taste death, til they see the Sonne of man coming in his Kingdom.

AN NOT A T I O N S

C H A P. XVI.

11. *Whom say men.*) Christ intending here to take order for the founding, regiment, & stabilitie of his Church after his decease, & to name the Person to whom he meant to giue the general charge thereof, would before by interrogatories draw out (& namely out of thit one whom he thought to make the cheefe) the profession of that high and principal Article: that he was the Sonne of the living God, which being the ground of the Churches faith, was a necessarie qualitie and condition in him that was to be made Head



Head of the same Church, and the perpetual keeper of the said faith, and al other points thereon depending.

14. *But they said.*) When Christ asked the Peoples opiniō of him, the Apostles al indifferently made answer: but when he demanded what themselves thought of him, then loe Peter the mouth and head of the whole felowship answered for al. *Chrysostom. homil. 35 in Mat.*

17. *Blessed art thou.*) Though some other (as Nathanael Io. 1, 49.) seemed to haue before beleueed and professed the same thing, for which Peter is here counted blessed, yet it may be plainly gathered by this place, & so S. Hilarie and others thinke, that none before this did further vtter of him, then that he was the Sonne of God by adoption as other Saints be, though more excellent then other be. For it was of congruities and Christs special appointment, that he vpon whom he intended to found his new Church, & whose faith he would make infallible, should haue the preeminence of this first profession of Christs natural diuinitie, or, that he was by nature the very Sonne of God; a thing so faire about the capacities of nature, reason, flesh, and bloud, and so repugnant to Peters sense and sight of Christs humanitie, flesh, and infirmities, that for the beleefe and publick profession thereof he is counted blessed, as Abraham was for his faith, and hath great promises for himself and his posteritie, as the said Patriarch had for him and his seed. According as S. Basil saith: Because he excelled in faith, he receaued the building of the Church committed to him.

18. *And I say to thee.*) Our Lord recompenseth Peter for his confession, giuing him a great reward, in that vpon him be builded his Church. *Theophylactus.* vpon this place.

18. *Thou art Peter.*) Christ (in the first of Iohn v. 41.) foretold and appointed that this man the named Simon, should afterward be called *Cephas*, or *Petrus*, that is to say, a *Rock*; not then vttering the cause, but now exprelling the same, *videlicet* (as S. Cyril writeth) *For that vpon him as vpon a firme rock his Church should be builded.* Wherevnto S. Hilarie agreeing saith: *O happie foundation of the Church in the imposing of thy new name &c.* And yet Christ here doth not so much call him by the name Peter or Rock, as he doth asseure him to be a rock; signifying by that Metaphore, both that he was designed for the foundation and groundwork of his house, which is the Church, & also that he should be of inuincible force, firmitie, durableness, and stabilitie, to sustaine al the windes, waues, and stormes that might ial or beate against the same. And the Aduersaries objecting against this, that Christ only is the Rock or foundation, wrangle against the very expresse Scriptures, & Christs owne wordes, giuing both the name & the thing to this Apostle. And the simple may learne by S. Basils wordes, how the case standeth. *Though* (saith he) *Peter be a rock, yet he is not a rock as Christ is. For Christ is the true unmoveable rock of himself. Peter is unmoveable by Christ the rock. For Iesus doth communicate and impart his dignities, not voyd.ing himself of them, but holding them to himself, bestoweth them also vpon others. He is the light, and yet, 2) You are the light: he is the Priest, and yet he, 3) maketh Priests; he is the rock, and he made a rock.*

Thou art *Cephas*, and vpon this *Cephas*.

πῖτρος. } rock.
πίτρα.

18. *And vpon this rock*) Vpon that which he said Peter was, wil he build his Church; and therefore by most euident sequele he foundeth his Church vpon Peter. And the Aduersaries wrangling against this, doe against their owne conscience & knowledge; specially seeing they know and confesse that in Christs wordes speaking in the Syriake tongue, there was no difference at al between *Petrus* and *Petra*; yea and that the Greeke wordes also though differing in termination, yet signifie one thing, to wit, a rock, or *stone*, as themselves also translate it. Io. 1, 42. So that they which profess to folow the Hebrew, or Syriake, & the Greeke; & to translate immediatly out of them into Latin or English, should if they had dealt sincerely, haue thus turned Christs wordes: *Thou art a rock, & vpon this rock: or, Thou art Peter, and vpon this Peter wil I build my Church.* For so Christ spake by their owne confession without any difference. Which doth expressly stop them of al their vaine euasiōs, that *Petrus*, the former word is referred to the Apostles, and *Petra* the later word, either to Christ only, or to Peters faith only; neither the said original tongues bearing it, nor the sequele of the wordes, *vpon this*, suffering any relation in the world but to that which was spoken of in the same sentence next before; neither the wordes folowing which are directly addressed to Peters Person, nor Christs intētion by any means admitting it, which was not to make himself or to promise himself to be the head or foundation of the Church. For his Father gaue him that dignitie, & he took not that honour to himself,

Hilar.
can. 6. in
Mat &
li. 6. de
Trinit.
Chrys.
ho. 35. in
Mat.

Basil. li.
2. adu.
Enum.

Cyr. l. 8.
c. 12. Co.
in Io.
Hilar. in
huc locū.

Basil li.
de penit.
(2) Mt.
3, 14.
(3) Luc.
22, 29.



Aug. li.
1. 1. c.
11.

In Psal.
66. De
verb.
Do. sec.
10. ser.

49. ser.
15. 16.
26. 29.

de Sanc-
tis. An-
not. in
Iob c. 10
* Theod.
li. 5. her.
Fabul. c.
de panit.

Hier. ep.
7. 10. 2.

Psa. cōt.
pari. Do-
nat. 10. 7
Le. ep.
29.

T. a. c. 1.
pari. Do-
nat.
De. til.
cred. c.

17. Cyp.
Epist. 73
Greg. l. 4
ep. 32.
md. 11.

self, nor sent himself, nor took the keies of Heaven of himself, but al of his Father. He had his commission the very houre of his incarnation. And though S. Aug. sometimes referre the word (*Petra*) to Christ in this sentence (which no doubt he did because the terminations in Latin are diuers, and because he examined not the nature of the original wordes which Christ spake, nor of the Greek, and therefore the Aduersaries which otherwise flecto the tōgues, should not in this case alleage him) yet he neuer denieth but Peter also is the Rock & head of the Church, saying that himself expounded it of peter * in many places, and alleageth also S. Amb. for the same in his Hymne which the Church singeth. And so do we alleage the holy Councel of Chalcedon, *Act* 1 p. 118. Tertul. de *prascript.* Origen, *Ho. 5 in Exo.* S. Cyprian, *De unit. Ec.* S. Hilarie, *Can. 16 in Mat.* S. Ambrose, *Ser. 47. 62. li. 6. inc 9. Lucæ.* S. Hierom, *Li. 1. in Iouin. & inc. 1. Esa. & inc. 16. Hier.* S. Epiphanius, *In Anchor.* S. Chrysostom, *Ho. 55 in Mat.* S. Cyril, *Li. 2 c. 12. com in Io.* S. Leo. *Ep. 89.* S. Gregorie, *Li. 4. ep. 12 ind. 13.* * and others; euery one of them saying expressly, that the Church was founded and builded vpon peter. For though sometimes they say the Church to be builded on Peters faith, yet they meane not (as our Aduersaries do vnlearnedly take them) that it should be builded vpon faith either separated from the man, or in any other man: but vpon faith as in him who here confessed that faith.

18. *Rock.*) The Aduersaries hearing also the Fathers sometimes say, that Peter had these promises and prerogatiues, as bearing the Person of al the Apostles or of the whole Church, deny absurdly that himself in Person had these prerogatiues. As though Peter had been the Proctour only of the Church or of the Apostles, confessing the faith and receauing these things in other mens names. Where the holy Doctours meane only, that these prerogatiues were not giuen to him for his owne vse, but for the good of the whole Church, and to be imparted to euery vocation according to the measure of their callings; and that these great priuileges giuen to peter should not decay or die with his Person, but be perpetual in the Church in his successours. Therefore S. Hieron to Damasus taketh this Rock not to be peters person only, but his successours and his Chaire. *I (saith he) following no cheefe or principal but Christ, inyne myself to the communion of Peters chaire, vpon that rock I know the Church was built.* And of that same Apostolike Chaire S. August. saith: *That same is the Rock which the proud gates of Hel do not overcome.* And S. Leo, *Our Lord would the Sacramēt or mysterie of this guift so to pertaine vnto the office of al the Apostles, that he placed it principally in Blessed S. Peter the cheefe of al the Apostles, that from him as from a certaine head he might poure out his guiftes, as it were through the whole body, that he might understand himself to be an aliene from the diuine mysterie that should presume to reuolt from the soliditie or steadfastnes of Peter.*

18. *Build my Church.*) The Church or house of Christ was only promised here to be builded vpon him (which was fulfilled. *Io. 21. 15.*) the foundation, stone, & other pillars or matter being yet in preparing; and Christ himself being not only the supereminent foundation but also the founder of the same; which is an other more excellent qualitie then was in peter, for which he calleth it *my Church*: meaning specially the Church of the new Testament. Which was not perfectly formed and finished, and distincted from the Synagogue til Whitsunday, though Christ gaue peter and the rest their commissions actually before his Ascension.

18. *Gates of Hel.*) Because the Church is resembled to a house or a citie, the aduersarie powers also be likened to a contrarie house or towne, the gates wherof, that is to say, the fortitude, or impugnations shal neuer preuaile against the citie of Christ. And so by this promise we are assured that no heresies nor other wicked attempts cā preuail against the Church builded vpon peter, which the Fathers cal peters See and the Romane Church. Count (saith S. Augustine) *the Priests from the very See of Peter, and in that order of Fathers consider who to whom hath succeeded: that same is the rock which the proud gates of Hel do not overcome.* And in an other place, *that is it which hath obtained the top of authoritie, Heretikes in vaine barking round about it.*

19. *To thee.*) In saying, *to thee wil I giue*, it is plaine that as he gaue the keies to him, so he builded the Church vpon him. So saith S. Cyprian: *To Peter first of al, vpon whom our Lord built the Church, and from whom he instructed and shewed the beginning of unitie, aid he giue this power, that that should be loosed in the Heauens, which he had loosed in earth.* . Wherby appeareth the vaine cauil of our Aduersaries, which say the Church was built vpon Peters Confession only, common to him and the rest, and not vpon his Person, more then vpon the rest.



The dignities
of the keys.

19. *The keys.*) That is, the authoritie or Chaire, of doctrine, knowledge, iudgement and discretion between true, and false doctrine: the height of gouernement, the power of making lawes, of calling Councils, of the principal voice in them, of confirming the, of making Canons, & holisom decrees, of abrogating the contrarie, of ordaining Bishops and Pastours, or deposing and suspending them: finally the power to dispense the goods of the Church both spiritual and temporal. Which signification of preeminent power and authoritie by the word, *keys*, the Scripture expresseth in many places: namely speaking of Christ: *I haue the keyes of death and hel, that is, the rule.* And Againe: *I wil giue the key of the house of Dauid vpon his shoulder.* Moreouer it signifieth that men cannot come into Heauen but by him, the keys signifiyng also authoritie to open and shut, as it is said *Apos. 3.* of Christ: *Who hath the key of Dauid, he shunteth and no man openeth.* By which words we gather that Peters authoritie is maruelous, to whom the keys, that is, the power to open and shut Heauen, is giuen. And therefore by the name of keys is giuen that supereminent power which is called, in comparison of the power granted to other Apostles, Bishops, and Pastours, *plenitudo potestatis*, fulnes of power. *Bernard. lib. 2. de considerat. c. 8.*

Apos. 1
Esa. 22,
22.

19. *Whatsoeuer thou shalt bind.*) Al kind of discipline and punishment of offenders, either spiritual (which directly is here meant) or corporal so farre as it tendeth to the execution of the spiritual charge, is comprised vnder the word, *bind*. Of which sort be Excommunications, Anathematismes, Suspensions, degradations, and other censures, & penalties, or penances enioyned either in the Sacrament of Confession, or in the exteriour Courts of the Church, for punishment both of other crimes, and specially of heresie & rebellion against the Church, and the cheefe pastours therof.

19. *Loose.*) To loose, is as the cause and the offenders case requireth; to loose them of any the former bandes, and to restore them to the Churches Sacraments, and Communion of the Faithful, and execution of their function; to pardon also either al, or part of the penance enioyned, or what debts soeuer man oweth to God, or the Church, for the satisfaction of his sinnes forgiuen. Which kind of releasing or loosing is called *Indulgence*: finally this, *whatsoeuer*, excepteth nothing that is punishable or pardonable by Christ in earth, for he hath committed his power to Peter. And so the validitie of Peters sentence in binding or loosing whatsoeuer, shal by Christs promise be ratified in Heauē. *Leo Ser. de Transfig. & Ser. 2. in annuntiat. assump. ad Pontif. Hilar. can. 15. in Mat. Epiph. in Anchirato prope initium.* If now any temporal power can shew their warrant out of Scripture for such soueraigne power, as is here giuen to Peter, & consequently to his successours, by these words, *whatsoeuer thou shalt bind*, and by the very keys, wherby greatest soueraigntie is signified in Gods Church as in his familie and household, and therefore principally attributed and giuen to Christ* who in the Scripture is said to haue the key of Dauid, but here communicated also vnto Peter as the name of Rock: if I say any temporal porestate can shew authoritie for the like soueraigntie, let the challenge hardly to be head, not only of one particular, but of the whole vniuersal Church.

Esa. 22,
Apos. 3

Good workes.
Frewil.

27. *Workes.*) He saith not, to giue every man according to his mercie (or their faith) but according to their workes. *August. de verb. Apost. ser. 36.* And againe; How should our Saujour reward every one according to their works, if there were no free wil *August. lib. 2. cap. 4. 5. 8. de Act. cum Falic. Manich.*

CHAP. XVII.

As he promised, he giueth them a sight of the glorie, vnto which Suffering doth bring; and then againe doth inculcate his Passion. 14. A Diuel also he casteth out which his Disciples could not for their incredulitie, and lack of praying and fasting. 21. Being yet in Galilee, he reuealeth more about his Passion 24. and the tribute that the Colletours exacted for al, he payeth for himself and Peter; declaring yet withal his freedom both by word, and miracle,

The Transfiguration of our Lord, celebra-



AND after six dayes IESVS taketh vnto him Peter, and Iames, & Iohn his brother, & bringeth the into a high mountaine apart: 2. And he was transfigured before the. And his face did shine

Mat. 9. 1.
Lu. 9. 28.
1. Pet. 1,
17.



Anni mūdi.	High- priests.	The line of Dauid.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
73594.	Iona- than.		according to the prophēcie of Daniel. <i>ch. 9. v. 26.</i>	of their gar- ments, often washing them- selues, and the like.	
	Iaddus.	Sadoc.	9 Nehemias returning from Persia (or Chaldea) into Iurie found thicke water, for the fire, which Ieremie had hid in a deepe caue. 2. <i>Mach. 1. v. 20. & 23.</i>		
73644.			7 Alexander the great hono- red Iaddus the Highpriest. <i>Ioseph. li. 11. c. 8. Antiq.</i>		
73689.	Onias.	Achim.	8 Onias a most zelous godlie Highpriest. 2. <i>Mach. 4.</i> was persecuted by Simon a churchwarden, flaine by Andronicus a courtly mi- nion, <i>v. 34.</i> And after his death prayed for al the peo- ple. <i>cb. 15. v. 12.</i>		
	Simon. <i>Priscus.</i>		7 Iesus the sonne of Sirach writte the booke of Eccle- siasticus in the time of this Simon Highpriest, as se- meth <i>ch. 50. v. 24. & 25.</i>	Sanaballat a Grecian obtay- ned licence for his sonne in law Manasses, the Apostata high- priest, to build a temple in Gari- zim. <i>Ioseph. li. 11. c. 8. Antiq.</i>	Ecclesiasti- cus contey- neth manie moral pre- cepts, and is a storehouse of vertues: and holie mysteries.
73700.			v The seuentie two Inter- preters being sent by Elea- zarus Highpriest to Ptol- meus Philadelphus king of Ægypt translated the He- brew Scriptures into Greke	Ananias an o- ther false pre- tender buile an other schisma- tical temple in Ægypt.	
	Elcaza- rus.		7 An other Iesus (Nephew of the former) translated Ecclesiasticus into Greke. <i>Prolog. Eccli:</i>		
73720.	Manas- ses an Apostata.	Eliud.	x Philo the elder writte the booke of wisdom in Greke. <i>S. Ierom in pref.</i>	In the time of Onias the se-	The booke of wisdom is also reple-
73750.	Onias.				
	Simon.				
73810.	Onias.	Eleazar.			



ANNOTATIONS.

CHAP. XVII.

- Christ can exhibit his body vnder what forme he list. 2. *Transfigured.*) Mark in this Transfiguration many maruelous points: as, that he made not only his owne body, which then was mortal, but also the bodies of Moyse & Elias, the one dead, the other to die, for the time as it were immortal; therby to represent the state and glorie of his body and his Saints in Heauen. By which maruelous transfiguring of his body, you may the lesse maruel that he can exhibit his body vnder the forme of bread and wine, or otherwise as he list.
- Saints after their death deale with, and for the liuing. 3. *Appeared Moyse.*) By this that Moyse personally appeared and was present with Christ, it is plaine that the Saints departed may in Person be present at the affaires of the liuing. *August. de cura pro mort. c. 15. 16.* For euen as Angels els where, so here the Saints also serued our Sauour; and therefore as Angels both in the old Testament & the new, were present often at the affaires of men, so may Saints.
- Holy places. 9. *Mount.*) This mount (commonly esteemed and named of the ancient Fathers Thabor) S. Peter calleth *the holy Mount* because of this wonderful vision, like as in the old Testament, where God appeared to Moyse in the bush, and els where to others, he calleth the place of such Apparitions, *holy ground*. Wherby it is euident that by such Apparitions, places are sanctified, and therupon groweth a religion and deuotion in the Faithful toward such places, and namely to this Mount Thabor (called in S. Hieron *Itabirium Ep. 17.*) there was great Pilgrimage in the Primitiue Church, as vnto al those places which our Sauour had sanctified with his presence and miracles; and therefore to the whole land of promise, for that cause called the holy Land. See S. Hiero. in *Epitaph. Paula. & ep. 17. & 18. ad Marcellam.*
- The holy land Elias. 11. *Elias shal come.*) He distinguisheth here plainly between Elias in Person, who is yet to come before the iudgement; and Elias in name, to wit, Iohn the Baptist, who is come already in the spirit and vertue of Elias. So that it is not Iohn Baptist only, nor principally of whom Malachie prophecieth (as our Aduersaries say) but Elias also himself in Person.
- Time miracles only in the Cath. Church. 19. *Why could not we.*) No maruel if the Exorcists of the Catholike Church which haue power to cast out Diuels, yet doe it not alwayes when they wil, and many times with much ado; whereas the Apostles hauing receaued this power * before ouer vnclane Spirits, yet here cannot cast them out. But as for Heretikes, they can neuer doe it, nor any other true miracle, to confirme their false faith.
- Gregorius Thaumaturgus. 20. *Faith as a mustard seed.*) This is Catholike faith, by which only al miracles are wrought; yet not of euery one that hath the Catholike faith, but of such as haue a great and forcible faith, and withal the gift of miracles. These are able, as here we see by Christes warrant, not only to doe other wonderful miracles here signified by this one, but also this very same, that is, to moue mountaines indeed, as S. Paul also presupposeth, and S. Hierom. affirmeth, and Ecclesiastical histories namely telleth of Gregorius Neocesariensis, that he moued a mountaine to make roome for the foundation of a Church; called therefore, and for other his wonderful miracles, Thaumaturgus. And yet faithlesse Heretikes laugh at al such things and beleue them not.
- Prayer & Fasting. 21. *Prayer and fasting.*) The force of fasting and praying; wherby also we may see that the holy Church in Exorcismes doth according to the Scriptures, whē she vseth beside the name of IESVS, many prayers, and much fasting, to driue out Diuels, because these also are here required beside faith.
- The priuileges & exemptions of the Clergie. 26. *The Children free.*) Though Christ to auoid scandal, payed tribute, yet indeed he sheweth that both himself ought to be free from such payments (as being the Kings Sonne, aswel by his eternal birth of God the Father, as temporal of Dauid) and also his Apostles. as being of his familie, and in them their successours the whole Clergie, who are called in Scripture the lot and portion of our Lord. Which exemption and priuilege being grounded vpon the very law of nature itself, and therefore practised euen among the Heathen (*Gen. 41. 27.*) good Christian Princes haue confirmed and ratified by their lawes, in the honour of Christ, whose ministers they are, and as it were the Kings Sonnes, as S. Hieron declarcth plainly in these words: *We for his honour pay not tributes,*

2. Pet. 1,
18
Exo. 3,
5.

Inc. 1,
17.
Mal. 4,
5.

Mat. 10.

1. Cor.
13.
Hiero in
vita S.
Hilario-
nis. Ni-
ceph. 6,
c. 17.
Greg.
Niss. de
vit. Gre-
gorij.

and



and as the Kings Sonnes, are free from such payments. Hiero. vpon this place.

27. Me and thee.) A great mystrie in that he payed not only for himself, but for Peter bearing the Person of the Church, and in whom as the cheefe, the rest were contained. Peters preeminence.
Aug. q. ex no. Test. q. 75. 12. 4.

CHAP. XVIII.

To his Disciples he preacheth against ambition the mother of Schisme: 7. foretelling both the author whosoeuer he be, and also his followers, of their woe to come. 10. and shewing on the contrary side, how precious Christian soules are to their Angels, to the Sonne of man, and to his Father. 15. charging vs therfore to forgiue our brethren, when also we haue iust cause against them, be it neuer so often, and to labour their saluation by al meanes possible.



T that houre the Disciples came to IESVS, saying: The Ghospel
"Who, thinkest thou, is the greater in the Kingdom of on Michelnas
Heauen? 2. And IESVS calling vnto him a litle child, day Septemb.
set him in the middes of them, 3. and said: Amen I say 19. And vpon
to you, vnles you be conuerted, and become as litle his Apparitiō,
children, you shal not enter into the Kingdom of Hea- Maij 8.

uen. 4. Whosoeuer therefore shal humble himself as this litle child, "Humility, in-
he is the greater in the Kingdom of Heauen. 5. And he that shal receaue nocencie, sim-
one such litle child in my name, receaucth me. 6. And * he that shal plicity, cōrē-
scandalize one of these litle ones that belecue in me, it is expedient for ded to vs in the
him that a milstone he hanged about his neck, and that he be drowned of a child.
in the depth of the sea.

7. Woe be to the world for "scandals. For it is necessary that scandals
do come: but neuerthelesse woe to that man by whom the scandal
commeth. 8. And * if thy "hand, or thy foot scandalize thee, cut it of,
and cast it from thee. It is good for thee to goe into life maimed or
lame, rather then hauing two hands or two feet, to be cast into euerlas-
ting fire. 9. And if thine eye scandalize thee, pluck him out, and cast
him from thee: It is good for thee hauing one eye to enter into life,
rather then hauing two eyes to be cast into the Hel of fire. 10. See that
you despise not one of these litle ones: for I say to you, that "their An-
gels in Heauen alwaies do see the face of my Father which is in Heauen.
11. For * the Sonne of man is come to saue that which was perished. 12.
* How thinke you? If a man haue an hundred sheep, and one of them
shal goe astray; doth he not leaue ninetie nine in the mountaines, and
goeth to seek that which is straied? 13. And if it chance that he find it:
Amen I say to you, that he reioyceth more for that, then for the ninetie
nine that went not astray. 14. Euen so it is not the wil of your Father,
which is in Heauen, that one perish of these litle ones.

15. But * if thy brother shal offend against thee, goe, and rebuke him
between thee and him alone. If he shal heare thee, thou shalt gaine
thy brother. 16. And if he wil not heare thee, ioyne with thee besides,
one

The Ghospel
vpon Tuesday
the 3. week in
Lent.



:: That is (as S one or two : that in the mouth of * two or three witnesses euery word
 Chrysostome here may stand. 17. And if he wil not heare them, tel the Church. *And if he
 expouñdeth it) wil not heare the Church, let him be to thee as " the Heathen and Publican.* 18. Amen
 Tel the Prelates & cheefe Pastours of the Church; for I say to you, whatsoeuer you shal bind vpon earth, shal be bound also in
 they haue iurisdiction to bind & loose such offenders, by the wordes following v. 18. Heauen: and whatsoeuer you " shal loose vpon earth, shal be loosed also in
 Heauen. 19. Againe I say to you, that if two of you shal " consent vpon
 earth, concerning euery thing whatsoeuer they shal aske, it shal be done
 to them of my Father which is in Heauen. 20. For where there be two
 or three gathered in my name, there am I " in the middes of them.
 21. Then came Peter vnto him and said: * Lord, how often shal my
 brother offend against me, & I forgiue him? vntil seauen times? 22. IESVS
 said to him: I say not to thee * vntil seauen times but vntil " seauentic
 times seauen times. ¶ 23. Therefore is the Kingdom of Heauen likened
 to a man being a King, that would make an account with his seruants.
 24. And when he beganto make the account, there was one presented
 vnto him that owed him ten thousand talents. 25. And hauing not
 whence to repay it, his Lord commanded that he should be sold, and
 his wife and children, and al that he had, and it to be repaid. 26. But
 that seruāt falling downe, besought him, saying: Haue patience toward
 me, and I wil repay thee al, 27. And the Lord of that seruāt moued
 with pitie, dimissed him, and the debt he forgaue him. 28. And when
 that seruāt was gone forth, he found one of his fellow-seruants that did
 owe him an hundred pence: and laying hands vpon him thratled him,
 saying: Repay that thou owest. 29. And his fellowseruant falling downe,
 besought him, saying: Haue paciē ce toward me, and I wil repay thee al.
 30. And he would not: but went his way, and cast him into prison, til he
 repayed the debt. 31. And his fellow-seruants seeing what was done, were
 very sorie, and they came, and told their Lord al that was done. 32. Then
 his Lord called him; and said vnto him: Thou vngratious seruāt, I
 forgaue thee al the debt, because thou besoughtest me: oughtest not
 thou therefore also to haue mercie vpon thy fellowe-seruant, euen as I
 had mercie vpon thee? 33. And his Lord being angrie deliuered him to
 the tormenters, vntil he repayed al the debt. 34. So also shal my Hea-
 uenly Father doe to you, if you forgiue not euery one his brother from
 your harts. ¶

D. 11. 19.
15.

Lu. 17. 4.

Lu. 17. 4.

The Ghospel
 vpon the 11.
 Sunday after
 Pentecost.

AN NOT A T I O N S

C H A P. XVIII.

1. *Who is the greater.*) The occasion of this question, & of their contention for Supre-
 ritie, among the rest of their infirmities, which they had before the comming of the
 Holy Ghost, was (as certaine holy Doctours write) vpon emulation toward Peter,
 whom only they saw preferred before the rest, in the payment of the tribute, by these
 wordes of our Saviour: Giue it there for me and thee. *Chrys. ho. 59. Hier. in Matth.* Vpon
 this place.

C. 17. v.
37.

7. *Scandals.*) The simple be most annoyed by taking scandal of their Preachers,
 Priests,



Priests, and elders il life: and great damnation is to the guides of the People, whether they be temporal or spiritual, but specially to the spiritual, if by their il example and scandalous life, the People be scandalized.

8. *Hand, foot, eye.*) By these parts of the body so necessarie and profitable for a man, is signified, that whatsoever is neereft and deereft to vs, wife, children, friendes, riches, al are to be contemned and forsaken for to saue our soule.

10. *Their Angels.*) A great dignitie, and a maruelous benefit, that euery one hath from his Natiuitie an Angel for his custodie and patronage, against the wicked, before the face of God. *Hier. upon this place.* And the thing is so plaine, that Calvin dare not deny it, and yet he wil needes doubte of it. *lib. 1. Inst. .14. sect. 7.* Protection of Angels.

17. *Not heare the Church.*) Not only Heretikes, but any other obstinate offender that wil not be iudged nor ruled by the Church, may be excommunicated, & so made as an Heathen or Publican was to the Iewes, by the discipline of the same, casting him out of the felowship of Catholikes. Which Excommunication is a greater punishment, then if he were executed by sword, fire, & wild beastes. *Aug. cont. Adu. leg. li. 1. c. 17.* And againe he saith: Man is more sharply & pitifully bound by the Churches Keies, then with any iron or adamantine manicles or fetters, in the world. *Aug. ibidem.* Disobedience to the Church. Excommuni- cation.

17. *Heathen.*) Heretikes therefore because they wil not heare the Church, be no better not no otherwise to be esteemed of Catholikes, then Heathen men and Publicans were esteemed among the Iewes.

18. *You shal bind.*) As before he gaue this power of binding and loosing ouer the whole, first of al and principally to Peter, vpon whom he builded his Church; so here not only to Peter, and in him to his successours, but also to the other Apostles, & in them to their successours, euery one in their charge. *Hierom lib. 1. c. 14. aduers. Iovin. and Epist. ad Heliod. Cyprian. de unit. Eccl. nu. 3.* Power to bind and loose.

18. *Shal loose.*) Our Lord giueth no lesse right and authoritie to the Church to loose, then to bind, as S. Ambrose writeth against the Nouatians, who confessed that the Priests had power to bind, but not to loose.

20. *In the middes of them.*) Not al assemblies may challenge the presence of Christ, but only such as be gathered together in the vntie of the Church, and therefore no conventicles of Heretikes directly gathering against the Church, are warranted by this place. *Cyp. de unit. Eccl. nu. 8.* Catholike Assemblies.

22. *Seauen times seauen*) There must be no end of forgiuing them that be penitent, either in the Sacrament by absolution, or one man another their offenses.

CHAP. XIX.

He answereth the tempting Pharisees, that the case of a man with his wife shal be (as in the first institution it was) vtterly indissoluble, though for one cause he may be diuorced. 10. And therevpon to his Disciples he highly commendeth single life for Heauen. 13. He wil haue children come vnto him. 16. He sheweth what is to be done to enter into life euerlasting; 20. what also, for a rich man to be perfect; 27. As also what passing reward they shal haue which follow that his counsel of perfection: 25. yea though it be but in some one peece.

The fourth part of this Ghospel, Christs coming into Iurie toward his Passion.



AND it came to passe, when IESVS had ended these wordes, he departed from Galilee, and came into the coastes of Iurie beyond Iordan, 2. and great multitudes folowed him; and he cured them there.

The Ghospel for Mariage, And vpon S. Agath's day. Feb: 5.

3. And there came to him the Pharisees tempting him, and saying: Is it lawfull for a man to dimisse his wife for euery cause? 4. Who answering, said to them: Haue ye not read, that he which did 'make' from the beginning, made them male & femal? And he said: 5. For this cause, man shal leaue father & mother, & shal cleaue to his wife, and they

Mr. 10, 1.

'make man' Gen. 1,



and they two shall be in one flesh. 6. Therefore now they are not two, but one flesh. That therefore which God hath ioyned together, let not man separate. 7. They say to him: Why then * did Moyses command to give a bill of divorce, and to dismiss her? 8. He saith to them: Because Moyses for the hardness of your heart permitted you to dismiss your wives: but from the beginning it was not so. 9. And I say to you, that * whosoever shall dismiss his wife, but for fornication, and shall marry another, doth commit adultery: and he that shall marry her that is dismissed, committeth adultery. 10. His Disciples say unto him: If the case of a man with his wife be so, it is not expedient to marry. 11. Who said to them: "Not all take this word, but they to whom it is given. 12. For there are Eunuchs which were borne so from their mothers wombe: and there are Eunuchs which were made by men: and there are Eunuchs, which have gelded themselves for the Kingdom of Heaven." He that can take, let him take. 13.

1. *χρηστὸν*
capiunt.

2. *I see not (saith S. Augustine) why Christ should say, If thou wilt have life everlasting, keep the commandments, if without observing of the, by only faith one might be saved. Aug. de Fid. & op. c. 15.*

3. *S. Marke expoundeth it thus, rich men trusting in their riches. c. 10, 24. The 4 Gospel upon the Conversion of S. Paul. 127, 25.*

Also with in the Octave, and in a votive Masse of SS. Peter & Paul, And for holy Abbots.

4. *Hereof is gathered that the Apostles among other things, left their wives all to follow*

13. Then * were little children presented to him, that he should impose hands upon them & pray. And the Disciples rebuked them. 14. But Iesus said to them: Suffer the little children, and stay them not from coming unto me: for the Kingdom of Heaven is for such. 15. And when he had imposed hands upon them, he departed from thence.

16. And * behold one came and said to him: Good Maister, what good shall I do that I may have life everlasting? 17. Who said to him: what askest thou me of good? One is good, God. But 2. if thou wilt enter into life keep the commandments. 18. He saith to him, which? And Iesus said: Thou shalt not murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt

not bear false witness. 19. Honour thy father & thy mother, * Thou shalt love thy neighbour as thyself. 20. The young man saith to him: All these have I kept from my youth; what is yet wanting unto me? 21. Iesus said to him: If thou wilt be perfect, goe, sell the things that thou hast, & give to the poore, and thou

shalt have treasure in Heaven: and come, follow me. 22. And when the young man had heard this word, he went away sad: for he had many possessions. 23. And Iesus said to his Disciples: Amen I say to you,

that a rich man shall hardly enter into the Kingdom of Heaven. 24. And againe I say to you, it is easier for a camel to passe through the eye of a needle, 3. then for a rich man to enter into the Kingdom of Heaven.

25. And when they had heard this, the Disciples marvelled very much, saying: who then can be saved? 26. And Iesus beholding, said to them: With men this is impossible: but with God all things are possible.

27. Then 4 Peter answering, said to him: Behold we have left all things, & have followed thee: what therefore shall we have? 28. And Iesus said to them: Amen I say to you, that you which have followed me, in the regeneration, when the Sonne of man shall sit in the seat of his maiestie, you

shall also sit upon twelve seats, iudging the twelve Tribes of Israel. 29. And every one that hath left house, or brethren, or sisters, of Father, or mother, or 5. wife, or children, or landes for my names sake: shall receive an hundred-fold, & shall possess life everlasting. 30. And * many

shall be first, that are last; and last, that are first.

Gen 2,
24.
Deut. 14,
1.

Mat. 5,
31.
Mr. 10,
11.
Luc. 16,
18.
1. Cor.
7. 11.

Mr. 10,
13.
Lu. 18,
15.

Mr. 10,
17.
Luc. 18,
18.

Exo. 20,
13.
* Lev.
19. 18,

Mr. 10,
31.
Lu. 13,
30.



ANNOTATIONS.

CHAP. XIX.

6. *Not man separate.*) This inseparability betwixt man and wife riseth of that, that wedlock is a Sacrament *Aug. li. 2. de pec. origine c. 34. to. 7. De nupt. & concupis. li. 1. c. 10.*

9. *But fornication.*) For aduoutrie one may dimisse an other. *Mat. 5.* But neither party can marry againe for any cause during life. *Aug. li. 21. de adult. coning. c. 21. 22. 24* For the which vnlawful act of marrying againe, Fabiola that noble matrone of Rome albeit she was the Innocent part, did publike penance, as S. Hierom writeth in her high commendation therfore. And in S. Paul Ro. 7. it is plaine that she which is with an other man, her husband yet liuing, shal be called an aduoutresse: contrary to the doctrine of our Aduersaries.

Mariage after diuorce vnlawful.

11. *Not at take.*) Whosoever haue not this guift giuen them it either for that they wil not haue it, or for that they fulfil not that which they wil; & they that haue this guift or attaine to this word, haue it of God and their owne free wil. *Aug. li. de grat. & lib. arbit. c. 4.* So that it is euident no man is excluded from this guift, but (as Origen here saith) it is giuen to al that alke for it; contrarie to our Aduersaries that say it is impossible, & that for excuse of breaking their vowes, wickedly say, they haue not the guift.

12. *Gelded them selues.*) They geld them selues for the Kingdoni of Heauen which vow chastity. *Aug. de virginitate c. 24.* Which proueth those kind of vowes to be both lawful, and also more meritorious, and more sure to obtaine life euerlasting, then the state of wedlock, contrarie to our Aduersaries respects.

Vow of chastitie.

14. *He that can.*) It is not said of the Precepts, keepe them who can, for they be necessarie vnder paine of damnation to be kept; but of Counsels only (as of virginity, abstaining from flesh and wine, and of giuing al a mans goods away to the poore) it is said: He that can attaine to it, let him doe it; which is counsel only, not a commandement. Contrary to our Aduersaries that say there are no Counsels, but only precepts.

Counsels not Precepts.

13. *Impose.*) They knew the valour of Christs blessing, and therefore brought their children to him; as good Christian people haue at all times brought their children to Bishops to haue their blessing. See Annotation before Chap. 10. 12. And of Religious mens blessing see Ruffin. li. 2. c. 8. hist. S. Hierom in *Epitaph. Paula c. 7.* & in vit. *Hilarionis. Theodoret. in historia Sanctorum Patrum num. 8.*

Bishops and Religious mens blessing.

21. *If thou wilt be perfect.*) Loe, he maketh a plaine difference between keeping the commandements, which is necessary for euery man: and being perfect, which he counsel-eth only to them that wil. And this is the state of great perfection which Religious men doe professe, according to Christs counsel here, leauing al things and folowing him.

21. *Folow me.*) Thus to folow Christ is to be without wife and care of children, to lack proprietie, and to liue in common, and this hath great reward in Heauen aboue other states of life: which S. Augustine saith, the Apostles folowed, and himself, and that he exhorted others to it as much as lay in him. *Aug. ep. 89. in fine, & in ps. 103. Conc. 3. post med.*

The Religious state of perfection.

26. *All things possible*) This of the camel through a needels eye, being possible to God, although he neither hath done it, nor by like wil doe it: maketh against the blasphemous infelicitie of our Aduersaries that say, God can doe no more then he hath done, or wil doe. We see also that God can bring a camel through a needels eye, & therefore his body through a doore, and out of the sepulchre shut, and out of his mother a virgin, and generally aboue nature doe with his body as he list.

27. *Let al*) This perfection of leauing al things the Apostles vowed. *Aug. li. 17. de Cinit. Dei. c. 4.*

Vow of pover- tie in respect

27. *What shal we haue.*) They leaue al things in respect of reward, and Christ doeth wel allow it in them by his answer.

of reward.

28. *You also shal sit*) Note that not only Christ, who is the principal and proper Iudge of the liuing and the dead, but with him the Apostles and al perfect Saints shal iudge; and yet that doeth nothing derogate to his prerogatiue, by whom and vnder whom they hold this and al other dignities in this life and the next.



CHAP. XX.

To shew how through Gods grace the Iewes shal be ouerrunne of the Gentils, although they beginne after, he bringeth a parable of men working sooner and later in the vineyard, but the later rewarded in the end euen as the first. 17. He reuealeth more to his Disciples touching his passion: 20. Bidding the ambitious two suiters to thinke rather of suffering with him: 24. And teaching vs (in the rest of his Disciples) not to be greened at our Ecclesiastical Superiours, considering they are (as he was himself) to toile for our saluation. 29. Then going out of Iericho, he giueth sight vnto two blind.

The Ghospel
vpon the Sun-
day of Septua-
gesime.



THE Kindom of Heauen is like to a man that is an Housholder which went forth early in the morning to hire workemen into his vineyard. 2. And hauing made conenant with the workemen for a penie a day, he sent them into his vineyard. 3. And going forth about the third houre, he saw other standing in the market place idle, 4. and he said to them: Goe you also into the vineyard, and that which shal be iust, I wil giue you. 5. And they went their way. And againe he went forth about the sixt & the ninth houre: and did likewise. 6. But about the eleuenth houre he went forth and found other standing, & he saith to them: What stand you here al the day idle? 7. They say to him: Because no man hath hired vs. He saith to them: Goe you also into the vineyard.

* The Iewes
are noted for
enuying the
vocatiō of the
Gentils, and
their reward,
equal with the
selues.

The Ghospel
vpon wednesday
the 2. weeke in
Lent. And in
a voique masse
of the holy
Crosse.

8. And when euening was come, the Lord of the vineyard saith to his Bailife: Cal the workmen, and pay them their hire, beginning from the last euen to the first. 9. Therefore when they were come that came about the eleuenth houre, they receaued euerie one a penie. 10. But when the first also came, they thought that they should receaue more: and they also receaued euerie one a penie. 11. And receauing it they murmured against the Good-man of the house. 12. saying: These last haue continued one houre, and thou hast made them equal to vs that haue borne the burde of the day & the heats. 13. But he answering said to one of the Freind, I do thee no wrong: didst thou not couenāt with me for a penie? 14. Take that is thine, and goe: I wil also giue to his last euen as to thee also. 15. Or, is it not lawful for me to doe that I wil? is thine eye naught, because I am good? 16. So shal the last be first, and the first, last. For many be called, but few elect. ¶

17. * And IESVS going vp to Hierusalem, tooke the twelue Disciples secretly, and said to them: 18. Behold we goe vp to Hierusalem, and the Sonne of man shal be deliuered to the chiefe Priests and to the Scribes, and they shal condemne him to death, 19. and shal deliuer him to the Gentils to be mocked, and scourged, and crucified, and the third day he shal rise againe. ¶

20. * Then came to him the mother of the sonnes of Zebedee with her sonnes,

Mr. 10,
32.
Luk. 18,
31.

Mt. 10.
Luk. 12,
33.



sonnes, adoring and desiring some thing of him. 21. Who said to her: What wilt thou? She saith to him: Say that these my two sonnes may sit, one at thy right hand, & one at thy left hand in thy Kingdō. 22. And Iesus answering, said: You know not what you desire. Can you drinke of the cup that I shal drinke of? They say to him: We can. 23. He saith to them: My cup indeed you shal drinke of: but to sit at my right hand and left, is not mine to giue to you, but to whom it is prepared of my Father. ¶

The Ghospel vpon S. Iohnes day. Iul 25. And S. Iohnes ante portam Latinam May. 6.

24. And the ten hearing it, were displeased at the two brethren. 25. And Iesus calleth them vnto him, and said: * You know that the Princes of the Gentils ouerrule them: and they that are the greater, exercise power against them. 26. It shal not be so among you, but who-soeuer wil be the greater among you, let him be your minister: 27. And he that wil be first among you, shal be your seruant. 28. Euen as the Sonne of man is not come to be ministred vnto, but to minister, and to giue his life a redemption for many. ¶

Superiori is not here forbidden among Christians, neither Ecclesiastical nor temporal; but heathenish tyrannie is forbidden, and humilitie commended.

29. And * when they went out from Iericho, a great multitude folowed him. 30. And behold two blind men sitting by the way side, heard that Iesus passed by, and they cried out saying: Lord, haue mercie vpon vs, Sonne of Dauid. 31. And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: Lord, haue mercie vpon vs, Sonne of Dauid. 32. And Iesus stood, and called them, and said: What wil ye that I doe to you? 33. They say to him: Lord, that our eyes may be opened. 34. And Iesus hauing compassion on them, touched their eyes. And immediatly they saw, and folowed him.

Our Sauiour who alwaies could, and often did cure the diseased, by his only wil, or word, here gaue sight to these blind men, by touching their eyes with his holie hand.

ANNOTATIONS.

• C H A P. X X.

1. In the morning.) God calleth some in the morning, that is; in the beginning of the world, as Abel, Enoch, Noe, and other the iust and faithfull of the first Age; at the third heure, Abraham, Isaac, and Iacob, and the rest of their Age; at the 6. heure of the day, Moyse, Aaron, and the rest; at the 9. heure, the Prophets; at the eleventh, that is, at the later end of the world, the Christian Nations. *Aug. de verb. Domini ser. 59.* Briefly, this calling at diuerse houres signifieth the calling of the Iewes from time to time in the first Ages of the world, and of the Gentils in the later Age thereof. It signifieth also that God calleth countries to the faith some sooner, some later; and particular men to be his seruants, some yonger, some elder, of diuerse ages.

Diuersity of glorie in Heauen.

9. Penie.) The penie promised to al, was life euerlasting, which is common to al that shal be saued. But in the same life there be degrees of glorie, as * betwixt starre and starre in the element. *Aug. li. de virginis. c. 26.*

16. For elect.) Those are elect which despised not their caller, but folowed and beleued him; for men beleue not but of their owne free wil. *Aug. li. 1. ad Simplic. q. 1.*

23. To whom it is prepared.) The Kingdom of Heauen is prepared for them that are worthie of it and deserue it by their wel doing; as in holy Scripture it is very often: That God wil pay euery man according to his workes. And, Come ye blessed, possess the Kingdom prepared for you. Why? Because I was hungry, and you gaue me meate; thirsty, and you gaue me drinke &c. Therefore doth Christ say here: It is not mine to giue. Because he is iust and wil not giue it to euery man without respect of their deserts; yea not alike to euery one, but diuersly according to greater or lesser merits; as here S. Chrysostom. maketh it plaine, when our

Difference of merits and reward.



Sauour telleth them, that although they suffer martyrdom for his sake, yet he hath not to giue thē the two cheefe places. See S. Hier. upon this place, and li. 2. adu. Iuin. c. 15. This also is a lesson for them that haue to bestow Ecclesiastical benefices, that they haue no carnal respect to kinred &c. but to the worthines of the persons

Purianes.

28. *At the Sonne of man.*) Christ himself as he was the Sonne of man, was their and our Superiour, and * Lord & Maister, notwithstanding his humilitie, and therefore it is pride and haughtines which is forbidden, and not Superioritie or Lordship, as some Heretikes would haue it.

Chrys.
ho. 6. in
Mat.

1o. 13,
13.

C H A P. XXI.

Being now come to the place of his passion, he entreth with humilitie and triumph together: 12. Sheweth his zeale for the house of God ioyned with great maruels. 15. And to the Rulers he boldly defendeth the acclamations of the children. 18. He curseth also that fruitles leasie tree: 23. auoucheth his power by the witnes of Iohn: 28. and foretelleth in two parables their reprobation (with the Gentils vocation) for their wicked deserts, 42. and consequently their irreparable damnation that shal ensue therof.

THE FIFTH
part of this
Ghospel. Of
the Holy week
of his Passon
in Hierusalem.

The Ghospel
on Palme Sun-
day before the
benediction of
the Palmes.

PALME
SVNDAY.



AND when they drew nigh to Hierusalem, and were come to Beth-phagee vnto Mount-oliuet, then I E S V S sent two Disciples, 2. saying to them: Goe ye into the towne that is against you, and immediatly " you shal find an asse tied and a colt with her: loose them & bring them to me: 3. And if any man shal say ought vnto you, say ye, that our Lord hath need of them: and forthwith he wil let them goe. 4. And this was done that it might be fulfilled which was spoken by the Prophet, saying: 5. Say ye to the daughter of Sion: Behold thy King cometh to thee, meeke, & sitting vpon an asse and a colt the foale of her that is vsed to the yoke. 6. And the Disciples going, did as IESVS commanded them. 7. And they brought " the asse and the colt: and laid their garments vpon them, and made him to sit thereon. 8. And a very great multitude spred their " garments in the way: and others did cut boughs from the trees, and strawed them in the way: 9. and the multitudes that went before and that folowed, cried, saying: " Hosanna to the Sonne of Dauid: Blessed is he that cometh in the name of our Lord. **H** Hosanna in the highest.

Mr. 11,
1.

Luc. 19,
30.

Io. 12,
15.

Esa. 62,
11.

Zach. 9,
9.

The Ghospel
vpon Tuesday
the first weeke
in Lent.

How much
the abuse of
Churches by
merchādising,
walking, or
other profane
occupying of
them, displea-
seth God, here
we may see.

10. And when he was entred Hierusalem, the whole citie was moued, saying: who is this? 11. And the People said: This is IESVS the Prophet, of Nazareth in Galilee. 12. And * IESVS, entred in the temple of God, and cast out al that " sold and bought in the temple, and the tables of the bankers, & the chaires of them that sold pigeons he ouerthrew: 16. and he saith to them: It is written, My house shal be called the " house of prayer: but you haue made it a denne of theenes. 14. And there came to him the blind, and the lame in the temple; and he healed them. 15. And the cheefe Priestes & Scribes seeing the maruelous things that he did, and the children crying in the tēple, & saying, Hosanna to the Sonne of Dauid; they had indignation, 16. and said to him: Hearest thou what these say? And IESVS said to them: Very wel, haue you neuer read: That out of the " mouth of infants and sucklings thou hast perfited praise? 17. And leauing thē, he went forth out of the

Pf. 117,
26.

Mr. 11,
15.

Lu. 19,
41.

Esa. 56,
7.

Ier. 7,
11.

Pf. 8, 1.



the citie into Bethania, and remained there. **¶**

18. * And in the morning returning into the citie, he was an hungred. **MONDAY.**

Mr. 11, 13. 19. * And seeing a certaine figtree by the way side, he came to it, and found nothing on it but leaues only, and he saith to it: Neuer grow there fruit of thee for euer. And incontinent the figtree was withered. 20. And the Disciples seeing it marueled saying: How is it withered incontinent? 21. *b* And IESVS answering said to them: Amen I say to you, * if you shal haue faith, and stagger not, not only that of the figtree shal you doe, but and if you shal say to this mountaine, Take vp and throw thyself into the sea, it shal be done. 22. And al things whatsoeuer you shal aske in prayer *¶* beleeuing, you shal receaue. *¶* *Aug. 1^e verb. Do. Serms.*

Mr. 11, 18. Lk. 10, 2 23. And when he was come into the temple, there came to him as he was teaching, the cheefe Priests and Ancients of the People, saying: * " In what power doest thou these things? and who hath giuen thee this power? 24. IESVS answering said to them: I also wil aske you one word, which if you shal tel me, I also wil tel you in what power I doe these things. 25. The Baptisme of Iohn whence was it? from Heauen, or from men? But they thought within themselues, saying: 26. If we shal say from Heauen, he wil say to vs, why then did you not beleeue him? But if we shal say from men, we feare the multitude, for al hold Iohn as a Prophet. 27. And answering to IESVS they said: We know not. He also said to them: Neither do I tel you in what power I doe these things. *44. b* **TUESDAY.**

28. But what is your opinion? A certaine man had two sonnes; and comning to *¶* the first, he said: Sonne, goe worke to day in my vineyard. 29. And he answering, said: I wil not. But afterward moued with repentance he went. 30. And comning to the other, he said likewise. And he answering, said: I goe Lord, and he went not: 31. which of the two did the fathers wil? They say to him: The first. IESVS saith to them: Amen I say to you, that the Publicans and whoores goe before you into the Kingdom of God. 32. For Iohn came to you in the way of iustice, and you did not beleeue him. But the publicans and whoores did beleeue him: but you seeing it, neither haue ye had repentance afterward, to beleeue him.

Ff. 5, 1. Mr. 11, 1. Lk. 10, 9. 33. An other parable heare ye: A man there was an housholder who * planted a vineyard, and made a hedge round about it, and digged in it a presse, and builded a towre, and let it out to husbandmen: and went forth into a strange countrie. 34. And when the time of fruits drew nigh, he sent his seruants to the husbandmen, to receaue the fruits therof. 35. And the husbandmen apprehending his seruants, one they beat, another they killed, and another they stoned. 36. Againe he sent other seruants more then the former: and they did to them likewise. 37. And last of al he sent to them his sonne, saying: They wil reuerence my sonne. 38. But the husbandmen seeing the sonne, said within themselues: This is the Heire, come, let vs kil him, and we shal haue his inheritance. 39. And apprehending him they cast him forth out of the vineyard, & killed him. 40. When therefore the Lord of the vineyard shal come, what wil he doe to those husbandmen? 41. They say to him: The

The Ghospel
vpō friday the
1. weeke in
Lent.



naughtie men he wil bring to naught: and his vineyard he wil let out to other husbandmen, that shal render him the fruit in their seasons.

42. I E S V S saith to them : Have you neuer read in the Scriptures: *The stone which the builders reiected, the same is made into the head of the corner ? By our Lord was this done, and it is maruelous in our eyes.* 43. Therfore I say to you, that the Kingdom of God shal be taken away from you, and shal be giuen to a Nation yealding the fruits therof. 44. And * he that falleth vpon this stone , shal be broken : and on whom it falleth , it shal al to bruiſe him. 45. And when the cheefe Priests and Pharisees had heard his parables , they knew that he spake of them. 46. And seeking to lay hands vpon him, they feared the multitudes: because they held him as a Prophet. †

Psa. 117
21.

Es 3. 14.

A N N O T A T I O N S .

C H A P . X X I .

2. *You shal find.*) Christ by diuine power both knew where these beasts were, being absent , and commanded them for his vse, being an other mans, and suddenly made the colt fit to be ridden on, neuer broken before.

7. *The asse and the colt.*) This asse vnder yoke signifieth the Iewes vnder the Law and vnder God their Lord, as it were his old and ancient People: the yong colt now first ridden on by Christ, signifieth the Gentils, wild hitherto and not broken, now to be called to the faith and to receaue our Saviours yoke. And therfore the three last Euangelists writing specially to the Genrils, make mention of the colt only.

Hiero. in
Mat.
Aug. li.
12. cent.
Fausl. c.
41.

Procession on
Palme-ſunday
with the B. Sa-
crament.
Al deuout offi-
ces in that kin-
de, exceeding
grateful.

8. *Garments in the way.*) These offices of honour doneto our Sauour extraordinarily, were very acceptable : and for a memorie hereof the holy Church maketh a ſolemne Proceſſion euery yeare vpon this day, ſpecially in our Countrie when it was Catholike, with the B. Sacrament reuerently caried, as it were Christ vpon the asse, and ſtrawing of rushes and ſloures, bearing of Palmes, ſetting vp boughes, ſpreading and hanging vp the richeſt clothes, the quire and quierſters ſinging, as here the children and the People; al done in a very goodly ceremonye to the honour of Christ, and the memorie of his triumph vpon this day. The like ſeruice and the like duties done to him in al other ſolemne Proceſſions of the B. Sacrament, and otherwiſe, be vndoubtedly no leſſe grateful.

HOSANNA.

9. *Hosanna.*) These very wordes of ioyful crie and triumphant voice of gratulation to our Sauour, holy Church vseth alwaies in the Preface of the Maſſe, as it were the voice of the Priest and al the People (who then ſpecially are attent and deuout) immediatly before the Conſecration & Eleuation, as it were expecting, & reioycing at his coming.

13. *House of prayer.*) Note here that he calleth external Sacrifice (out of the Prophet Eſay) prayer. For he ſpeaketh of the Temple, which was builded properly and principally for Sacrifice.

16. *Mouth of infants.*) Yong childrens prayers proceeding from the inſtinct of Gods Spirit, be acceptable : and ſo the voices of the like, or of other ſimple folke now in the Church, though them ſelues vnderſtand not particularly what they ſay, be maruelous grateful to Christ.

Prayers not
vnderſtood of
the partie, are
acceptable.

21. *Beleeuing.*) In reſpect of our own vnworthineſſe, and of the thing not alwaies expedient for vs, we may wel doubt when we pray, whether we ſhal obtaine or no: but on Gods part we muſt beleeue, that is, we muſt haue no diſſidence or miſtruſt either of his power or of his wil, if we be worthie, and the thing expedient. And therfore S. Marke hath thus: *Haue ye faith of God.*

Heretikes run-
ne, not ſent.

23. *In what power?*) The Heretikes preſumptuouſly thinke themſelues in this point like to Christ, becauſe they are asked, in what power they come, and who ſent them: but when they haue answered this queſtion as fully as Christ did here, by that which he inſinuateth of Iohns teſtimonie for his authority, they ſhal be heard, and til then they ſhal be ſtil takē for thoſe of whom God ſpeaketh by the Prophet: *They runne, and I ſent ſhē not.*

Mr. 11.
21.

Iere. 23.

28. *The fiſt.*) The fiſt ſonne here is the People of the Gentils, becauſe Gentilitie was before there wa a peculiar and choſen People of the Iewes, and therfore the Iewes here as the later, are ſignified by the other ſonne.

CHAP.



C H A P XXII.

Yet by one other parable he foresheweth the most deserved reprobation of the earthly & persecuting Iewes, and the gracious vocation of the Gentils in their place. 15. Then he defeateth the snare of the Pharisees and Herodians about paying tribute to Caesar. 23. He answereth also the inuention of the Sadducees against the Resurrection: 34. and a question that the Pharisees aske to pose him: turning and posing them againe, because they imagined that Christ should be no more then a man: 46. and so he putteth all the busy sects to silence.



AND IESVS answering, spake againe in parables to them, saying: 2. The Kingdom of Heauen is likened to a man being a King, which made a mariage to his sonne.

The Gospell
vpon the 19.
Sunday after
Pentecost.

3. And he sent his seruants to cal them that were inuited to the mariage: and they would not come. 4. Again he sent other seruants, saying: Tel them that were inuited, Behold I haue prepared my dinner; my becues & fatlings are killed, and all things are ready: come ye to the mariage. 5. But they neglected, and went their waies, one to his farme, and another to his merchandise: 6. and the rest laid hands vpon his seruants, and spitefully intreating them, murdered them. 7. But when the King had heard of it, he was wroth, and sending his hosts, destroied those murderers, and burnt their citie. 8. Then he saith to his seruants: The mariage indeed is ready: but they that were inuited, were not worthie. 9. Goe ye therefore into the high wayes; and whosoeuer you shal find, cal to the mariage. 10. And his seruants going forth into the wayes, gathered together all that they found, bad and good: and the mariage was filled with ghests. 11. And the King went in to see the ghests: and he saw there a man not attired in a wedding garment. 12. And he saith to him: Freind, how camest thou in hither not hauing a wedding garment? But he was dumme. 13. Then the King said to the waiters: Bind his hands and feet, and cast him into the vtter darkenes: there shal be weeping & gnashing of teeth. 14. For many be called, but few elect. ¶

Not only
good men be
within the
Church, but
also euil men;
against the
Heretikes of
these daies.
The Gospell
vpon the 21.
Sunday after
Pentecost.

15. * Then the Pharisees departing, consulted among them selues for to entrap him in his talke. 16. And they send to him their Disciples with the Herodians, saying: Maister, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man. For thou dost not respect the person of men: 17. Tel vs therefore what is thy opinion, is it lawful to giue tribute to Caesar, or not? 18. But IESVS knowing their naughtines, said: What do you tempt me Hypocrites? 19. Shew me the tribute coine. And they offered him a pennie. 20. And IESVS saith to them: Whose is this image and superscription? 21. They say to him, Caesars. Then he saith to them: Render therefore the things that are Caesars, to Caesar: and the things that are Gods, to God. ¶ 22. And hearing it they marueled, and leauing him went their wayes.

23. * That

23.* That day there came to him the Sadducees, that say there is no Resurrection, and asked him, 24. saying: Maister, Moyses said, *If a man die not hauing a child, that his brother marie his wife, and raise vp seed to his brother.* 25. And there were with vs seauen brethren: and the first hauing married a wife, died; and not hauing issue, left his wife to his brother. 26. In like manner the second and the third euen to the seauenth. 27. And last of al the woman died also. 28. In the Resurrection therfore whose wife of the seauen shal she be? for they al had her. 29. And IESVS answering, said to them: You doe erre, not knowing the Scriptures, nor the power of God. 30. For in the Resurrection neither shal they marie nor be married: but are " as the Angels of God in Heauen. 31. And concerning the Resurrection of the dead, haue you not read that which was spoken of God saying to you. 32. *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* He is not God " of the dead, but of the liuing. 33. And the multitudes hearing it, marueled at his doctrine.

Mr. 12,
18.
Luc. 29,
27.
Act 23,
8
Deu. 25,
1.

Exo. 3,
6.

Mr. 11,
28.

Dent. 6,
5.

Lu. 19,
18.

Mr. 12,
35.
Luc. 20,
41.

Pf. 109,
1.

The Ghospel
vpon the 17.
Sunday after
Pentecost.

34.* But the Pharisees hearing that he had put the Sadducees to silence, came togeather: 35. and one of them a Doctour of law asked of him, tempting him: 36. Maister, which is the great commandment in the law? 37. IESVS said to him: *Thou shalt loue the Lord thy God from thy whole hart, and with thy whole soul, and with thy whole mind.* 38. This is the greatest & the first commandment. 39. And the second is like to this: *Thou shalt loue thy neighbour as thy self.* 40. " On these two commandements dependeth the whole Law and the Prophets.

41. And the Pharisees being assembled, IESVS asked them 42. saying: What is your opinion of Christ? whose sonne is he? They say to him, Dauids. 43. He saith to them: How then doth Dauid in spirit cal him Lord, saying: 44. *The Lord said to my Lord, sit on my right hand, vntil I put thine euemies the foot-stole of thy feet?* 45. If Dauid therfore cal him Lord, how is he his sonne? 46. And no man could answer him a word: neither durst any man from that day ask him any more. ¶

A N N O T A T I O N S.

C H A P. XXII.

2. *Mariage.*) Then did God the Father make this mariage, when by the mysteric of the Incarnation he ioyned to his Sonne our Lord, the holy Church for his spouse. Greg. hom. 18.

3. *Seruants.*) The first seruants here sent to inuite, were the Prophets, the second, were the Apostles, and al that afterward conuerted Countries, or that haue and doe reconcile men to the Church,

Worldly excuse
against re-
conciliation.

5. *One to his farme.*) Such as refuse to be reconciled to Christes Church, allage often vaine impediments, and worldly excuses, which at the day of iudgement wil not serue them.

The Church
consisteth of
good and bad.

11. *A man not attyred*) It profiteth not much to be within the Church and to be a Catholike, except a man be of good life, for such an one shal be dāned, because with faith he hath not good workes, as is euident by the example of this man, who was within, & at the feast as the rest, but lacked the garment of charitie & good workes. And by this man are represented al the bad that are called. And therfore they also are in the Church as this man was at the feast: but because he was called, and yet none of the elect, it is euident that the Church doth not consist of the elect only, contrarie to our Aduersaries.



27. *To Cesar.*) Temporal duties and payments exacted by worldly Princes must be payd, so that God be not defrauded of his more soueraigne dutie. And therefore Princes haue to take heed how they exact, and others how they giue to Cesar, that is, to their Prince, the things that are due to God, that is, to his Ecclesiastical ministers. Whereupon S. Athanasius reciteth these goodly wordes out of an epistle of the ancient & famous Confessor Hosius Cordubensis to Constantius the Arian Emperour: Cease I beseech thee and remember that thou art mortal, feare the day of iudgement, intermedle giue vnto the, not with Ecclesiastical matters, neither doe thou command vs in this kind but rather Ecclesiastical learne them of vs. To thee God hath committed the Empire, to vs he hath committed iurisdiction, the things that belong to the Church. And as he that with malicious eyes carperth thine Empire, gaine saith the ordinance of God: so doe thou also beware, lest in drawing vnto thee Ecclesiastical matters, thou be made guilty of a great crime. It is writtē: Giue ye the things that are Cæsars, to Cesar, and the things that are Gods, to God. Therefore neither is it lawful for vs in earth to hold the Empire, neither hast thou (O Emperour) power ouer incense and sacred things. *Athan. Ep. ad Selit. vitam agentes.* And S. Ambrose to Valentinian the Emperour (who by the ill counsel of his mother Iustina an Arian, required of S. Ambrose to haue one Church in Millan deputed to the Arian Heretikes) saith: We pay that which is Cæsars, to Cesar: and that which is Gods, to God. Tribute is Cæsars, it is not denied: the Church is Gods, it may not verily be yealded to Cesar: because the Temple of God can not be Cæsars right. Which no man can denie but it is spoken with the honour of the Emperour, for what is more honorable then that the Emperour be said to be the sōne of the Church? For a good Emperour is within the Church, not aboue the Church. *Ambr. l. 1. Ep. 1. Orat. de Basil. trad. 1.*

30. *As Angels.*) As Christ proueth here, that in Heauen they neither marie nor are married, because there they shal be as Angels; by the very same reason, is proued, that Saints may heare our prayers and help vs, be they neer or farre off; because the Angels do so, and in euery moment are present where they list, and need not to be neer vs, when they heare, or help vs,

The Saints
heare our
prayers.

30. *As Angels.*) Not to marie nor be married, is to be like to Angels: therefore is the state of Religious men, and women, and Priests, for not marying, worthily called of the Fathers an Angelical life. *Cyp. lib. 2. de discipl. & hab. Virg. sub finem.*

Religious
life, Ange-
lical.

32. *Of the dead.*) S. Hierom by this place disproueth the Heretike Vigilantius, and in him these of our time, which to diminish the honour of Saints, cal them of purpose, dead men.

40. *On these two.*) Hereby it is euident that al dependeth not vpon faith only, but much more vpon charitie (though faith be the first) which is the loue of God, and of our neighbour, which is the summe of al the law and the Prophets. because he that hath this double charitie exprested here by these two principal commandments, fulfilleth and accomplisheth al that is commanded in the Law and the Prophets.

Not only faith

CHAP. XXIII.

The Scribes and Pharisees after al this, continuing stil incorrigible, although he wil haue the doctrine of their Chaire obeyed, yet against their workes (and namely their ambition) he openly inueigheth, crying to them eight woes for their eightfold hypocrisie and blindness: 34. and so concluding with the most worthy reprobation of that persecuting Generation and their mother citie Ierusalem, with her Temple.

WHEN IESVS spake to the multitudes and to his Disciples, saying: Vpon the chaire of Moyse haue sitten he Scribes & the Pharisees. 3. Al things therefore whatsoeuer they shal say to you, obserue ye and doe ye: but according to their workes doe ye not, for they say and doe not. 4. For they bind heauie burdens & importable: & put them vpon mens shoulders:

The Gospel
vpon Tuesday
the 1. weeke
in Lent.

but

weeke.

These phylacteries were peeces of parchment, wherein they wrote the ten commandments, and folded it, and caried it on their forehead before their eyes, imagining grossly and superstitiously, that so they fulfilled that which is said Deu. 6. They shall be immenseable before thine eyes. Hiero, in 2. Mar.

but with a finger of their owne they wil not moue them. 5. But they doe al their workes for to be seen of men. For they make brode their phylacteries, and enlarge their * fringes. 6. And they " loue the first places at suppers, and * the first chaires in the Synagogues, 7. and salutations in the market-place, and to be called of men, Rabbi. 8. But be not you called Rabbi. For one is your Maister, and al you are brethen. 9. And call none Father to yourself vpon earth: for one is your Father, he that is in Heauen. 10. Neither * be ye called " Maisters: for one is your Maister, Christ. 11. He that is the greater of you, shal be your seruitour. 12. And he that exalteth himself, shal be humbled: and he that humbleth himself, shal be exalted. ¶

13. But woe to you " Scribes & Pharisees, Hypocrites: because you shut the Kingdom of Heauen before men. For your selues do not enter in: & those that are going in, you suffer not to enter.

14. Woe to you Scribes and Pharisees, Hypocrites: because you * deuoure widowes houses, " praying long prayers. For this you shal receaue the greater iudgement.

15. Woe to you Scribes and Pharisees, Hypocrites: because you goe round about the sea and the land to make one Profelyte: and when he is made, you make him the child of Hel " double more then your selues.

16. Woe to you blind guides, that say, whosoever shal sweare by the temple, it is nothing: but he that shal sweare by the gold of the temple, is bound. 17. Ye foolish and blind; for whether is greater, the gold, or the temple that sanctifieth the gold? 18. And whosoever shal sweare by the Altar, it is nothing: but whosoever shal sweare by the guift that is vpon it, is bound. 19. Ye blind; for whether is greater, the guift, or the Altar that " sanctifieth the guift? 20. He therfore that sweareth by the Altar, sweareth by it, and by al things that are vpon it: 21. And whosoever shal sweare by the temple, sweareth by it and " by him that dwelleth in it: 22. And he that sweareth by Heaue, sweareth by the throne of God, and by him that sitteth thereon.

23. Woe to you Scribes and Pharisees, Hypocrites: because you tithe mint, and anise, and cummin, and haue left the weightier things of the law, iudgement, and mercie, and faith. These things you ought to haue done, & not to haue omitted those. 24. Blind guides, that straine a gnat, and swallow a camel.

25. Woe to you Scribes and Pharisees, Hypocrites: because you make cleane that on the outside of the cup and dish, but within, you are ful of rapine and vncleannes. 26. Thou blind Pharisee, first make cleane the inside of the cup and the dish that the outside may become cleane.

27. Woe to you Scribes and Pharisees, Hypocrites: because you are like to whited sepulchres, which outwardly appeare vnto men beautiful, but within are ful of dead mens bones, and al filthines. 28. So you also outwardly indeed " appeare to men iust; but inwardly you are ful of hypocrisie and iniquitie.

29. Woe to you Scribes and Pharisees, Hypocrites: because you build the Prophets sepulchres, and " garnish the monuments of iust men, 30. and say: If we had been in our Fathers dayes, we had not been their felowes in the

Deu. 11, 12.
Nu. 15, 33.
Mr. 12, 38.
La. 3, 1,

Luc. 10, 47.

they are ful



in the bloud of the Prophets. 31. Therefore you are a testimonie to your
owne selues, that you are the sonnes of them that killed the Prophets.
32. And fill you vp the measure of your Fathers. 33. You serpents, vipers
broods, how wil you flee from the iudgement of Hel? 34. Therefore behold
I send vnto you Prophets, and wise men, and Scribes, and of them you
shal kil & crucifie, and of them you shal scourge in your Synagogues,
and persecute from citie into citie: 35. that vpon you may come al the
iust bloud that was shed vpon the earth, from the bloud of * Abel the
iust, euen vnto the bloud of * Zacharias the sonne of Barachias, whom
you murdered between the temple & the Altar. 36. Amen I say to you,
al these things shal come vpon this Generation. 37. * Hierusalem, Hie-
rusalem, which killest the Prophets, and stonest them that were sent to
thee, how often would I gather together thy children as the henne
doth gather together her chickens vnder her wings, and thou wouldest
not? 38. Behold, your house shal be left desert to you. 39. For I say to
you, you shal not see me from hence forth til you say: Blessed is he that
cometh in the name of our Lord. **K**

The Gospell
vpo S. Steuens
day Decemb.
16. And his In-
unction, Aug. 3.

Free wil.

ANNOTATIONS.

CHAP. XXIII.

1. *Chaire of Moyses*) God preserveth the truth of Christian Religion in the Aposto-
like See of Rome, which is in the new Law answerable to the chaire of Moyses, not with-
standing the Bishops of the same were neuer so wicked of life: yea though some traitour
as il as Iudas were Bishop thereof, it should not be prejudicial to the Church and inno-
cent Christians, for whom our Lord providing said: Doe that which they say, but doe
not as they doe. *Augu. Epist. 165.*

The See of
Rome preser-
ued in truth.

1. *Whatsoever they shal say.*) Why (saith S. Augustin) dost thou cal the Apostolike Chaire
the Chaire of pestilence? If for the men, Why? Did our Lord Iesus Christ for the Pharisees, any
wrong to the Chaire wherein they ate? Did he not commend that chaire of Moyses, and preserving the
honour of the Chaire, reprove them? For he saith: They sit vpon the Chaire of Moyses that which they
say doe ye. These things if you did wel consider, you would not for the men whom you defame, blaspheme
the See Apostolike wherewith you doe not communicate. And againe he saith: Neither for the Pha-
risees (to whom you compare vnto of wisdom but of malice) did our Lord command the Chaire of
Moyses to be forsaken, in which Chaire verily he figured his owne, for he warned the people to doe that
which they say, and not to doe that which they doe, and that the holinesse of the Chaire be in no case
forsaken, nor the unity of the flock denided, for the naughty Pastours.

The dignitie
of the See of
Rome, not-
withstanding
some euil
Bishops ther-
of.

6. *Love the first places.*) He condemneth not due places of Superiority giuen or taken
of men according to their degrees, but ambitious seeking for the same, and their proud
hart and wicked intention, which he saw within them, and therefore might boldly repre-
hend them.

1. *One is your Maister.*) In the Catholike Church there is one Maister, Christ our Lord,
and vnder him one Vicar, with whom al Catholike Doctours and teachers are one, be-
cause they teach al one thing. But in Archheretikes it is not so; where euery one of
them is a diuerse Maister, and teacheth contrarie to the other, and wil be called Rabbi &
Maister, euery one, of their owne Disciples: Arius a Rabbi among the Arians, Luther
among the Lutherans, and among the Calvinists Calum.

Many Maisters
are many Arch
heretikes.

10. *Maisters.*) Wiclefe, and the like Heretikes of this time, doe herevpon condemne
degrees of Schoole & titles of Doctours and Maisters where they might as wel reprove
S. Paul for calling himself *Doctour and Maister of the Gentiles*: and for saying * that these
should

Doctours,
Maisters, and
spiritual fa-
thers.

should

should be alwayes *Dollours* in the Church. And whereas they bring the other words following, against Religious men who are called Fathers; as wel might they by this place take away the name of carnal fathers, and blame S. Paule for calling himself the only spiritual Father of the Corinthians. But indeed nothing is here forbidden but the contentious diuision and partiality of such as make themselves Ring leaders of Schismes & Sects, as Donatus, Arius, Luther, Calvin.

1. Cor. 4,
15.

The honour of
Priesthood.

13. *Scribes and Pharisees*) In al these reprehensions it is much to be noted, that our Sauiour for the honour of Priesthood neuer reprehendeth Priests by that name. *Cypr. ep. 65.* whereas our Heretikes vse this name of purpose in reproach and despite.

The intention.

14. *Praying long prayers.*) They are not reprehended here for the things them selues, which for the most part are good, as, long prayer, making Profelytes, garnishing the Prophets sepulchres, &c. but for their wicked purpose and intention, as before is said of fasting, prayers, almes. *Mat. 6.*

Not only
faith.

15. *Double more.*) They that teach that it is enough to haue only faith, doe make such Christians, as the Iewes did Profelytes' children of Hel farre more then before. *Aug. lib. de fide & oper. cap. 26.*

The Altar is
sanctified by
our Lords body
therevpon.

19. *Sanctified*) Note that donaries and gifts bestowed vpon Churches and Altars, be sanctified by dedication to God, and by touching the Altar and other holy things: as now specially the vessels of the Sacrifice and Sacrament of Christes body and bloud, by touching the same, and the Altar itself wherevpon it is consecrated. Wherof Theophylact writeth thus vpon this place: *In the old law Christ, permitteth not the gift to be greater then the Altar; but with vs, the Altar is sanctified by the gift: for the hostes by the diuine grace are turned into our Lords body, and therefore is the Altar also sanctified by them.*

Theoph.
21.
in Mat.

21. *By him that dwelleth in it.*) By this we see that swearing by creatures, as by the Ghospel, by Saints, is al referred to the honour of God, whose Ghospel it is, whose Saints they are.

28. *Appare to men.*) Christ might boldy reprehend them so often and so vehemently for hypocrisie, because he knew their harts and intentions: but we that can not see within men, may not presume to cal mens external good doings, hypocrisie: but iudge of men as we see, and know.

29. *Garnish.*) Christ blameth not the Iewes for adorning the sepulchres of the Prophets, but rebuketh them of their malice toward him, and of that which by his diuine knowledge he foresaw, that they would accomplish the wickednes of their Fathers in sheeding his bloud, as their Fathers did the bloud of the Prophets. *Hilar.*

C H A P. X X I V.

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth,
4. what things shal be before the consummation of the world, as specially 14. the Churches sul preaching vnto al Nations: 15. then, what shal be in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time: 29. then incontinent, the Day of iudgement, to our great comfort in those miseries vnder Antichrist. 35. As for the moment, to vs it pertaineth not to know it, 37. but rather euery man to watch, that we be not vnprovided when he cometh to each one particularly by death.



AND IESVS being gone out of the temple, went. And his Disciples came to shew him the buildings of the temple. 2. And he answering said to them: Doe you see al these things? Amen I say to you, there shal not be left here a stone vpon a stone that shal not be destroyed.

Mr. 13,
1.
Lnc. 21,
5.

The Ghospel
for a votue
Masse in time
warre, & for
any Martyrs.

3. And when he was sitting vpon Mount-oliuet, the Disciples came to him secretly, saying: Tel vs when shal these things be? and what shal



shal be " the signe of thy conning, and of the consummation of the world? 4. And IESVS answering, said to the: Beware that no man " seduce you: 5. for many shal come in my name saying, " I am Christ; and they shal seduce many. 6. For you shal heare of warres, & bruits of warres. See that ye be not troubled. For these things must be done, but the end is not yet. 7. For Nation shal rise against Nation, and Kingdom against Kingdom; and there shal be pestilences, and famines, and earth-quakes in places; 8. and al these things are the beginnings of sorowes. ¶ 9. Then * shal they deliuer you into tribulation, and shal kil you: and you shal be odious to al Nations for my names sake. 10. And then many shal be scandalized: and they shal deliuer vp one an other: and they shal hate one an other. 11. And many " False-Prophets shal rise, and shal seduce many. 12. And because " iniquities shal abound, the charitie of many shal waxe cold. 13. But he that shal perseuer to the end, he shal be saved. ¶ 14. And this Ghospel of the Kingdom " shal be preached in the whole world, for a testimonie to al Nations, and then shal come the consummation.

There were in the People false Prophets, as among you also shal be lying Maisters, which shal bring in Sects of perdition.

1. Pet. 1.

The Ghospel vpon the last Sunday after Pentecost.

15. Therefore when you shal see " the abomination of desolation, which was spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him vnderstand) 16. then they that are in lewrie, let them flee to the mountaines: 17. and he that is on the house-top let him not come downe to take any thing out of his house: 18. and he that is in the field, let him not goe back to take his coate. 19. And woe to them that are with child, and that giue suck in those dayes. 20. But pray that your flight be not in the winter, or on the Sabbath. 21. For there shal be then great tribulation, such as hath not been from the beginning of the world vntil now, neither shal be. 22. And vnles those daies had been shortned, no flesh should be saved: but for the Elect the daies " shal be shortned. 23. Then if any man shal say vnto you: Loe " here is Christ, or there; doe not belecue him. 24. For there shal rise false Christes and false-Prophets, and shal shew " great signes and wonders, so that the Elect also (if it be possible) may be induced into errour. 25. Loe I haue foretold you. 26. If therefore they shal say vnto you: Behold he is in the desert; goe ye not out: Behold " in the closets, belecue it not. 27. For as lightning cometh out of the east, and appeareth euen into the west, so shal also the aduent of the Sonne of man be. 28. Wherfoeuer the body is, thither shal the Egles also be gathered together.

Whosoeuer draweth Christ or his Church from the Communion & fellowship of al Nations Christened, to one corner, towne, or Countrie, beleeue him not. Arg. de unit. Ec. c. 3.

This signe of the Sonne of mā, is the holy Crosse, which the shal appeare to the Iewes to their confusion. Chrys. in Mat. hom. 77. It shal be no lesse confusion to Heretikes that can not abide the signe thereof.

29. And " immediatly after the tribulation of those dayes * the sunne shal be darkned, and the moone shal not giue her light, and the starres shal fal from Heauen, and the powers of Heauen shal be moued: 30. and then shal appeare " the signe of the Sonne of man in Heauen: and then shal al Tribes of the earth bewaile: and they shal see the Sonne of man comming in the cloudes of Heauen with much power and maiestie. 31. And he shal send his Angels with a trumpet, and a great voice: and they shal gather together his Elect from the foure windes, from the furthest parts of Heauen euen to the ends thereof. 32. And of the figtree learne a parable: When now the bough thereof is tender, and the leaues come forth, you know that sommer is nigh. 33. So you also

Mat. 10, 17.

Dan. 9, 17.

Eze. 12, 7.
Isa. 3, 13.
Dan. 7, 13.



also, when you shal see these things, know ye that it is nigh euen at the doores. 34. Amen I say to you, that this Generation shal not passe, til al these things be done. 35. Heauen and earth shal passe, but my words shal not passe. ¶

36. But of that day and houre no body knoweth, neither the Angels of Heauen, but the Father alone. 37. And as* in the dayes of Noe, so shal also the comming of the Sonne of man be. 38. For as they were in the dayes before the floud, eating and drinking, marying and giuing to mariage, euen vnto that day in which Noe entred into the arke, 29, and knew not til the floud came, & tookethē al: so also shal the comming of the Sonne of mā be. 40. Then two shal be in the field: one shal be taken, & one shal be left. 41. Two woman grinding in the mill: one shal be taken, & one shal be left. 42. Watch therefore because you know not what houre your Lord wil come. 43. But this know ye, that *if the Good-man of the house did know what houre the theefe would come, he would surely watch, and would not suffer his house to be broken vp. 44. Therefore be you also ready, because at what houre you know not, the Sonne of man wil come.

45. Who, thinkest thou, is a faithfull and wise seruant whom his Lord hath appointed ouer his familie, to giue them meate in season? 46. Blessed is that seruant, whom when his Lord commeth, he shal find so doing. 47. Amen I say to you, that ouer al his goods shal he appoint him. ¶ 48. But if that naughtie seruant shal say in his hart: My Lord is long a comming: 49. and shal begin to strike his fellow-seruants, and eateth, & drinketh with drunkards: 50. the Lord of that seruant shal come in a day that he hopeth not, & an houre that he knoweth not, 51. and shal deuide him, & appoint his portion with the Hypocrites: there shal be weeping and gnashing of teeth.

A N N O T A T I O N S.

C H A P XXIV.

1. *Net left.*) This was fulfilled 40. yeares after Christes Ascension by Vespasian the Emperour and his sonne Titus. *Enseb. li. 3. c. 6. & seq. ex Iosepho.* Vpon which words, *There shal not be left &c.* which threaten the destruction of the Iewes Temple; and those words, *upon this Rock I wil build my Church*, which promise the building of the Catholike Church of al Nations; S. Chrysostome making a long comparison of these two Prophecies of Christ, saith thus: Thou seest in both, his great and vnspeakable power, in that that he increased and built vp them that worshipped him, and those that stumbled at him, he abased, destroyed, and plucked them vp by the root. Dost thou see how whatsoever he hath built, no man shal destroy: and whatsoever he hath destroyed, no man shal build? He builded the Church, and no man shal be able to destroy it; he destroyed the Temple, and no man is able to build it, and that in so long time: For they haue endeauoured both to destroy that, and could not: and they haue attempted to build vp this, and they could not doe that neither, &c.

1. *The signe.*) Our Maister knowing that it was not profitable nor seemly for them to know these secrets, gaue them by way of Prophecie warning of diuers miseries, signes, and tokens, that should fall, some further of, and some neerer the later day: by which the Faithfull might alwayes prepare them selues, but neuer be certaine of the houre, day, month,

The Ghospel
vpō S. Clemēt
martyr his day
Nonemb. 23.
And for some
Confessours
Bishops.

G. n. 7. 5

1. Thes
5, 1.

The Church
cā neuer faile.

Mat. 16.
Li. 1. 16.
Gentes
quod
Christus
sit Deus,
prope si-
nem.



month, nor yeare, when it should fall. *Aug. ep. 80.*

4. *Seduce.*) The first and principal warning, needful for the faithful from Christes Ascension to the very end of the world, is, that they be not deceived by Heretikes, which under the titles of true teachers, and the name of Christ and his Ghospel, wil seduce many. *Heretikes seduce vnder faire titles.*

5. *I am Christ.*) Not only such as haue named them selues Christ, as Simon, Menander, and such like; but al Arch-heretikes be Christs to their solowers, Luther to the Lutherans, Caluin to the Caluinists, because they belecue them, rather then Christ speaking in his Church.

12. *Iniquity abound.*) When Heresie and false teachers raigne in the world, namely toward the later day, wicked life aboundeth, and charitie decayeth. *The Ghospel now preached to Infidels.*

14. *Shal be preached.*) The Ghospel hath been preached of late yeares, and now is, by holy Religious men of diuers Orders in sundry great Countries which neuer heard the Ghospel before, as it is thought.

15. *Abomination of desolation.*) This abomination of desolation foretold, was first partly fulfilled in diuerse prophanations of the Temple of Hierusalem, when the Sacrifice and seruice of God was taken away, but specially it shal be fulfilled by Antichrist and his Precursours, whe they shal abolish the holy Masse, which is the Sacrifice of Christes body and bloud, & the only soueraigne worship due to God in his Church: as S. Hypolitus writeth in these words: The Churches shal lament with great lamentations, because there shal neither Oblation be made, nor incense, nor worship grateful to God. But the sacred houses of Churches shal be like to cottages, and the pretious body and bloud of Christ shal not be extant (openly in Churches) in those dayes, the Liturgie (or Masse) shal be extinguished, the Psalmodie shal cease, the reciting of the Scriptures shal not be heard. *Hippol. de Antichristo.* By which it is plaine, that the Heretikes of these daies be the special fore-runners of Antichrist. *The abomination of desolation. The abolishing of the holy Sacrifice of the Masse by Antichrist, and his ministers.*

22. *Shal be shortned.*) The raigne of Antichrist shal be short, that is, three yeares and a half. *Dan. 7. Apoc. 11.* Therefore the Heretikes are blasphemous and ridiculous, that say, Christes Vicar is Antichrist, who hath sitten these 1500. yeares. *Antichrist.*

24. *Great signes.*) These signes and miracles shal be to the outward appearance only: for S. Paul calleth them * lying signes, to seduce them only that shal perish. Wherby we see that if Heretikes could worke feyned and forged miracles, yet we ought not to belecue them, much lesse when they can not so much as seeme to doe any.

26. *In closets.*) Christ hauing made the Churches authority bright and cleare to the whole world, warneth the Faithful to take heed of Heretikes and Schismatikes, which haue their couenticles aside in certaine odd places and obscure corners, alluring curious Persons vnto them. *Aug. li. 1. q. Euang. q. 38.* For as for the conning together of Catholikes to setue God in secret places, that is a necessarie thing in time of persecution, and was vsed of Christians for three hundred yeares together after Christ; & the Apostles also and Disciples came so together in Hierusalem for feare of the Iewes. And Catholikes doe the same at this day in our countrie, not drawing religion into corners from the society of the Catholike Church; but practising secretly the same faith, that in al Christendom shineth and appeareth most gloriously. *The secret couenticles of Heretikes. Catholike Christians secretly assembling in time of persecution;*

29. *Immediately.*) If the later day shal immediatly folow the persecution of Antichrist, which is to endure but three yeares and a halfe, as is afore said, then is it mere blasphemie to say, Gods Vicar is Antichrist, & that (by their owne limitation) these thousand yeares almost. *Antichriste.*

CHAP. XXV.

Continuing his Sermon, he bringeth two parables, of ten Virgins, and of Talents, to shew how it shal be in Domesday with the Faithful that prepare, and that prepare not them selues. 31. Then also without parables he sheweth that such Faithful as doe workes of mercy, shal haue for them life euerlasting: and such as doe not, euerlasting damnation.

E . . . THEN



weeke.
The Ghospel
vpon S. Catha-
rines day. No-
uemb. 15.
And for some
other holie
Virgins.



☞ If we be not
in the fauour
of God, and
haue not our
owne merits,
we shal not be
holpen by
other mens de-
fects at the day
of iudgement.

The Ghospel
vpon S. Nico-
las day Decēb.
6 and for some
other Confes-
sours Bishops.

☞ Free wil with
Gods grace
doth merit,

☞ A terrible
example for al
such as doe not
employ the ve-
ry least gift of
God, to his
glorie.

WHEN shal the Kindom of Heauen be like to ten Virgins, which taking their "lamps went forth to meet the Bridegrome and the Bride. 2. And five of them were foolish, and five wise. 3. But the five foolish, hauing taken their lamps, did not take "oile with them: 4. but the wise did take oile in their vessels with the lamps. 5. And the Bridegrome tarying long they slumbered al and slept. 6. And at midnight there was a clamour made: Behold the Bridegrome commeth, goe ye forth to meet him. 7. Then arose al those Virgins, and they trimmed their lamps. 8. And the foolish said to the wise: Giue vs of "your oile, because our lamps ars going out. 9. The wise answered, saying: Lest peraduenture there suffice not for vs and you, goe rather to them that sel, and buy for your selues. 10. And whiles they went to buy, the Bridgrome was come: and they that were ready, entred with him to the mariage, and the gate was shut. 11. But last of al come also the other Virgins saying: Lord, Lord, open to vs. 12. But he answering said: Amen I say to you, I know you not. 13. Watch ye therefore, because you know not the day nor the houre. ¶

14. For * euen as a man going into a strange countrie, called his seruants, and deliuered them his goods. 15. And to one he gaue five talēts, and to an other two, and to an other one, to euery one according to his proper facultie: and immediatly he tooke his iourney. 16. And he that had receaued the five talēts, went his way, and occupied with the same, and gained other five. 17. Likewise also he that had receaued the two, gained other two. 18. But he that had receaued the one, going his way digged into the earth, and hid his Lords money. 19. But after much time the Lord of those seruāts cometh, & made account with thē. 20. And there came he that had receaued the five talēts, & offred other five talēts, saying: Lord five talēts thou didst deliuer me, behold "I haue gained other five besides. 21. His Lord said vnto him: Wel-fare thee good & faithful seruant, because thou hast been faithful ouer a few things I wil place thee ouer many things: enter into the ioy of thy Lord. 22. And there came also he that had receaued the two talēts, & said: Lord two talēts thou didst deliuer me: behold I haue gained other two. 23. His Lord said to him: Wel-fare thee good & faithful seruāt: because thou hast been faithful ouer a few things, I wil place thee ouer many things, enter into the ioy of thy Lord. ¶ 24. And he also that had receaued the one talēt, came forth, and said: Lord, I know that thou art a hard man; thou reapest where thou didst not sow, and gatherest where thou strawed not: 25. and being afraid I went, and hid thy talent in the earth: behold here thou hast that which thine is. 26. And his Lord answering, said to him: Naughtie and sloughful seruant, thou didst know that I reape where I sow not, & gather where I strawed not: 27. thou oughtest therefore to haue committed my money to the bankers, and comming I might haue receaued mine owne "with vsurie. 28. Take ye away therefore the talent from

Lu. 10,
12.



Mr. 11,
12.
Luc. 8,
18. from him, and giue it him that hath ten talents. 29. For to* euery one that hath shal be giuen, and he shal abound: but from him that hath not, that also which he seemeth to haue, shal be taken away from him. 30. And the vnprofitable seruant cast ye out into the vtter darknes. There shal be weeping and gnashing of teeth.

31. And when the Sonne of man shal come in his maiestie, and al the Angels with him, then shal he sit vpon the seat of his maiestie: 31. and al Nations shal be gathered togeather before him, and he shal* separate them one from an other, as the pastour separateth the sheep from the goats: 33. and shal set the sheep at his right hand, but the goats at his left. 34. Then shal the King say to them that shal be at his right hand: "Come ye Blessed of my Father, possesse you the Kingdom* prepared* This Kingdō for you from the foundation of the world 35. For I was an hungred, and you gaue me to eat: i was a thirst, and you gaue me to drinke. 36. I was a stranger, and you tooke me in: naked, and you couered me: sick, and you vilited me. I was in prison, and you came to me. 37. Then shal the iust answer him, saying: Lord, when did we see thee an hungred, and fed thee, a thirst, and gaue thee drinke? 38. and when did we see thee a stranger, and tooke thee in? or naked, and couered thee? 39. or when did we see thee sick or in prison, and came to thee? 40. And the King answering, shal say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me. 41. Then he shal say to them also that shal be at his left hand: "Get ye away from me you cursed into fire euerlasting, which was prepared for the Diuel and his Angels. 42. For I was an hungred, & you* gaue me not to eat; I was a thirst, & you gaue me not to drinke. 43. I was a stranger, and you tooke me not in: naked, and you couered me not: sick, & in prison, and you did not visit me. 44. Then they also shal answer him, saying: Lord, when did we see thee an hungred, or a thirst, or a stranger, or naked, or sick, or in prison, & did not minister to thee? 45. Then he shal answer them, saying: Amen I say to you, as long as you did it not to one of these lesser, neither did you it to me. 46. And these shal goe into punishment euerlasting: but the iust, into life euerlasting. ¶

The Ghospel
vpon munday
the first weeke
of Lent.

* This Kingdō
then is prepar-
ed for those
only that doe
good works:
as Christ also
signifieth els-
where, saying
that it is not in
his power to
giue it othe-
wise. See the
anot. c. 20. & 1.

A N N O T A T I O N S.

C H A P. XXV.

1. *Virgins.*) These Virgins five wise, and five foolish, signifie that in the Church mi- Good works
lirant there be good and bad: which bad shal be shut out at the later day, although they necessarie.
haue lamps (that is faith) as the other, because their lamps are out: that is, their faith
is dead without charitie and good works to lighten them. *Greg. 10. 12.*

1. *Lamps.*) These lamps lighted, be good works, namely of mercy, and the laudable
conuersation which shineth before men. *Aug. 1. p. 120. c. 13.*

1. *Oyle.*) This oyle is the right inward intention directing our works to Gods glorie, & right intencio.
and not to the praise of our selues in the sight of men. *Aug. 1. p. 120. c. 33.*



wecke.

We must vse
Gods giifts.

Good and bad
in the Church.

Heauen is the
reward of
good workes,
and Hel of the
contrarie.

17. *With vsurie.*) Vsurie is here taken for the lawful gaine that a man getteth by wel employing his goods. When God giueth vs any talent or talents, he looketh for vsurie, that is, for spiritual increase of the same by our diligence and industrie.

19. *That which he seemeth to haue.*) He is said to haue Gods giifts, that vseth them, and to such an one God wil increase his giifts. He that vseth them not, seemeth to haue, rather then hath them, and from him God wil withdraw that which before he gaue.

31. *Separate.*) Loe here is the separation; for in the Church militant they liued both togeather. As for Heretikes, they went out of the Church before, and separated themselves, and therefore are not to be separated here, as being iudged already.

34. *Come ye. 41. Get ye away.*) It is no incongruitie that God should say: Goe into euerlasting fire, to them that by their free wil haue repelled his mercie; and to the other: Come ye Blessed of my Father, take the Kingdom prepared for you, that by their free wil haue receaued faith, and confessed their sinnes, and done penance. *Aug. li. 2. ad. cum Fel. Manich. c. 8.*

35. *You gaue me.*) Hereby we see how much almes-deeds and al works of mercy preuaile towards life euerlasting, and to blot out former sinnes. *Aug. in Ps. 49.*

42. *Gaue me not.*) He chargeth them not here that they beleueed not, but that they did not good works. For such did beleue but they cared not for good works, as though by dead faith they might haue come to Heauen. *Aug. de fid. & op. c. 15. & ad Dulcit. q. 2. 4.*

C H A P. XXVI.

To the Councel of the Iewes, Iudas by occasion of Marie Magdalens ointment, doth sel him for litle. 17. After the Paschal lamb, 16. he giueth them that bread of life (promised Io. 6.) in a mystical Sacrifice or Separation of his Body and Bloud. 31. And that night he is after his prayer 47. taken of the Iewes men, Iudas being their Captaine: and forsaken of the other eleuen for feare: 57. is falsely accused, and impiously condemned of the Iewes Councel, 67. and shamefully abused of them: 69. and thrise denied of Peter: Al, euen as the Scriptures and himself had often foretold.

The Passion
according to
S. Marthew in
these two
Chapters, is
the Ghospel at
Masse vpon
Palme Sunday



AND it came to passe, when IESVS had ended al these wordes, he said to his Disciples: 2. You know that after two dayes shal be Pasche, and the Sonne of man shal be deliuered to be crucified. 3. Then were gathered togeather the cheefe Priests and Ancients of the People into the court of the high Priest, who was called Caiphaz: 4. and they consulted how they might by some wile apprehend IESVS, and kil him. 5. But they said: Not on the festiual day, lest perhaps there might be a tumult among the People.

6. And * when IESVS was in Bethania in the house of Simon the Leper 7. * there came to him a woman hauing an alabaster-boxe of precious ointment, and powred it out vpon his head as he sate at the table. 8. And the Disciples seeing it, had indignation saying: Whereto is this waste? 9. For this might haue been sold for much, and giuen to the poore. 10. And IESVS knowing it, said to them: Why doe you molest this woman? for she hath wrought a good worke vpon me. 11. For the poore you haue alwayes with you: but me you haue not alwayes. 12. For she in powring this ointment vpon my body hath done it to burie me. 13. Amen I say to you, wheresoeuer this Ghospel shal be preached in the whole world, that also which she hath done,

Mr. 14,
1.
Luc. 12,
1.

Mr. 14,
3.
Io. 12, 3.



Hereby we
learneth that the
good works of
Saints are to
be recorded
and set forth
to their ho-
nour in the
Church after
their death.
Whereof rise
their holy
daies & Com-
memorations.
MAVNDY-
thursday.

“ See the mar-
gēt note *Mar.*
11, 23.

THURSDAY
night.

The Noſturne
of Mattins in
the Churches
Service anſwe-
reth to this
night part of
our Sauours
Paſſion, and ſo
conſequently
the other Ca-
nonical houres
to the reſt.

into temptation. The Spirit in deed is prompt, but the flesh weak. 42. Again the second time he went, and prayed, saying: My Father, if this chalice may not passe, but I must drinke it, thy wil be done. 43. And he cometh againe, and findeth them sleeping, for their eyes were become heauy. 44. And leauing them, he went againe: and he prayed the third time, saying the selfsame word. 45. Then he cometh to his Disciples, and saith to them: Sleepe ye now and take rest. Behold the houre approacheth, and the Sonne of man shal be betrayed into the hands of sinners. 46. Rise, let vs goe: behold he approacheth that shal betray me.

47. * As he yet spake, behold Iudas one of the Twelue came, and with him a great multitude with swordes and clubs, sent from the cheefe Priests and the Ancients of the People. 48. And he that betrayed him, gauethem a signe, saying: Whomsoeuer I shal kisse, that is he, hold him. 49. And forthwith comming to IESVS, he said: Haile Rabbi. And he kissed him. 50. And IESVS, said to him: Freind, wherto art thou come? Then they drew nere, and laid hands on IESVS, and held him. 51. And behold one of them that were with IESVS, stretching forth his hand, drew out his sword; and striking the seruant of the high Priest, cut of his eare. 52. Then IESVS saith to him: Returne thy sword into his place: for al that take the sword shal perish with the sword. 33. Thinkest thou that I can not aske my Father, and he wil giue me presently more then twelue legions of Angels? 54. How then shal the scriptures be fulfilled, that so it must be done? 55. In that houre IESVS said to the multitudes: You are come out as it were to a theefe with swords and clubs to apprehend me. I sate daily with you teaching in the temple, and you laid no hands on me. 56. And al this was done, that the scriptures of the Prophets might be fulfilled. Then the Disciples al leauing him, fled.

57. But they taking hold of IESVS, led him to Caiphas the high Priest, where the Scribes and Ancients were assembled. 58. And Peter folowed him a farre off, euen to the court of the high Priest. And going in he sate with the seruants, that he might see the end. 59. And the cheefe Priests and the whole Councel sought false witnes against IESVS, that they might put him to death: 60. and they found not, whereas many false witnesses had come in. And last of al there came two false witnesses; 61. and they said: * This man said, I am able to destroy the temple of God, and after three dayes to reedifie it. 62. And the high Priest rising vp, said to him: Answerest thou nothing to the things which these doe testifie against thee? 63. But IESVS held his peace. And the high Priest said to him: I adiure thee by the liuing God, that thou tel vs if thou be Christ the Sonne of God. 64. IESVS saith to him: Thou hast said. Neuertheles I say to you, hereafter you shal see * the Sonne of man sitting on the right hand of the power of God, and comming in the clouds of Heauen. 65. Then the high Priest rent his garments, saying: He hath blasphemed, what need we witnesses any further? Behold, now you haue heard the blasphemie; 66. how thinke you? But they answering said: He is guilty of death. 67. Then did they spit on his face, and buffeted him, & other smote his face with the palmes of their hands, 68. saying: Prophecie vnto vs o Christ; who is he that strook thee?

69. But

Io. 13, 5.

Io. 2, 19.

Dan. 7, 13.



69. But Peter sate without in the court; and there came to him one wench, saying: Thou also wast with IESVS the Galilean. 70. But he denied before them al, saying: I wot not what thou sayest. 71. And as he went out of the gate, another wench saw him, and she saith to them that were there: And this fellow also was with IESVS the Nazarite. 72. And againe he denied with an oth: That I know not the man. 73. And after a litle they came that stood by, and said to Peter: Surely thou also art of them: for euen thy speach doth bewray thee. 74. Then he began to curse and to sweare that he knew not the man. And incontinent the cock crew. 75. And Peter remembred the word of IESVS which he had said: Before the cock crow, thou shalt deny me thrise. And going forth, he wept bitterly.

To this time the LAVDES do answer in the Churches Service.

ANNOTATIONS.

CHAP. XXVI.

8. *This wast.*) Cost bestowed vpon Christs body then aliue, being to the same not necessary, seemed to the Disciples lost and fruitles: so the like bestowed vpon the same body in the Sacrament, vpon Altars, or Churches, seemeth to the simple lost, or lesse meritorious, then if the same were bestowed vpon the poore.

Cost vpon Churches, Altars &c.

10. *Good worke.*) Cost bestowed for religion, deuotion, & signification, is a meritorious worke, and often more meritorious then to giue to the poore; though both be very good, and in some case the poore are to be preferred: yea * in certaine cases of necessity, the Church wil breake the very consecrated vessels & iewels of siluer, and gold, and bestow them in works of mercy. But we may remember very wel, and our Fathers knew it much better, that the poore were then best releued, when most was bestowed vpon the Church.

Releefe of the poore.

11. *Haue not.*) We haue him not in visible manner as he conuersed on the earth with his Disciples, needing releefe like other poore men; but we haue him after another sort in the B. Sacrament, and yet haue him truly and really the self same body. Therefore he saith, they should not haue him, because they should not so haue him, but after another manner. As when he said *Luc. 24. When I was with you*; as though he were not then with them.

Christ alwaies with vs in the B. Sacrament.

12. *Twelue.*) It must needs be a great mysterie that he was to worke in the institution of the new Sacrifice by the maruelous transmutation of bread and wine into his body and bloud: whereas he admitted none (although many present in the citie) but the institution of twelue Apostles, which were to haue the administration and consecration thereof by the B. Sacrament, the Order of Priesthood, which also was there giuen them to that purpose. Whereas at the ment, eating of the Paschall lamb al the familie was wont to be present.

A wonderful mysterie in the institution of the B. Sacrament.

16. *He tooke bread.*) Here at once is instituted, for the continuance of the external office of Christs eternal Priesthood, according to the order of Melchisedech, both a Sacrifice, and a Sacrament, though the Scriptures giue neither of these names to this action, and our Aduersaries without al reason or religion accept in a sort the one, and utterly deny the other. A Sacrifice, in that it is ordained to continue the memory of Christs death and oblation vpon the Crosse, and the application of the general vertue thereof to our particular necessities, by consecrating the seueral elements, not into Christs whole Person as it was borne of the Virgin, or now is in Heauen, but the bread into his body apart, as betrayed, broken, and giuen for vs, the wine into his bloud apart, as shed out of his body, for remission of sinnes, and dedication of the new Testament; which be conditions of his Person as he was in Sacrifice and Oblation. In which mystical and unspeakable manner, he would haue the Church to offer and Sacrifice him daily, and he in mysterie and Sacrament dyeth, though now not only in Heauen, but also in the Sacrament, he be indeed per Concomitanziam (as the Church calleth it; that is, by sequels of al his partes to each other) whole, aliue,

The holy Eucharist is both a Sacrifice and a Sacrament.



and immortal. Which point because our aduersaries vnderstand not, *not knowing the Scriptures nor the power of God*, they blaspheme, and abuse the People to their damnation. It is also a Sacrament, in that it is ordained to be receaued into our bodies, and to feede the same to resurrection and immortality, & to giue grace and saluation to our soules, if we worthily receaue it.

Mat. 23.
29.

The blessing
of Christ refer-
red to the crea-
tures and wor-
king an effect
in them.

26. *Blessed*) Our Aduersaries for the two wordes that are in Greeke and Latin, *benedixit*, and, *gratias egit*, he blessed, he gaue thanks, vse only the later, of purpose, to signifie that Christ blessed not nor consecrated the bread and the wine, & so by that blessing wrought any effect vpon them, but gaue thanks only to his Father, as we doe in saying grace. But the truth is that the word, *εὐλόγειν*, signifieth properly to blesse, and is referred to the thing that is blessed, as *Luc. 9.* of the fishes, *εὐλόγησεν αὐτοὺς*, *benedixit eis*, he blessed them: and thereby wrought in them that wonderful multiplication. So the blessing of God is alwayes affectual; and therefore here also he blessed the bread, and by that blessing with the wordes folowing, made it his body. *Ambro. li. de his qui initi. myst. c. 9.*

Consecration.

Auz. ep. 15. ad Paulinum. Now whereas taking the cup it is said: he gaue thanks. We say that it is al one with blessing, and that he blessed the cup, as before the bread: as it is euident by these wordes of S. Paul, *Calix cui benedicimus*, the cup which we blesse: and therefore he calleth it, *Calicem benedictionis*, the cup of blessing, vsing the same Greeke word that is spoken of the bread. But why is it then said here, he gaue thanks? because we translate the wordes faithfully as in the Greeke and the Latin, and because the sense is al one, as we are taught by S. Paul before alleaged, and by the Fathers, which cal this giuing of thanks ouer the cup or ouer the bread, the blessing therof. S. Iustin. *In fin. 1. Apol. Panem Eucharistisatum*. S. Irenae li. 4. c. 34. *Panem in quo gratiae acta sunt*. S. Cyprian de i. ca. Do. *Calix solemni benedictione sacraus*, that is. *The bread blessed by giuing thākes vpon it, The cup consecrated by solemne blessing.*

1. Cor.
10, 16.

Τὸν ἀγίου ευ-
χαριστήματα.

Transubstan-
tiation.

26. *This is.*) The bread and the wine be turned into the body and bloud of Christ by the same omnipotent power by which the world was made, and the Word was incarnate in the wombe of the Virgin. *Damas. li. 4. c. 14. Cypr. de Cen. Domini. Amb. li. de myst. init. c. 9.*

No figuratiue
but a real pre-
sence.

26. *My body*) He said not: *This bread is a figure of my body*; or, *This wine, is a figure of my bloud*, but, *This is my body*, and, *This is my bloud*. *Damas. li. 4. c. 14. Theophyl. in hunc locum. Conc. 2. Nic. act. 6, 10. 4. eiusdem actionis in fine.* When some Fathers cal it a figure or signe, they meane the outward formes of bread and wine.

εὐχρισμένον.
κλώμενον.
διδομένον.

28. *Bloud of the new Testament.*) As the old Testament was dedicated with bloud in these wordes: *This is the bloud of the Testament &c. Heb. 9.* so here is the institution of the new Testament in Christs bloud, by these wordes: *This is the bloud of the new Testament &c* Which is here mystically shed, and not only afterward vpon the Crosse: for the Greeke is the present tense in al the Euangelistes, and S. Paul: and likewise speaking of the body 1. Cor. 11. it is in the Greeke the present tense, and *Lu. 22.* and there also in the Latin. And the Heretikes them selues so put it in their translations.

The elements
after consecra-
tion called
bread & wine.

29. *Fruit of the vine.*) S. Luke putteth these words before he come to the consecration, wherby it seemeth that he speaketh of the wine of the Paschal lamb; and therefore nameth it, the fruit of the vine. But if he speake of the wine which was now his bloud, he nameth it notwithstanding wine, as S. Paul nameth the other bread, for three causes. First because it was so before: as Eue is called Adams bone, and, *Aarons rod deuoured their rods*. Whereas they were not now rods, but serpents. And: *He tasted the water turned into wine*. Whereas it was now wine & not water; and such like. Secondly, because it keepeth the formes of bread & wine, and things are called as they appeare, as when Raphael is called a yong man *Tob. 5.* and, *Three men appeared to Abraham Gen. 18.* Whereas they were three Angels. Thirdly, because Christ in this Sacrament is very true and principal bread and wine, feeding & refreshing vs in body & soule to euerlasting life.

Gen. 22.
Exo. 7.
10. 2.

Vigils and
Nocturnes.

39. *Not as I wil*) A perfect example of obedience & submitting our self and our willes to Gods wil and ordinance in al aduersity; and that we should desire nothing temporal, but vnder the condition of his holy pleasure and appointment.

The vertue of
the holy Ghost.

41. *Watch and pray.*) Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly vsed in the Primitive Church of al Christians, as is plaine by S. Cyprian and S. Hierom; but afterward & vntil this day, specially of Religious Persons. 69. *Wench.*) S. Gregorie declaring the difference of the Apostles before the receauing of the Holy Ghost and after, saith thus: *Even this very Passour of the Church himself, at whose myst sacred body we sit, how weak he was, the wench can tel you, but how strong he was after, his answer to the high Priest declareth, Act. 5. 29. We must obey God rather then men.* *Greg. ho. 20. 10. Euing.*

De orat.
De om.
15.
* Adm.
Vigilant.
62. 53



74. To *chuse*.) A goodly example and warning to mans infirmity, to take heed of presumption, and to hang only vpon God in tentations.
71. Wept bitterly.) S. Ambrose in his Hymne that the Church vseth at Laudes, speaking of this, saith *Hoc ipsa Petra ecclesia carente, culpam diluit.* When the Cock crew, the Rock of the Church him self washed away his fault. S. August 1. *Retract.* c. 21.

CHAP. XXVII.

The cheefe of the Iewes accuse him to Pilat the Gentil (his betrayer, and the Iudge, and the Iudges wise, testifying in the meane time manifestly his innocencie:) 20. and perswade the common People also, not only to preserue the murderer Barabbas, but also to crie, CRUCIFIGE: (At, to the reprobation of their whole Nation, and nothing but fulfilling the Scriptures) 27. After many illusions, 31. he is crucified by the Gentils. 38. Which the Iewes seeing, doe triumph as if they had now the victorie. 45. But euen then by many wonderful works he declarcth his might, to their confusion. 57. Finally being buried, they to make al sure, set souldiers to keepe his sepulcher.



AND when morning was come; al the cheefe Priests and Ancients of the People consulted togeather against IESVS, that they might put him to death. 2. And they brought him bound and deliuered him to Ponce Pilate the President.

PRIME, or
Hora prima, in
the Churches
Service.
GOOD FRI-
day.

3. Then Iudas that betrayed him, seeing that he was condemned, repenting him, returned the thirtie siluer peeces to the cheefe Priests and Ancients, 4. saying: I haue sinned, betraying iust bloud. But they said: What is that to vs? looke thou to it. 5. And casting downe the siluer peeces in the temple, he departed: and went and hanged himself with an halter. 6. And the cheefe Priests hauing taken the siluer peeces, said: It is not lawful to cast them into the Corbana, because it is the price of bloud. 7. And after they had consulted togeather, they bought with them the potters field, to be a burying place for strangers. 8. For this cause that field was called *Haceldama*, that is, the field of bloud, euen to this present day. 9. Then was fulfilled that which was spoken by Ieremie the Prophet, saying: And they took the thirtie peeces of siluer, the price of the priced, whom they did price of the children of Israel. 10. And they gaue them into the potters field, as our Lord did appoint to me.

This Corbana was a place about the Temple, which receaued the Peoples gifts, or offerings.
See Mar. 12, 41.

11. And IESVS stood before the President, and the President asked him, saying: Art thou the King of the Iewes? IESVS saith to him: Thou sayest. 12. And when he was accused of the cheefe Priests and Ancients, he answered nothing. 13. Then Pilate saith to him: Dost thou not heare how great testimonies they alleage against thee? 14. And he answered him not to any word: so that the President did maruel exceedingly.

15. And vpon the solemne day the President had accustomed to release vnto the People one prisoner, whom they would. 16. And he had then a notorious prisoner, that was called Barabbas. 17. They ther-

HORA TER-
TIA, in the
Churches Ser-
uice.

Mr. 15,
1.
Lu. 23,
1.
Io. 18,
28.

Zac. 11,
12.



therefore being gathered together, Pilate said: whom wil you that I release to you, Barabbas, or IESVS that is called Christ? 18. For he knew that for enue they had deliuered him. 19. And as he was sitting in place of iudgement, his wife sent vnto him, saying: Haue thou nothing to doe with that iust man. For I haue suffred many things this day in my sleep for him. 20. But the cheefe Priests and Ancients perswaded the People, that they should aske Barabbas, and make IESVS away. 21. And the President answering, said to them: Whether wil you of the two to be released vnto you? But they said, Barabbas. 22. Pilat saith to them: What shal I doe then with IESVS that is called Christ? They say al: Let him be crucified. 23. The President said to them: Why what euil hath he done? But they cried the more, saying: Let him be crucified. 24. And Pilat seeing that he nothing preuailed, but rather tumult was toward; taking water he washed his hands before the People, saying: I am "innocent of the bloud of this iust man: looke you to it. 25. And the whole People answering, said: His bloud be vpon vs, and vpon our children. 26. Then he released to them Barabbas, and hauing scourged IESVS, deliuered him vnto them for to be crucified.

27. Then the Presidents souldiars taking IESVS into the Palace, gathered together vnto him the whole band: 28. * and stripping him, put a scarlet cloke about him, 29. and platting a crowne of thornes, put it vpon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Haile King of the Iewes. 30. And spitting vpon him, they tooke the reed, and smote his head. 31. And after they had mocked him, they tooke of the cloke from him, and put on him his owne garments, and led him away to crucifie him. 32. And in going they found a man of Cyréne, named Simon: him they forced to take vp his Crosse. 33. And they came into the place that is called Golgotha, which is the place of Caluarie. 34. And they gaue him wine to drinke mingled with gal. And when he had tasted, he would not drinke.

35. And after they had crucified him, they deuided his garments, casting lots; that it might be fulfilled which was spoken by the Prophet, saying: *They deuided my garments among them; and vpon my vesture they did cast lots.* 36. And they sate and watched him. 37. And they put ouer his head his cause written: THIS IS IESVS THE KING OF THE IEWES, 38. Then were crucified with him two thecues; one on the right hand, and one on the left. 39. And they that passed by, blasphemed him wagging their heads, 40. and saying: Vah, thou that destroyest the Temple of God and in three daies doest reedifie it; saue thine owne self: if thou be the Sonne of God, come downe from the Crosse. 41. In like manner also the cheefe Priests with the Scribes and Ancients mocking, said: 42. He saued other; himself he can not saue: if he be the King of Israel, let him now come downe from the Crosse, and we wil beleue him. 43. * He trusted in God; let him now deliuer him if he wil: for he said that I am the Sonne of God. 44. And the self same thing the thecues also that were crucified with him, reproched him withal.

45. And from the sixt houre there was darkenesse made vpon the whole earth, vntil the ninth houre. 46. And about the ninth houre

IESVS

Is. 19, 2.

HORA sexta
in the Chur.
ches Service.

Psa. 11,
19.

Psa. 11, 9.
Sep. 2.
18.



IESVS cried with a mighty voice, saying: *Eli, Eli, lamina-sabañhani?* that is, *My God, my God, why hast thou forsaken me?* 47. And certaine that stood there and heard, said: He calleth Elias. 48. And incontinent one of them running, tooke a sponge, & filled it with vinegre; and put it on a reed, and gaue him to drinke. 49. And other said: Let be, let vs see whether Elias come to deliuer him. 50. And IESVS againe crying with a mighty voice, ycalded vp the ghost. 51. And behold the vele of the Temple was rent in two peeces, from the top euen to the botome, and the earth did quake, and the rocks were rent, 52. and the graues were opened: and many bodies of the Saints that had slept, rose. 53. And they going forth out of the graues after his Resurrection, came into the holy citie; and appeared to many, 54. And the Centurion and they that were with him watching IESVS, hauing seen the earth-quake and the things that were done, were sore afraid, saying: In deed this was the Sonne of God.

HORA nona
in the Churches Service.

55. And there were there many women a farre of which had folowed IESVS from Galilee, ministring vnto him: 56. among whom was Marie Magdalene, and Marie the mother of Iames and Ioseph, and the mother of the Sonnes of Zebedee. 57. And when it was euening, there came a certaine rich man of Arimathæa, named Ioseph, who also him self was Disciple to IESVS. 58. He went to Pilate, and asked the body of IESVS. Then Pilate comanded that the body should be deliuered. 59. And Ioseph taking the body, wrapt it in cleane sindon, 60. & laid it in his owne new monumēt, which he had hewed out in a rock. And he roled a great stone to the doore of the monument, & went his way. 61. And there was there Marie Magdalene, & the other Marie sitting ouer against the sepulchre.

HORA Vespere-
rarum, or
Euen-song.
HORA Com-
plectorii, or
Complin.

62. And the next day, which is after the Parasceue, the cheefe Priests and the Pharisees came together to Pilate, 63. saying: Sir, we haue remembered, that that seducer said yet liuing, After three dayes I wil rise againe. 64. Command therefore the sepulchre to be kept vntil the third day; lest perhaps his Disciples come, and steale him, & say to the People, he is risen from the dead: and the last errour shal be worse then the first. 65. Pilat said to them: You haue a gard: goe, gard it as you know. 66. And they departing, made the sepulchre sure; scaling vp the stone, with watchmen.

SATVRDAY
called
Sabbatum sanctum.

AN NOT A T I O N S.

C H A P. XXVII.

1. *Repenting him.*) Note how speedily the plague of God falleth after sinne; and specially men must note what torment of conscience, and desperation often foloweth the shedding of innocent blood. Horrour of conscience.

1. *Hanged himself.*) If he had rightly repentend, notwithstanding his horrible treason, he might haue obtained mercy: but by hanging himself he tooke away al meanes of mercy and saluation, because he died finally impenitent. Desperation.

24. *Innocent of his blood.*) Though Pilate was much more innocent then the Iewes, and would haue been free frō the murder of our Saviour, seeking al the meanes that he could without offending the People & the Emperours lawes) to dimisse him: Yet he is dāned for being the minister of the Peoples wicked wil against his owne conscience. They that excuse lawes against their conscience, are like to Pilate.

Officers.



Officers be, and specially the Iudges and Iuries which execute lawes of temporal Princes against Catholike men: for al such be guilty of innocent bloud, and be nothing excused by that they execute other mens wil according to the lawes, which be vniust. For they should rather suffer death them selues, then put an innocent man to death.

40. *If thou be the Sonne.*) Maruel not, when thou hearest our Sauour in the B. Sacrament Christ derided ment mocked at, or seest him abused of wicked men that he straight reuengeth not such in the B. Sacrament blasphemies: or he sheweth not him self there visibly and to the senses, when faithles ment, euen as Heretikes wil say: Let me see him, tast him, &c. for he suffered here the like on the Crosse, vpon the Crosse. when he might at his wil haue come downe with as much ease as he rose when he was dead.

Detestable 46. *Why hast thou forsaken me.*) Beware here of the detestable blasphemie of Calvin blasphemie of and the Calvinists, who thinking not the bodily death of Christ sufficient, say, that he Calvin. And was also here so forsaken and abandoned of his Father, that he sustained in soule and other Ministers conscience, the very feares and torments of the damned. Which strange doctrine we find of his schoole. also anounced in an English Catechisme set forth by R.H. Anno. 1583. in these wordes:

Quest. By what meanes hath Christ appeased his Father wrath, and ransomed vs? Answer. By suffering death of the Crosse, and the torment of Hel in soule, and conscience. Quite contrary to the holie Scriptures, which alwayes attribute our Redemption to Christs death, and shedding of his most precious bloud, as to a most sufficient, & onlie ransom for al mankind. Ro. 5, 10. Heb. 9, 14. 1 Pet. 1, 19. 1 Io. 1, 7. and in innumerable other places. But Calvin and his Disciples hold this wicked paradox, to take away the Article of Christs descending into Hel after his death, saying that his descending was nothing els, but that his soule (remaining as yet in his bodie) suffered the very paines of Hel vpon the Crosse. Whereas indeed his descending was in soule (parting forth of the bodie) into that place, where the Fathers of the old Testament were detained, expecting his comming to deliuer them (and that with triumph, and not in paine) as is proued by the Scriptures, and manie ancient Fathers, in the Annotations vpon S. Luke. c. 16, 21. Act. 2, 27. 1 Pet. 3, 19. and in other places. And concerning the true sense of these wordes: *Why hast thou forsaken me?* as wel by conferring them with other holie Scriptures, as by the vniforme consent of the ancient Fathers, our Sauour would signifie hereby, that his paines (being now so long on the Crosse, and readie to die) were very great, and therefore according to the infirmitie of his humane nature, for very anguish (as before in the garden he sweat bloud, when he was but toward his Passion) he saith, he was forsaken, for two causes. First because it was the wil of God not to deliuer him, but that he should die. Secondly, because his diuine nature did so repress itself for the time, that he felt no comfort thereof at al, but was left to die in extreme paines, as a mere man. Yea destitute of such consolation, as his holie Martyrs commonly haue in their last agenie. See Origin, Tract. 15. in Mat. S. Hilarie li. 10. de Trinit. S. Leo ser. 17. de Passione S. Bede and others vpon this place.

Reuerent vsing
of our Lords
Body.

Corporals,

59. *Wrapped.*) This honour and duty done to Christs body being dead, was maruelous grateful and meritorious. And this wrapping of it in cleane findon may signifie by S. Hierom, that the body of our Lord is to be wrapped not in gold, pretious stones, and silke, but in pure linnen. And so in the whole Church it is obserued by * S. Siluesters constitution, that the Corporal whereupon our Lordes body lieth on the Altar, must be pure and plaine linnen.

Catech.
Calu. &
Inst. 1.
1.16, 8.
10.

S. Hier.
in hunc
locum.
* 10. 1.
Concil.



CHAP. XXVIII.

He riseth againe the third day, & (the blind most obstinate Iewes by bribery working to their owne reprobation) he appeareth to his Disciples in Galilee (as both before his Passion he foretold them Mat. 26. and now after his Resurrection, first the Angel, then also himself appointed by the women) 18. and sendeth them to al Nations, to build his Church among the Gentils.



AND in the euening of the Sabbath which dawneth on the first of the Sabbath, came Marie Magdalene, and the other Marie" to see the sepulchre. 2. And behold there was made a great earth-quake. For an Angel of our Lord descended from Heauen: and coming, roled back the stone, and sate vpon it: 3. and his countenance was as lightning, and his garment as snow. 4. And for feare of him, the watchmen were frighted, and became as dead. 5. And the Angel answering said to the women: Feare not you. For I know that you seeke I E S V S that was crucified. 6. He is not here, for he is risen, * as he said. Come, and see the place where our Lord was laid. 7. And going quickly tel ye his Disciples that he is risen: and behold he goeth before you into Galilee: there you shal see him. Loe I haue foretold you..

The Ghospel for the night Masse of Christes Resurrection, which is now vsed to be said on Easter eue, EASTER day.

8. And they went forth quickly out of the monument with feare and great ioy, running to tel his Disciples. 9. And behold I E S V S met them, saying: Al haile. But they came neere and tooke hold of his feet, and adored him. 10. Then I E S V S said to them: Feare not. Goe, tel my brethren that they goe into Galilee, there they shal see me.

11. Who when they were departed, behold certaine of the watchmen came into the citie, and told the chiefe Priests al things that had been done. 12. And being assembled togeather with the Ancients, taking counsel, they gaue a great summe of money to the souldiars, 13. saying: Say you, that his Disciples came by night, and stole him away when we were asleep. 14. And if the President shal heare of this, we wil persuaade him, and make you secure. 15. But they taking the money, did as they were taught. And this word was bruited abroad among the Iewes, euen vnto this day.

16. And the eleuen Disciples went into Galilee, vnto the mount where I E S V S had appointed them. 17. And seeing him they adored, but some doubted. 17. And I E S V S comming neere spake vnto them, saying: Al power is giuen to me in Heauen and in earth. 19. " going therefore teach yc al Nations: BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SONNE, AND OF THE HOLY GHOST, 20. teaching them to obserue al things whatsoeuer I haue comanded you: and behold I am with you" al daies, euen to the consummation of the world. H

The Ghospel vpon Friday in Easter weeke

The Ghospel in the feast of the B. Trinitie.



ANNOTATIONS.

CHAP. XXVIII.

The holy Sepulcher, and Pilgrimage therunto.

1. *To see the Sepulcher.*) The deuout women came to visit our Sauours sepulcher, and for their deuotion first deserued to know the Resurrection, and to see him risen. The honour of the which Sepulcher, and the Pilgrimage thereunto in the Primitiue Church, S. Hierom declareth in these wordes: *The Iewes sometime honoured Sancta Sanctorum, because there were the Cherubs & the Propitiatorie, & the Arke of the Testament, Manna, Aarons rod, & the golden Altar. Doth not the Sepulcher of our Lord seeme vnto thee more honorable? Which as often as we enter into so often doe we see our Sauour lie in the sindon & staying there a while, we see the Angel againe sit at his feet, & at his head the napkin wrapped together. The glorie of whose Sepulcher, we know was long prophesied before Ioseph hewed it out, by Esay saying: And his rest shall be honour, so wit, because the place of our Lordes burial should be honoured of al men. And at this present, notwithstanding the Turkes dominion, yet doe the Religious Christian Catholike men by Gods mighty prouidence keepe the holy Sepulcher, which is within a goodly Church, and Christians come out of al the world in Pilgrimage to it.*

a The Catholike Church to be gathered of al Nations.

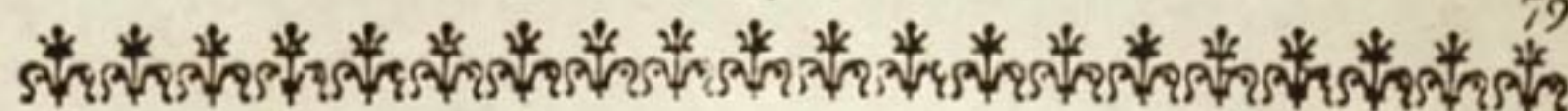
19. *Going therefore.*) a Commission to baptize and preach to al Nations giuen to the Apostles, and grounded vpon Christs soueraigne authority, to whom was giuen al power in Heauen and in earth.

b Christs continual protection of the same Church.

20. *With you al daies.*) b Here Christ doth promise his concurrence with his Apostles & their Successours, as wel in preaching as ministring the Sacraments, and his protection of the Church neuer to cease til the worlds end: contrary to our Aduersaries, saying that the Church hath failed many hundred yeares til Luther and Caluyn.

In Ep.
17. Paul
& Eu
loch.
ad mar.
cel. 12. 1.
Esa. 11.





T H • E
A R G V M E N T
OF S. MARKES GHOSPEL.

S. Markes Ghospel may be wel diuided into foure parts.

The first part, of the preparation that was made to the manifestation of Christ: Chap 1. in the beginning.

The Second, of his manifesting himself by Preaching & Miracles, & that in Galilee: the residue of the 1. chap. vnto the 10. chap.

The third, of his conuining into Iurie, towards his Passion: chap. 10.

The fourth, of the Holy weeke of his Passion in Hiernusalem: chap. 11. to the end of the booke.

Of S. Marke and his conuersation with the two Apostles S. Paul and S. Barnabee, we haue at large Act. 12. and 13. some what also Col. 4. and 2. Tim. 4. and to Philemon. Moreouer of his familiaritie with the Prince of the Apostles S. Peter, we haue 1. Pet. 5. For so it pleased our Lord, that only two of the Euangelists should be of his twelue Apostles, to wit, S. Matthew and S. Iohn. The other two, S. Marke and S. Luke, he gaue vnto vs of the Disciples of his two most principal and most glorious Apostles S. Peter and S. Paul. Whose Ghospels therefore were of Antiquitie counted as the Ghospels In Catal. of S. Peter and S. Paul them selues. Marke the Disciple, and interpreter of Script. Eccle-
Peter (saith S. Hierom) according to that which he heard of Peters mouth, siast.
wrote at Rome a brieue Ghospel at the request of the Brethren (about 10. or 12. yeares after our Lordes Ascension.) which when Peter had heard, he ap-
proued it, and with his authoritie did publish it to the Church to be
read, as Clemens Alexandrinus writeth li. 6. Hypotypos.

In the same place S. Hierom addeth, how he went into Ægypt to preach, and was Philo de Sup-
the first Bishop of the cheefe Citie there, named Alexandria: and how Philo Iudæus at plicibus.
the same time seeing & admiring the life & conuersation of the Christians there vnder
S. Marke, who were Monkes, wrote a booke thereof, which is extant to this day. And In Catalogo,
not only S. Hierom (in Marco, & in Philone) but also Eusebius Hist. li. 2. ca. 15. 16. 17.
Epiphanius Secta 29. Nazarenorum li. 1. 10. 2. Castanus de Instit. Canobiorum li. 2. c. 5.
Sozomenus li. 1. c. 12. Nicephorus lib. 2. c. 15. and diuerse others doe make mention of the
said Monkes out of the same Authour. Finally, He died (saith S. Hierom) the 8. yeare
of Nero, and was buried at Alexandria, Anianus succeeding in his place. * Naucler.
But from Alexandria he was * translated to Venne, Anno Dom. 830. generat. 13.

It is also to be noted, that in respect of S. Peter, who sent S. Marke his scholer to Alex-
andria, and made him the first Bishop there, this See was esteemed next in dignitie to
the See of Rome, and the Bishop thereof was accounted the cheefe Metropolitan or Pa-
triarch of the East, and that by the first Council of Njce. Whereof see S. Leo ep. 53.
S. Gregorie li. 5. ep. 60. & li. 6. ep. 37.





Picquet, incisit.

*Forma Leonis adest MARCO: instar namq leonis
Rugit et exclamat: sit via plana Dei.*





T H E
H O L Y G H O S P E L
O F
I E S V S C H R I S T
A C C O R D I N G T O M A R K E.

C H A P. I.

John (the Eremite, of whom the Prophets) preaching pennance, and living himself accordingly, baptizeth the People to prepare them to Christ, 7. telling them that it is not his, but Christs Baptisme, in which they shal receaue the Holy Ghost. 9. IESVS there is manifested from Heauen: 12. and by and by he also goeth into the wildernes 14. Beginning in Galilee, 16. after that he hath called soure Disciples, 21. he preacheth first in Capharnaum, confirming his doctrine with beneficial Miracles, to the great admiration of al: 35. then also (but first retiring into the wildernes) in al the rest of Galilee, with like miracles.

THE FIRST part of this Ghospel: of the preparatiō to Christs manifestation.



THE beginning of the Ghospel of IESVS CHRIST the Sonne of God. 2. As it is written in Esay the Prophet: (Behold I send mine Angel before thy face, who shal prepare thy way before thee.) 3. A voice of one crying in the desert. Prepare ye the way of our Lord, make straight his pathes. 4. * John was in the desert baptizing, and preaching the Baptisme of pennance vnto remission of sinnes. 5. And there went forth to him al the countrie of

Iewrie, and al they of Hierusalem, and were baptized of him in the riuer of Iordan, " confessing " their sinnes. 6. And John was " clothed with camels haire, and a girdle of a skinne about his loines: and he did cate locustes and wild honic. 7. And he preached, saying: There cometh a stronger then I after me, whose latchet of his shoes I am not worthie flouping downe to loose. 8. I haue baptized you " with water; but he shal baptize you with the Holy Ghost.

9. And it came to passe, in those daies came IESVS from Nazareth of Galilee; and was " baptized of Iohn in Iordan. 10. And forthwith coming vp out of the water, he saw the Heauens opened, and " the Spirit as a doue descending, and remaining on him. 11. And a voice was made

Johns Baptisme put them in hope only of remission of sinnes as a preparatiue to Christs Sacrament by which sinnes were indeed to be remitted Aug. li. 3. de Bapt. c. 10.



from Heauen: Thou art my beloued Sonne, in thee I am wel pleased.

12. And forthwith * the Spirit droue him out into the desert.

13. And he was in the desert fourtie daies, and fourtie nights: and was tempted of Sathan, and he was with beasts, and the Angels ministred to him.

14. And * after that Iohn was deliuered vp, IESVS came into Galilee, preaching the Ghospel of the Kingdom of God, 15. and saying: That the time is fulfilled, and the Kingdom of God is at hand: be penitent, and beleue the Ghospel.

The second part of this Ghospel: of Christs manifestation.

He doth not preach beleefe or faith only, but pennance also.

16. * And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea (for they were fishers) 17. and IESVS said to them: Come after me, and I wil make you to become fishers of men. 18. And immediatly leauing their nets, they folowed him. 19. And being gone thence a litle further, he saw Iames of Zebedee, and Iohn his brother, and them repairing their nets in the ship: 20. and forthwith he called them. And leauing their father Zebedee in the ship with his hired men, they folowed him.

21. And * they enter into Capharnaum, and he forthwith vpon the Sabbath going into the Synagogue, taught them. 22. And they were astonished at his doctrine. For he was teaching them as hauing power, and not as the Scribes. 23. And * there was in their Synagogue a man in an vncleane Spirit; and he cried out, 24. saying: What to vs and to thee IESVS of Nazareth? art thou come to destroy vs? I know who thou art, the Sainct of God. 25. And IESVS threatned him, saying: Hold thy peace, and goe out of the man. 26. And the vncleane Spirit tearing him, and crying out with a great voice, went out of him. 27. And they marvelled al, in so much that they questioned among them selues, saying: What thing is this? what is this new doctrine? for with power he commandeth the vncleane Spirits also, and they obey him. 28. And the bruit of him went forth incontinent into al the countrie of Galilee.

29. And immediatly * going forth out of the Synagogue, they came into the house of Simon and Andrew, with Iames and Iohn. 30. And Simons wiues mother lay in a fit of a feuer: and forthwith they tel him of her. 31. And comming neere he lifted her vp taking her by the hand: and incontinent the ague left her, and she ministred vnto them. 32. And when it was euening after sunne set, they brought to him al that were ill at ease and that had Diuels. 33. And al the citie was gathered togeather at the doore. 34. And he cured many that were vexed with diuerse diseases; and he cast out many Diuels, and he suffered not them to speake that they knew him.

35. And rising very early, and going forth he went into a desert place: and there he prayed. 36. And Simon sought after him, and they that were with him. 37. And when they had found him, they said to him, That al seeke for thee. 38. And he saith to them: Let vs goe into the next townes and cities, that I may preach there also; for to this porpose am I come.

39. And he was preaching in their Synagogues, and in al Galilee, and casting out Diuels. 40. And a * leper commeth to him beseeching him, and

Mat. 4.

1.

Lu. 4, 1.

Mat. 4,

12.

Lu. 4,

14.

Mat. 4,

18.

Lu. 5, 1.

Mat. 4,

13.

Lu. 4, 32

Lu. 4,

32.

Mat. 8,

14.

Lu. 4,

42.

Mat. 8,

Lu. 5, 1



and kneeling downe saith to him : If thou wilt, thou canst make me cleane. 41. And I E S V S hauing compassion of him, stretched forth his hand; and touching him, he saith vnto him: I wil. Be thou made cleane. 42. And when he had spoken, immediatly the leprosie departed from him, and he was made cleane. 43. And he threatned him, and forthwith cast him forth. 44. And he saith to him: See thou tel no body, but goe, shew thyselfe to the high Priest, and offer for thy cleansing the things that Moyses* commanded, for a testimonie to them. 45. But he being gone forth, began to publish, and to blase abroad the word: so that now he could not openly goe into the citie, but was abroad in desert places, and they came together vnto him from al sides.

Our Saviour euen when he healed the leper by extraordinary miraculous power, would yet for order sake send the partie to the Priest.

AN NOT A T I O N S.

C H A P. I.

5. *Confessing their sinnes*] A certaine confession of sinnes there vvas euen in that penance which Iohn preached, and which was made before men were baptized. Whereby it is cleere that Iohn made a preparation to the Sacramēt of Penance which afterward was instituted by Christ, as wel as he did by baptizing prepare the way to Christs Baptisme.

Confession.

5. *Their sinnes.*) He doth not say that they confessed them selues to be sinners, which may be done by a general confession: but that they confessed their sinnes, which is a particular confession.

Particular confession.

6. *Clothed.*) The Holy Ghost thought it worthy of special reporting how straitly this Prophet liued, and how he abstained from delicate meates and apparel. See Mat. 6. 3.

Iohns example of penance. Baptisme in water.

Calu. li. 4, in st. c. 15. 8. *With water.*) Iohn with water only, Christ with the Holy Ghost, not only, as the Heretikes hold, that say water is not necessary, but with water and the Holy Ghost, as it is plaine Io. 3. vnles a man be borne againe of water and the Holy Ghost, he shal not enter into the Kingdom of Heauen.

9. *Baptized of Iohn.*) The humility of Christ not disdainig his seruants Baptisme. Which is an example for al faithful not to disdaine Christs Sacraments of any Priest, be he neuer so simple, being by the Catholike Church lawfully called. Aug. li. de bapt. c. 9.

10. *The Spirit.*) Expresse mention of the B. Trinitie; the Father speaketh from Heauen, the Holy Ghost appeareth in the likenesse of a doue, the Sonne also is recommended vnto vs. Ambros. li. 1. de Sacramen. c. 1.

The B. Trinitie.

11. *Desert.*) Christ doing penance by long fasting, solitarinesse, and conuersing with wilde beastes, gaue example and instruction to the Church for Lent fast, and to holy Eremites of retiring them selues to the wildernesse and prayer.

Christs exāple of penance.

35. *Desert place.*) Christ vsed very often to retire into solitary places, no doubt for our example to teach vs that such places are best for prayer and contemplation, and that we should often retire our selues from worldly matters to solitary meditation of heauenly things.

Solitarie contemplation.

C H A P. II.

Against the Scribes and Pharisees he defendeth first his power to remitt sinnes in earth, 13. and his eating with sinners (as being the Physicion of soules signified in those his miraculous cures vpon bodies): 18. then also he defendeth his Disciples, not hauing as yet any fastes by him prescribed vnto them, and plucking eares of corne vpon the Sabbath: signifying withal that he wil change their ceremonies.

E ij

AND





AND againe he entred into Capharnaum after some daies, and it was heard that he was in the house, 2. and many came together, so that there was no place; no not at the doore; & he spake to them the Word. 3. And they came to him bringing one sick of the palsey, who was caried of foure. 4. And when they could not offer him vnto him for the multitude, they "vncouered the rooffe where he was: and opening it they did let downe the couch wherein the sick of the palsey lay. 5. And when IESVS had scene "their faith, he saith to the "sick of the palsey: Sonne, "thy sinnes are forgien thee. 6. And there were certaine of the Scribes sitting there and thinking in their harts: 7. Why doth he speake so? he blasphemeth.* Who can forgiue sinnes but only God? 8. Which by and by IESVS knowing in his Spirit, that they so thought within them selues, saith to them: Why thinke you these things in your harts? 9. Whether is easier, to say to the sick of the palsey: Thy sinnes are forgien thee; or to say: Arise, take vp thy couch, and walke? 10. But that you may know that "the Sonne of man hath power "in earth to forgiue sinnes (he saith to the sick of the palsey) 11. I say to thee, arise, take vp thy couch, and goe into thy house. 12. And forthwith he arose; and taking vp his couch, went his way in the sight of al, so that al marueled, and glorified God, saying: That we neuer saw the like.

13. And he went forth againe to the sea; and al the multitude came to him, and he taught them. 14. And when he passed by, * he saw Leui of Alphæus sitting at the custome place; and he saith to him: Follow me. And rising vp he folowed him. 15. And it came to passe, as he sate at meate in his house, many Publicans and sinners did sit downe together with IESVS and his Disciples. For they were many, who also folowed him. 16. And the Scribes & the Pharisees seeing that he did eate with Publicans and Sinners, said to his Disciples: Why doth your Maister eate & drinke with Publicans and sinners? 17. IESVS hearing this, saith to them: The whole haue not need of a Physicion, but they that are ill at ease. For I came not to cal the iust, but sinners.

18. And * the Disciples of Iohn and the Pharisees did vse to fast: and they come, and say to him: Why doe the Disciples of Iohn and of the Pharisees fast; but thy Disciples doe not fast? 19. And IESVS said to them: Why, can the children of the mariage fast, as long as the bridegrome is with them? So long time as they haue the bridegrome with them, they can not fast. 20. But the daies wil come when the bridegrome shal be taken away from them; and then they shal "fast in those daies. 21. No body soweth a peece of raw cloth to an old garment: otherwise he taketh away the new peeing from the old, and there is made a greater rent. 22. And no body putteth new wine into old bottels: otherwise the wine bursteth the bottels, and the wine wil be shed, and the bottels wil be lost. But new wine must be put into new bottels.

23. And * it came to passe againe when he walked through the corne on the Sabbaths, and his Disciples began to goe forward and to pulck the cares. 24. And the Pharisees said to him: Behold, why do they on the Sab-

Our Lord is moued to be merciful to sinners by other mens faith and desires, and not only by the parties owne meanes alway.

He fortelleth that fasting shal be vsed in his Church, no lesse then in the old law, or in the time of Iohn the Baptist. See Mat. c. 9. 13.

Mat. 9, 1.
Lu. 5, 18.

Job. 14, 4.
Esa. 43, 25.

Mat. 9, 9.
Lu. 5, 27.

Mat. 9, 11.
Lu. 5, 33.

Mat. 12, 1.
Lu. 6, 1.



1. Re. 21,
6.
Leu. 24,
9.

Sabboths that which is not lawful? 25. And he said to them: Did you neuer read what Dauid did, when he was¹¹ in necessitie, and himself was an hungred and they that were with him? 26. how^{*} he entred into the house of God vnder Abiathar the high Priest, and did eate the loaves of Proposition, which it was not lawful to eate^{*} but for the Priests, and did giue vnto them which were with him? 27. And he said to them: The Sabbath was made for man, and not man for the Sabbath. 28. Therefore the Sonne of man is¹² Lord of the Sabbath also.

11. The maker of the law may abrogate or dispense when and where for iust cause it seemeth good to him.

ANNOTATIONS.

CHAP. II.

4. *Prooued.*) Such diligence ought to be vsed to bring sinners to Christ in his Sacraments, as was vsed to procure this man and others, by Christ, the health of their bodies.

5. *Sick of the palsy.*) Such as this man was in body by dissolution of his limmes, such also was he in soule, by the noisome desires of the world occupying his hart, and withdrawing him from al good works. *Aug. de Paster. c. 6. to. 9.*

5. *The sinner.*) Hereby it appeareth that Christ healed this sick man first in his soule, before he tooke away his bodily infirmity: which may be an instruction for al men in bodily disease, first to cal for the Sacraments, which be medicines of the soule. As The Sacraments hereby also may be gathered that many diseases come for sinne, and therefore can not be healed til the sinnes be remitted. to be called for in sicknes.

10. *The Sonne of man.*) As Christ proueth vnto them, that him self as man, and not as God only, hath power to remit sinnes, by that in al their sights he was able to doe miracles, and make the sick man sodenly arise; so the Apostles hauing power granted them to doe miracles, though they be not God, may in like manner haue authority from God to remit sinnes, not as God, but as Gods ministers. Mā hath power to remit sinnes.

10. *In earth.*) This power that the Sonne of man hath to remit sinnes in earth, was Christ remitted neuer taken from him, but dureth stil in his Sacraments, and ministers, by whom he teth sinnes by remitteth sinnes in the Church, and not in Heauen only. For concerning sinne, there is the Priests ministerie, one court of conscience in earth, and an other in Heauen, and the iudgement in Heauen

2 Mt.
16, 16.
Mt. 18,
18.
b ad He-
li. l. sp. 1.
c Amb.
l. 1. off. c.
18.

followeth and approneth this on earth, as is plaine by the wordes of our Sauour to Peter first, & then to al the Apostles: *a Whatsoeuer you shal bind vpon earth, shal be bound in Heauen: whatsoeuer you shal loose vpon earth, shal be loosed in Heauen: Where vpo S Hierom saith: b That Priests hauing the keyes of the Kingdom of Heauen iudge after a sort before the day of iudgement. And S. Chrysost li. 3 de Sacerd. paulo post princip. more at large.*

25. *In necessity.*) In necessity many things be done without sinne, which els might not be done, and so the very chalices and consecrated iewels and vessels of the Church, in cases of necessity, are by lawful authority turned to profane vses, which otherwise to alienate to a mans priuate commoditie is sacrilege.

CHAP. III.

The blind Pharisees seeking his death for doing good vpon the Sabbaths, he meekly goeth out of the way: where the People that flock vnto him, and his Miracles, are innumerable. 13. Yea to his Twelue also (hauing need of moe workmen) he giueth power to worke Miracles. 20. He so occupieth himself for soules, that his kinne thinke him mad 22. The Scribes of Hierusalem come so sarre, and yet haue nothing but absurdly to blasphemie his casting out Devils, to their owne damnation. 31. That



the Iewes should not (after their manner) thinke it enough, that he is of their bloud; he telleth that such rather are deare to him, as keepe Gods commandments.



AND he entred againe into the Synagogue, and there was a man there that had a withered hand. 2. And they watched him whether he would cure on the Sabbath; that they might accuse him. 3. And he saith to the man that had the withered hand: Rise vp into the middes. 4. And he saith to them: Is it lawful on the Sabbath to doe wel or il? to saue a soule, or to destroy? but they held their peace. 5. And looking round about vpon them, with anger, being sorrowful for the blindnes of their hart, he saith to the man: Stretch forth thy hād. And he stretched it fort; hand his hand was restored vnto him.

6. And the Pharisees going forth, immediatly made a consultation with the Herodians against him, how they might destroy him. 7. But IESVS with his Disciples retired to the sea: and a great multitude from Galilee & Iewrie followed him, 8. and from Hierusalē, & from Idumæa, and beyond Iordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. 9. And he spake to his Disciples that a boat might attend on him because of the multitude, lest they should throng him. 10. For he healed many, so that there preassed in vpon him for to touch him, as many as had hurts. 11. And the vn-cleane Spirits, when they saw him, fel downe vnto him: and they cryed saying: 12. "Thou art the Sonne of God. And he vehemently charged them that they should not disclose him.

13. And * ascending into a mountaine, he called vnto him whom he would him self, and they came to him. 14. And he made that twelve should be with him, and that he might send them to preach. 15. And he gaue them power to cure infirmities, and to cast out Diuels. 16. And he gaue to Simon the name " Peter. 17. And Iames of Zebedee, and Iohn the brother of Iames; and he called their names, *Boanerges*, which is, *the Sonner of thunder*. 18. And Andrew and Philippe, and Bartlemew and Matthew, and Thomas and Iames of Alphæus, and Thaddæus and Simon Cananæus, 19. and Iudas Iscariote, who also betrayed him.

20. And they come to a house; and the multitude resorteth togeather againe, so that they could not so much as eate bread. 21. And when his had heard of it, they went forth to lay hands on him. For they said that he was become " mad. 22. And the Scribes which were come downe from Hierusalem, said: * That he hath Beelzebub; and that in the Prince of Diuels he casteth out Diuels. 23. And after he had called them togeather, he said to them in parables: How can Satan cast out Satan? 24. And if a " Kingdom be deuied against it self, that Kingdom can not stand. 25. And if a house be deuied against it self, that house can not stand. 26. And if Satan be risen against himself, he is deuied, and can not stand, but hath an end. 27. No body can riste the vessel of the strong, being entred into his house, vnles he first bind the strong, & then shal he riste his house. 28. Amen I say to you, that al sinnes shal be forgiven the sones of men, & the blasphemies wherewith they shal blasphemie: 29. But he

∴ The only touching of Christs holy Person, or any part of his clothes, or whatsoever belongeth to him, did heale al diseases.

∴ See here the conceit of worldly friends, who thinke the Zeale of Religion, madnes: and therefore count the mad, that are Zelous in Gods cause, and for the Catholike faith: and the more Zelous, the more mad.

Mat. 12, 9.
Lk. 6, 6.

Mat. 9, 1. 10, 1.
Lk. 6, 12.
9, 1.

Mat. 12, 24.
Lk. 11, 15.



he that shal blasfeme against the Holy Ghost, he hath not forgiuenesse for euer, but shal be guilty of an " eternal sinne. Because they said: He hath an vncleane Spirit.

Mt. 12, 46. Lk. 8, 19. 30. And * there come his mother and brethren; and standing without they sent vnto him calling him, 31. and the multitude sate about him; and they say to him: 32. Behold thy mother and thy brethren without seeke thee. 33. And answering them, he said: Who is my mother and my brethren? 34. And looking about vpon them which sate round about him, he saith: Behold my mother and my brethren, 35. For whosoever shal doe the wil of God, he is my brother and my sister and mother.

AN NOT A T I O N S.

C H A P. III.

13. *Thou art the Sonne.*) The confession of the truth is not grateful to God, proceeding from euerie person. The Diuel acknowledging our Sauour to be the Sonne of God, was bidden hold his peace: Peters confession of the same was highly allowed and rewarded. *Aug. tract 10. in ep. loan. Ser. 30. 31. de verb. Apost.* Therefore neither Heretikes sermons must be heard, no not though they preach the truth. So is it of their prayer and seruice, which being neuer so good in it self, is not acceptable to God out of their mouthes, yea it is no better then the howling of wolues. *Hier in .Osee.*

Sermons, Seruice, & praier of Heretikes.

Mt. 1. 14. *Twelve.*) This number of twelue Apostles is mystical and of great importance (as appeareth * by the choosing of Mathias into Iudas place to make vp againe this number) prefigured in the 12. Patriarkes, *Gen. 49.* the 12. Princes of the children of Israel, *Num. 1. 12.* fountaines found in Elim, *Exod. 15.* the 12. pretious stones in the Rational of Aaron, *Exod. 39.* the 12. Spies sent by Moyses, *Num. 13.* the 12. stones taken out of Iordan whereof the Altar was made, *Iosu. 4.* the 12. loues of Proposition, *Leuit. 24. & c.* *Anselm. in Mt. c. 10.* And these are the 12. foundations of heauenly Hierusalem, *Apoc. 21.*

The number of Twelue, mystical.

Mt. 16. 16. *Peter.*) Peter in numbring the Twelue is alwayes the first, and his name is so giuen him for signification of his calling to be the * Rock or Foundation of the Church vnder Christ: as here also the name BOANERGES is giuen to othertwo Apostles for signification, and so diuers names elsewhere in the old Testament and in the new.

Peters preeminence.

Greg. li. 9. ep. 3. 24. *Kingdom against Kingdom*) As this is true in al Kingdoms and Common-weales where Ciuil dissension reigneth, so is it specially verified in heresies & Heretikes, which haue alwayes diuisions among themselues as the plague of God, for diuiding themselues and others from the Church.

Dissension of Heretikes.

Mt. 12, 31. 29. *Eternal sinne.*) That which is here called eternal, is (as S. Matthew expresth it) that which shall neither be remitted in this life, nor in the life to come. Where we learne by S. Marke, that there are also sinnes not eternal; and by S. Matthew, that they are such, as shall be forgiven either here, or in the life to come.

Venial sinnes forgiven after death.

Mt. 12, 31. 33. *Who is my mother.*) Neither is it here said, that he had no mother, as some vpon these wordes falsly gather; nor ingratitude to our parents is taught vs by this answer: but we be hereby admonished to preferre the spiritual mother of the Faithful, which is the Church Catholike, and our brethren in her, and their spiritual good, aboue our carnal parents or kinne. For so our Maister being occupied here about heauenly things, accounted al them his mother and brethren, which did the wil of his Father, in which number our Lady his mother was also included, for she did his Fathers wil. *Aug. ep. 38.* Yea and aboue al others, because she had so much grace giuen her that she neuer sinned not so much as venially in al her life. *Aug. de nat. & grat. c. 36.*

Spiritual kindred and business preferred before carnal and worldly.

The B. Virgin without sinne.



CHAP. IV.

The parables (in which he speaketh to the Iewes because they were reprobate) he expoundeth to his Disciples, shewing that in his sowing, three parts of sowe shal perish, through the fault of the hearers. 21. And that his seruants must confesse their faith, 24. and vse their gifts (contrary to those stony and thorny heares.) And that his Church (notwithstanding the losing of those three parts of the seed) shalbe brought by his prouidence to the haruest, that is, to the end of the world: 30. growing ouer al in time, though in the beginning it be as the litle mustard-seed, 35. and though such tempests of persecution in the sea of this world doe rise against it.



AND againe he began to teach at the sea side; and a great multitude was gathered together vnto him so that he went vp into a boat, and sate in the sea, and al the multitude about the sea was vpon the land. 2. And he taught them in parables many things, and said to them in his doctrine: 3. Heare ye; Behold, the sower went forth to sow. 4. And whiles he soweth, some fel by the way side, and the foules of the aire came, and did eate it. 5. And othersome fel vpon rocky places where it had not much earth; and it shot vp immediatly, because it had not deepnes of earth: 6. and when the sunne was risen, it parched; and because it had not roote, it withered. 7. And some fel among thornes: and the thornes grew vp, and choked it, and it yealded not fruit. 8. And some fel vpon good ground; and it yealded fruit that grew vp & increased, and it brought forth, one thirtie, one sixtie, and one an hundred.

9. And he said: He that hath eares to heare, let him heare. 10. And when he was alone, the Twelue that were with him, asked him the parable. 11. And he said to them: To you it is giuen to know the mysterie of the Kingdom of God; but to them that are without, al things are done in parables: 12. that * seeing they may see, and not see; and hearing they may heare, and not vnderstand: lest at any time they should be conuerted and their sinnes be forgiuen them. 13. And he saith to them: Doe you not know this parable? And how shal you know al parables? 14. He that soweth, soweth the Word. 15. And they by the way side, are these: where the Word is sown, and when they shal haue heard, immediatly commeth Satan, and taketh away the Word that was sown in their harts. 16. And they likewise that are sown vpon the rocky places, are these: who when they heare the Word, immediatly with ioy receaue it; 17. And they haue not root in them selues, but are temporal: afterward when tribulation is risen and persecution for the Word, forthwith they are scandalized. 18. And other there be that are sown among thornes: these are they that heare the Word, 19. and the cares of the World and the deceitfulnes of riches, and concupiscences about other things entring in choke the Word, and it is made fruitles. 20. And these are they that were sown vpon the good ground, which heare the Word, and receaue it, and yeald fruit one thirtie, one sixtie, and one

Mt. 13;

1.
Lk. 8, 4.

Esa. 6, 3

* Such as be out of the Church, though they heare and read neuer so much, they cannot vnderstand.
Bed. in 4. Marc.



one an hundred.

21. And he said to them: * Cometh a candle to be put vnder a bushel, or vnder a bed? and not to be put vpon the candlestick? 22. For there is nothing hid, which shal not be made manifest: neither was any thing made secret, but that it shal come to light. 23. If any man haue eares to heare, let him heare.

Christ came not to teach his doctrine in corners and hucker mucker as Heretikes doe, but to lighten the whole world therewith.

24. And he said to them: See what you heare. * In what measure you mete, it shal be measured to you againe, and more shal be giuen to you. 25. For he that hath, to him shal be giuen: and he that hath not, that also which he hath, shal be taken away from him.

26. And he said: So is the Kingdom of God, as if a man cast seed into the earth, 27. and sleep, and rise vp night and day, and the seed spring, and grow vp whiles he knoweth not, 28. For the earth of it self bringeth forth fruit, first the blade, then the eare, afterward the ful corne in the eare. 29. And when the fruit hath brought out it self, immediatly he putteth in the sickle, because harvest is come.

30. * And he said: To what shal we liken the Kingdom of God? or to what parable shal we compare it? 31. As a mustard seed; which when it is sown in the earth, is lesse then al the seeds that are in the earth: 22. And when it is sown, it riseth vp, and becometh greater then al herbes, and maketh great boughes, so that the birdes of the aire may dwel vnder the shadow thereof.

33. And with many such parables he spake to them the Word, according as they were able to heare: 34. and without parable he did not speake vnto them; but apart, he explicated al things to his Disciples.

35. And he saith to them in that day, when euening was come: * Let vs passe ouer to the other side. 36. And dimissing the multitude, they take him so as he was in the boat: and there were other boats with him. 37. And there arose a great storme of wind, and the waues beatt into the boat, so that the boat was filled. 38. And he was in the hinder part of the boat sleeping vpon a pillow; and they raise him, and say to him: Maister, doth it not pertaine to thee that we perish? 39. And rising vp he threatned the wind, and said to the sea: Peace, be stil. And the wind ceased; and there was made a great calme. 40. And he said to them: Why are you feareful? neither yet haue you faith? And they feared with great feare: and they said one to an other, who is this (thinkest thou) that both wind and sea obey him?

ANNOTATIONS.

CHAP. IV.

11. *Left they should be conuerted.*) These speeches here and els where, we must not so vnderstand as though he spake in parables of purpose & to this end, that the heares might not vnderstand, lest they should be conuerted; which were as much to say as that he would not haue them vnderstand, nor be conuerted; but we must learne the true sense of this

God is not author of sinne, but mans owne wil.



of this very place in S. Matthew and in the Actes, where our Sauour and S. Paul speake thus: *They haue heard heauily, and haue shut their eyes, lest perhaps they may see, and vnderstand, and be conuerted, and I heale them.* Whereby it is euident, that the speaking in parables was not the cause (for many beside the Apostles heard and vnderstood) but themselves would not heare, and vnderstand, and be conuerted: and so were the cause of their owne wilful & obstinate infidelity. And therefore also he spake in parables, because they were not worthy to vnderstand, as the other to whom he expounded them.

27. *And sleep*) The Church, and Christs doctrine, (sleep we, wake we) increaseth by the great prouidence of God, only the Preachers must sow, and plant, and water, and God wil giue the increase, nourishing the seed in mens harts. And therefore we may not giue ouer, or be impatient and solicitous, if we haue not alwaies good successe: but doing our duty, commit the rest to God.

The Church
visibly increa-
sing.

31. *Mustard seed.* If the Church and Truth had more and more decaied and been obscured after the Apostles time vnto ours, as the Heretikes hold: the had it been great in the beginning, & smal afterward: where this Parable saith contrary, that it was a mustard seed: first, and afterward a great tree. *vide Chrys. 10. 1. contra Gentiles in vita S. Babylæ Mart.*

Christian reli-
gion wonder-
fully spread-
ding.

32. *The birds*) Of al Sectes or doctrine, Christs religion at the beginning was the smallest, and most contemptible; but the successe therof farre passed al mans doctrine: in so much that afterward al the wisest and greatest of the world made their residence and rest therein.

CHAP. V.

To the Gerasens (and in them to al men) Christ manifesteth how the Diuel of his malice would vse them, if he would permit: 17. and yet they like not their Sauours presence. 21. A woman Gentil, that began her sickness when the Iewes daughter began her life (signifying Abrahams time) he cureth by the way as he was comming to heale the Iewes: And euen then the Iewes doe die; but yet them also he wil reuiue, as here the Iewes daughter.



AND they came beyond the strait of the sea into the countrie of the Gerasens. 2. And as he went out of the boat, immediatly there met him out of the sepulchres a man in an vncleane Spirit, 3. that had his dwelling in the sepulchres, and neither with chaines" could any man now bind him: 4. For being often bound with fetters and chaines, he had burst the chaines, and broken the fetters, and no body could tame him. 5. And he was alwaies day and night in the sepulchres and in the mountaines, crying and cutting him self with stones. 6. And seeing I E S V S a farre off, he ranne and adored him: 7. And crying with a great voice, said: What to me and thee I E S V S, the Sonne of God most high: I adiure thee by God that thou torment me not. 8. For he said vnto him: Goe out of the man thou vncleane Spirit. 9. And he asked him, what is thy name? And he saith to him: My name is Legion; because we are many. 10. And he besought him much, that he would not expel him out of the countrie. 11. And there was there about the mountaine a great heard of swine, feeding. 12. And the Spirits besought him, saying: Send vs" into the swine, that we may enter into them. 13. And I E S V S immediatly granted vnto them. And the vncleane Spirits going out, entred into the swine: and the heard with great violence was caried headlong into the sea, about two thousand, and were stifled in the sea. 14. And they that

It is not with
out myserie
that the Diuels
desired, and
Christ suffred
them to enter
into the swine;
signifying that
filthy liuers be
meet dwelling
places for Di-
uels. *Aug. tr. 17.*
9. into 10.

Mt. 8,
28.
Lu. 8,
26.



fed them, fled, and caried newes into the citie and into the fields. And they went forth to see what was done: 15. And they come to IESVS, and they see him that was vexed of the Diuel, sitting, clothed, and wel in his wits. & they were afraid. 16. And they that had seen it, told the, in what maner he had been dealt withal that had the Diuel; & of the swine. 17. And they began to desire him, that he would depart from their coasts. 18. And when he went vp into the boat, he that had been vexed of the Diuel, began to beseech him that he might be with him: 19. And he admitted him not, but saith to him: Goe into thy house to thine, and tel them how great things the Lord hath done for thee, and hath had mercie vpon thee. 20. And he went his way, and began to publish in Decapolis how great things IESVS had done to him: and al marueled.

Mt. 9,
18.
Lk. 8,
42.

21. * And when IESVS had passed in boat againe ouer the strait, a great multitude assembled together vnto him, and he was about the sea. 22. And there commeth one of the Arch-synagogues, named Iairus: *Archsynagogue, cheefe gouer-
ner of a Syna-
gogue.* and seeing him, he falleth downe at his feet. 23. And besought him much, saying: That my daughter is at the point of death, come, impose thy hands vpon her, that she maybe safe and liue. 24. And he went with him, and a great multitude folowed him, and they thronged him.

25. And a woman which was in an issue of blood twelue yeares, 26. and had suffered many things of many Physicions, and had bestowed al that she had, neither was any thing the better, but was rather worse: 27. when she had heard of IESVS, she came in the preasse behind him, and touched his garment. 28. For she said: That "if I shal touch but his garment, I shal be safe. 29. And forthwith the fountaine of her blood was dried; and she felt in her body that she was healed of the maladie. 30. And immediatly IESVS knowing in him self" the vertue that had proceeded from him, turning to the multitude, said: Who hath touched my garments? 31. And his Disciples said to him: Thou seest the multitude thronging thee, & sayest thou, who hath touched me? 32. And he looked about to see her that had done this. 33. But the woman fearing and trembling, knowing what was done in her, came and fel downe before him, and told him al the truth. 34. And he said to her: Daughter, thy faith hath made thee safe, goe in peace, and be whole of thy maladie.

'from'

35. As he was yet speaking, they come 'to' the Archsynagogue, saying: That thy daughter is dead: why doest thou trouble the Maister any further? 36. But IESVS hauing heard the word that was spoken, saith to the Archsynagogue: Feare not; "only belecue. 37. And he admitted not any man to follow him, but Peter & Iames and Iohn the brother of Iames. 38. And they come to the Archsynagogues house, and he seeth a tumult, and folke weeping and wailing much. 39. And going in, he saith: To Christ to them: Why make you this adoe and weep? the wench is not dead, but "sleepeth. 40. And they derided him. But he hauing put forth al, taketh the father and the mother of the wench, and them that were with him, and they goe in where the wench was lying. 41. And holding the wenchs hand, he saith to her: Talitha cumi, which is *that can more
easily raise a
dead man then
we can do one
that is but
asleep, death is
but sleep. Aug.
de verb. Do. 58.* being interpreted, wench (I say to thee) arise. 42. And forthwith the wench rose vp, and walked, and she was twelue yeares old: and they were

44.



were astonished with great astonishment. 43. And he commanded them earnestly that no body should know it: and he bad that some thing should be giuen her to cate.

ANNOTATIONS.

CHAP. V.

Profane and
natural men.

The touch of
Reliques

3. *Could bind him.*) We see here that mad men which haue extraordinary strength are many times possessed of the Diuel: as there is also a deafe and a dumme Diuel, and vncleane spirits, which worke these effects in men possessing their bodies. Al which things infidels & carnal men, folowing only nature and reason, attribute to natural causes: and the lesse faith a man hath, the lesse he beleueth that the Diuel worketh such things.

28. *If I shal touch.*) So the good Catholike faith: If I might but touch one of his Apostles, yea one of his Apostles napkins, yea but the shade of one of his Saints, I should be better for it. *Act. 5. and 19. See S. Chrys. 10. 5. cont. Gent. in principio, in vit. Babyle* Yea S. Basil saith: He that toucheth the bone of a Martyr, receaueth in some degree holinesse of the grace or vertue that is therein.

Basil. in
Psf. 115.

30. *Vertue.*) Vertue to heale this womans maladie, proceeded from Christ, though she touched but his coate: so when the Saints by their Reliques or garments doe miracles, the grace and force therof commeth from our Saujour, they being but the meanes or instruments of the same.

36. *Only beleene.*) It is our common speach, when we require one thing specially, though other things also be as necessarie, and more necessarie. As the Phyitian to his patient; *Only haue a good hart:* when he must also keep a diet and take potions, things more requisit. So Christ in this great infidelity of the Iewes, required only that they would beleue he was able to doe such a cure, such a miracle, & the he did it: otherwise it foloweth in the next Chapter; *He could not doe miracles there because of their incredulity.* Againe, for this faith he gaue the here & in al like places health of body, which they desired. And therefore he saith not: Thy faith hath iustified thee; but, hath made thee safe or whole. Againe this was the fathers faith, which could not iustifie the daughter. Whereby it is most euident, that this Scripture, and the like, are foolishly abused of the Heretikes to proue that only faith iustifieth.

Scripture fo-
ly applied to
proue only
faith.

41. *Wench arise.*) Christs miracles, besides they be wonders & wayes to shew his power, be also significatiue: as these which he corporally raised fro death, put vs in mind of his raising our soules from sinne. The Scripture maketh special mention only of three raised by our Saujour, of which three, this wench is one, within the house: an other, the widowes sonne in Naim, now caried out toward the graue; the third, Lazarus hauing been in the graue foure daies, and therefore stinking. Which diuersity of dead bodies, signifie diuersity of dead soules, some more desperate than other, some past al mans hope, and yet by the grace of Christ to be reuiued and reclaimed.

By three dead,
are signified
three kinds of
sinners.

Aug. de
verb. Do
scr. 44.

CHAP. VI.

In his owne countrey (signifying the reprobate Iewes) he is contemned and therefore worketh little in respect. 7. His Apostles preach euery where and worke miracles, so that King Herod (who shamefully killed Iohn Baptist) and others are stricken with great admiration: 30. After Iohns death he goeth into the Desert, where great concourse being vnto him, he feedeth 5000 with five loaves. 46 And after he hath praied long in the mountaine he walketh vpon the sea. 53. And with the very touch of his garments he healeth innumerable.

AND





Mr. 13,
4.
Lk. 4,
16.

AND going out from thence, he went into his countrie; and his Disciples folowed him. 2. And when the Sabbath was come, he began to teach in the Synagogue: and many hearing him were in admiration at his doctrine, saying: How came this fellow by al these things? & what wisdom is this that is giuen to him, and such vertues as are wrought by his hands? 3. Is not this the Carpenter, the Sonne of MARIE, the brother of Iames, and Ioseph, and Iude, and Simon? why, are not also his sisters here with vs? And they were scandalized in him. 4. And IESVS said to them: That there is not a Prophet without honour, but in his owne countrie, and in his owne house, and in his owne kindred. 5. And he could not doe any miracle there, but only cured a few that were sick, imposing his hands. 6. And he marueled because of their incredulity, and he went about the townes in circuit teaching.

Mr. 10,
1.
Lk. 9, 1,

7. * And he called the Twelue; and began to send them two and two, and gaue them power ouer vncleane Spirits. 8. And he commanded them, that they should take nothing for the way, but a rod only: not skrip, nor bread, nor money in their purse, 9. but shod with sandals, and that they should not put on two coats. 10. And he said to them: Whithersoener you shal enter into an house, there tarie til you depart thence. 11. And whosoener shal not receaue you, nor heare you; going forth from thence shake of the dust from your feet for a testimonie to them. 12. And going forth they preached that they should doe penance: 13. And they cast out many Diuels, and * anointed with oile many sick, and healed them.

Lk. 5, 14.

Mr. 14, 1
Lk. 9, 7.

14. And * King Herod heard (for his name was made manifest) and he said: That Iohn the Baptist is risen againe from the dead, and therefore vertues worke in him. 15. And others said: That it is Elias. But others said: That it is a Prophet, as one of the Prophets.. 16. Which Herod hearing, said: Iohn whom I beheaded, he is risen againe from the dead.

.. A preparati-
ue to the Sa-
crament of ex-
treme vnction.
Iac. 5.

Lk. 18,
16, 10,
21.

17. For the said Herod sent and apprehended Iohn, and bound him in prison for Herodias the wife of Philippe his brother, because he had married her. 28. For Iohn said to Herod: * It is not lawfull for thee to haue thy brothers wife, 19. And Herodias lay in waite for him: and was desirous to kil him, and could not. 20. For Herod feared Iohn, knowing him to be a iust and holy man: and he kept him, and by hearing him did many things: and he heard him gladly. 21. And when a conuenient day was fallen, Herod made the supper of his birth-day to the Princes, and the Tribunes, and the cheefe of Galilee. 22. And when the daughter of the same Herodias came in, and had danced, and pleased Herod, and them that sate with him at the table, the King said to the damsel: Aske of me what thou wilt, and I wil giue it thee. 23. And he sware to her: That whatsoever thou shalt aske I wil giue thee, though the halfe of my Kingdom. 24. Who when she was gone forth, said to her mother, what shal I aske? But she said: The head of Iohn the Baptist. 25. And when she was gone in by and by with haste to the King, she asketh saying: I wil that forthwith thou giue me in a platter the head of Iohn the Baptist.

The Gospell
vpon the de-
coilation of S.
Iohn Baptist.
Aug. 29.
.. He might &
should by Moy-
ses law haue
married his
brothers wife
if he had been
dead without
issue: but this
Philip was yet
aliue, and had
also this
daughter that
danced.

26. And



26. And the King was stroken sad. Because of his othe and for them that sate togeather at table he would not displease her: 27. but sending the hangman, commanded that his head should be brought in a platter. 28. And he beheaded him in the prison, and brought his head in a platter: and gaue it to the damsel, and the damsel gaue it to her mother. 29. Which his Disciples hearing came, and tooke his body; and they put it in a monument. ¶

30. And* the Apostles gathering togeather vnto I E S V S, made relation to him of al things that they had done and taught. 31. And he said to them: Come apart into the desert place, and rest a litle. For there were that came and went, many: and they had not so much as space to eate. 32. And* going vp into the boat, they went into a desert place apart. 33. And they saw them going away, and many knew: and they ranne flocking thither on foot from al cities, and preuented them.

34. And going forth, I E S V S saw a great multitude; and he had compassion on them, because they were as sheep not hauing a shepheard, and he began to teach them many things. 35. And* when the day was now farre spent, his Disciples came to him, saying: This is a desert place, and the houre is now past: 36. dimisse them, that going out into the next villages and townes, they may buy them selues meats to eate. 37. And he answering said: Giue ye them to eate. And they said to him: Let vs goe and buy bread for two hundred pence, and we wil giue them to eate. 38. And he saith to them: How many loaues haue you? goe and see. And when they knew, they say: Fiue, and two fishes. 39. And he commanded them that they should make al sit downe, by companies vpon the greene grasse. 40. And they sate downe in rankes by hundreds and fifties. 41. And when he had taken the fiue loaues, and the two fishes: looking vp vnto Heauen, he blessed, and brake the loaues, and gaue to his Disciples to set before them: and the two fishes he deuided to al. 42. And al did eate, and had their fill. 43. And they tooke vp the leauings, twelue ful baskets of fragments, and of the fishes. 44. And they that did eate, were fiue thousand men. 45. And immediatly he compelled his Disciples to goe vp into the boat, that they might goe before him beyond theⁱⁱ strait to Bethsaida: whiles himself did dimisse the People.

ⁱⁱ The narrow sea, or water.

The Ghospel on Saturday after Ashwensday.

46. And* when he had dimissed them, he went into the mountaine to pray. 47. And when it was late, the boat was in the middes of the sea, and himself alone on the land. 48. And seeing them labouring in rowing (for the wind was against them) and about the fourth watch of the night he cometh to them walking vpon the sea, and he would haue passed by them. 49. But they seeing him walking vpon the sea, thought it was a ghost, and cried out. 50. For al saw him, and were troubled. And immediatly he talked with them, and said to them: Haue confidence, it is I, feare ye not. 51. And he went vp to them into the ship, and the wind ceased: and they were farre more astonished within them selues: 52. for they vnderstood not concerning the loaues; for their hart was blinded.

Lu. 9,
10.

Mt. 14,
13.

Mt. 14,
15.
Luc. 9,
12.
Io. 6, 5.

Mt. 14,
21.
Io. 6, 16.

53. And



Mr. 14,
34.

53. And * when they had passed ouer, they came into the land of Gennezareth, and set to the shore. 54. And when they were gone out of the boat, incontinent they knew him: 55. and running through that whole countrie they began to carie about in couches those that were ill at ease, where they heard he was. 56. And whithersoever he entred into townes or into villages or cities, they laid the sicke in the streets, and besought him that they might touch but the hemme of his garment: and as many as touched him, were made whole. ¶

ANNOTATIONS.

CHAP. VI.

Chrys.
10. 49 in
Mr.
Luk. 4,
23.

3. *The Carpenter.*] As his countrie folkes seeing him not only to be a poore man, but also knowing (as they thought) his whole parentage to be but vulgar, not reaching to his Godhead and Diuine Generation, did take offence or scandal of him: so doe the Heretikes take like offence at his Person in the B. Sacrament, saying. Why, this is not God; for it is bread made of come by such a baker, of the same mould that such a lofe is; not marking that it was not made Christ by baking, but by Consecration, and the vertue of Christs words.

3. *They were scandalized.*] This scandal rose partly of enuy of his equals by birth, who reputed the selues as good as he, tooke skorne to be taught of him. Wherevpon Christ saith: *A Prophet is not without honour but in his owne countrie*; signifying (as it is plaine in Luke) the malice and enuy of the Jewes his countrie men in refusing him (10. 1.) and that the Gentils would more esteeme of him.

Mr. 5,
36.
Mt. 10,

5. *He could not.*] It is said that he could not worke miracles there, not meaning that he was not able, but that on their part there wanted apt disposition to receaue them. And therefore he would not of congruency worke there, where their incredulity was so great that it would not haue profited them. And for this cause he saith * els where to them, that wil see and enioy his miracles. *Only beleene.*

8. *Not two coats.*) He forbiddeth superfluities, and too careful prouision of bodily things, when they are about Gods seruice in gaining soules. And for the contrariety that seemeth here and in S. Matthew, vnderstand that there he forbiddeth them to carie rod or staffe to defend them selues, here he permitteth a walking rod or staffe to leane and stay vpon: there he forbiddeth shooes to couer al the foote, such as we weare: here he permitteth sandals, that is such as had soles only, which the poore commonly ware in Iewry, & now some religious men. See S. Augustinus opinion li. 2. c. 30 *de consensu Euang.* 10. 4.

13. *With oile.*) In the words of the commission oile is not mentioned, and yet it is certaine by this their vsing of oile, that either Christ did then appoint them to vse it, or they might take it vp of them selues by vertue of the general commission.

23. *With oile.*) By this it is cleere that not only the Apostles or other many haue power to worke miracles, by their only word and innocation of Christs name, but also by application of creatures: which creatures also haue a miraculous medicinal vertue to heale diseases.

CHAP. VII.

The Masters of Hierusalem coming so farre to carpe him 6. he chargeth with traditions, partly frivolous, 9. partly also contrarie to Gods commandments. 14. And to the People he yealdeth the reason of that which they carped, 17. and agayne to his Disciples, shewing the ground of the Iewish washing (to wit, that meant otherwise deyle



defile the soule) to be false. 24. But by and by among the Gentils, in a woman he findeth wonderful faith, vpon her therefore he bestoweth the crumme that she asked, 31. returning (because the time of the Gentils was not yet come) to the Iewes with the lose: 32. where he sheweth his compassion towards mankind so deafe & dumme, 36. and of the People is highly magnified.



AND there assemble togeather vnto him the Pharisees and certaine of the Scribes, comming from Hierusalem. 2. And when they had seen certaine of his Disciples eate bread with² cōmon hāds, that is, not washed, they blamed them. 3. For the Pharisees, and al the Iewes, vnles they often wash their hands, eate not, holding the tradition of the Ancients: 4. And from the market, vnles they be washed, they eate not: and many other things there be that were deliuered vnto them to obserue, the washings of cups and cruses, and of brasen vessels & beds. 5. And the Pharisees and Scribes asked him: Why doe not thy Disciples walke according to the tradition of the Ancients, but they eate bread with cōmon hands? 6. But he answering, said to them: Wel did Esay Prophecie of your Hypocrites, as it is written: *This People honoureth me² with their lips, but their hart is farre from me.* 7. And in vaine doe they worship me, teaching doctrines² precepts of men. 8. For leauing the cōmandement of God, you hold the traditions of men, the washings of cruses and cups: & many other things you doe like to these. 9. And he said to them, wel doe you frustrate the precept of God, that you may obserue your owne tradition. 10. For Moyses said: Honour thy father and thy mother; and, He that shal curse father or mother, dying let him dye. 11. But you say: If a man say to father or mother, Corban (which is a² guift) whatsoeuer proceedeth from me, shal profit thee: 12. And further you suffer him not to doe ought for his father or mother, 13. defeating the Word of God for your owne tradition which you haue giuen forth. And many other things of this sort you doe.

14. And calling againe the multitude vnto him, he said to thē: Heare me al yon, and vnderstand. 15. "Nothing is without a man entring into him, that can defile him. But the things that proceed from a man those are they that make a man² common. 16. If any man haue eares to heare, let him heare. 17. And when he was entred into the house from the multitude, his Disciples asked him the parable. 18. And he saith to them: So are you also vnskilful? Vnderstand you not that euery thing from without, entring into a man, can not make him common: 19. because it entreth not into his hart, but goeth into the belly, and is cast out into the priny, purging al the meates? 20. But he said that the things which come forth from a man, they make a man common. 21. For from within out of the hart of men proceed euil cogitations, aduouteries, fornications, murders, 22. thefts, auarices, wickednesse, guile, impudicities, an euil eye, blasphemie, pride, foolishnes. 23. Al these euils proceed from within, and make a man common.

24. And^{*} rising from thence he went into the coasts of Tyre and Sidon: and entring into a house, he would that no man should know, and he could not be hid. 25. For a woman immediatly as she heard of him, whose

² They that say wel, or teach & preach wel, or haue Christ & his word in their mouth, & liue naughtily, be touched in this place.

² See the first annotatiō vpon this chapter.

Mt. 15, 1.

Esa. 29, 13.

Exo. 20, 12.
Leu. 10, 9.

Mt. 15, 21.



whose daughter had an vncleane Spirit, entred in, and fel downe at his feet. 26. For the woman was a Gentile, a Syrophœnician borne. And she besought him that he would cast forth the Diuel out of her daughter. 27. Who said to her: Suffer first the children to be filled. For it is not good to take the childrens bread, and cast it to the dogs. 28 But she answered, and said to him: Yea Lord; for the whelpes also eate vnder the table of the crummes of the children. 29. And he said to her: For this saying goe thy way, the Diuel is gone out of thy daughter. 30. And when she was departed into her house, she found the maid lying vpon the bed, and the Diuel gone out.

of Tyre
and Si-
don, he
came

31. And againe going out of the coasts of Tyre, he came by Sidon to the sea of Galilee through the middes of the coasts of Decapolis. 32. And they bring to him one deafe and dumme; and they besought him that he would impose his hand vpon him. 33. And taking him from the multitude apart, he put his fingers into his eares, and " spitting, touched his tongue; 34. And looking vp vnto Heauen, he groned, and said to him: " *Ephpheta*, which is, *Be thou opened*. 35. And immediatly his eares were opened, and the string of his tongue was loosed, and he spake right. 36. And he commanded them not tel any body. But how much he commanded them, so much the more a great deale did they publish it. 37. And so much the more did they wonder, saying: He hath done al things wel; he hath made both the deafe to heare, and the dumme to speake. **¶**

The Ghospel
vpon the 11
Snnday after
Pentecost.

ANNOTATIONS.

CHAP. VII.

3. *Common.*) Common and vncleane is al one. For the Iewes were commanded by the Law to eate certaine kinds of meats only, and not al indifferently: and because these were separated from other meats, and as it were sanctified to their vse, they called the other common and profane: and because the Law calleth those cleane and these vncleane, thereof it is, that vncleane and common is al one, as in this Chapter often, and *Act. 10.*

7. *Precept of men.*) Mens ordinances which be repugnant to Gods commandements, be here condemned as al obseruations not edifying nor profitable to the fulfilling of Gods commandements, be vaine and superfluous: as many obseruations of the Pharisees were then, and the like traditions of Heretikes be now. for howsoeuer they bragge of Scriptures, al their manner of administration and ministerie is their owne tradition and inuention without al Scripture and warrant of Gods word. But the traditions of the Apostles & Ancients, and al the precepts of holy Church we are comanded to keep, as things not prescribed by man but by the Holy Ghost *Act. 15. 28. 41. 2. Thesal. 2. 15.*

Commande-
ments of men.

Traditions;

Dutie to pa-
rents.

11. *Gift.*) To giue to the Church or Altar is not forbidden, but the forsaking of a mans parents in their necessitie, pretending or excusing the matter vpon his giuing that which should relieue them, to God or the Altar, that is impious and vnnatural. And these Pharisees teaching children so to neglect their duties to their parents, did wickedly.

15. *Nothing entring into a man.*) As these wordes of our Sauour doe not import, that the Iewes then might haue eaten of those meates which God forbade them: no more doe they now, that we Christians may eate of meates which the Church forbiddeth vs. And yet both then and now al meates are cleane, and nothing entring into a man, de- leeth a man. For neither they then, nor we now abstaine, for that any meates are of their nature abominable, or defile the eaters, but they for signification, we for obedience and chastisement of our bodies.

Abstinence
from certaine
meats.



Christ's spittle worketh miracles. 13. *Spitting.*) Not only by Christ's word and wil, but also by ceremonie and by application of external creatures which be holy, miracles are wrought; as by Christ's spittle, which was not part of his Person, being a superfluity of his body, but yet most holy. *Theophyl. in 7. Marci.*
 Exorcismes & other ceremonies in Baptisme. 14. *Ephphetha.* (The Church doth most godly imitate and vse these very wordes and ceremonies of our Sauour in the Exorcismes before Baptisme, to the healing of their soules that are to be baptized, as Christ here healed the bodily infirmitie, and the disease of the soule together. *Ambros. li. de Sacramen. c. 1.*

C H A P. VIII.

Of compassion he feedeth the People, 4000. with seauen loaves. 10. After al which miracles as though they were yet vnsufficient to prone him to be Christ, the obstinate Pharisees doe require some miracle from Heauen. 13. Wherevpon forsaking them, he warneth his Disciples to beware of the leauen of their doctrine, neither to feare want of necessaries. 22. He healeth a blind man by degrees and with ceremonies. 27. Peter confesseth him (though men at this while had not learned so farre) to be Christ. 31. And by and by he reuealeth to them his Passion, 32. rebuking also Peter for dissuading it, 34. and shewing that it is a thing wherein al that wil be. saved (namely in time of persecution) must follow him.

The Ghospel vpon the 6. Sunday after Pentecost. Great seruour and deuotion in the good People, & exceeding force in our Maisters preaching, that made them abide fasting so long to heare his diuine sermons.



IN those daies againe when there was a great multitude, and had not what to eate: calling his Disciples together, he saith to them: 2. I haue compassion vpon the multitude, because loe^e three daies they now endure with me, neither haue what to eate. 3. And if I dimisse them fasting into their home, they wil faint in the way; for some of them came farre off. 4. And his Disciples answered him: Whence may a man fil them here with bread in the wilderness? 5. And he asked them: How many loaves haue ye? Who said: Seauen. 6. And he commanded the multitude to sit downe vpon the ground. And taking the seauen loaves, giuing thanks he brake, and gaue to his Disciples for to set before them, and they did set them before the multitude. 7. And they had a few litle fishes; and he blessed them, and commanded them to be set before them. 8. And they did eate and were filled, and they tooke vp that which was left of the fragments, seauen maundes. 9. And they that had eaten were about foure thousand: and he dimissed them. ¶

10. And * immediatly going vp into the boat with his Disciples, he came into the quarters of Dalmanutha. 11. And the Pharisees went forth, and began to question with him, asking of him a signe from Heauen, tempting him. 12. And groning in Spirit, he saith: Why doth this Generation aske a signe? 13. Amen I say to you, If a signe shal be giuen to this Generation. 13. And leauing them, he went vp againe into the boat, and passed beyond the strait.

14. And they forgot to take bread: and they had but one loaf with them in the boat. 15. And he commanded them, saying: Looke wel and beware of the leauen of the Pharisees, and the leauen of Herod 16. And

Mat. 15.
32.

Mat. 15.
39. 16.
1.



16. And they reasoned among them selues saying : Because we haue not bread. 17. Which IESVS knowing, saith to them : Why doe you reason, because you haue not bread ? doe you not yet know nor vnderstand ? yet haue ye your hart blinded ? 18. hauing eyes see you not ? and hauing eares heare you not ? Neither doe you remember ? 19. When * I brake fise loaves among fise thousand ; and how many baskets ful of fragments tooke you vp ? They say to him, Twelue. 20. * When also seauen loaves among foure thousand, how many maundes of fragments tooke you vp ? And they say to him, Seauen. 21. And he said to them : How doe you not yet vnderstand ?

22. And they come to Bethsaida ; and they bring to him one blind, and desired him that he would touch him. 23. And taking the hand of the blind, he led him forth out of the towne ; and spitting into his eyes, imposing his hands, he asked him if he saw any thing. 24. And looking vp, he said : I see men as it were trees, walking. 25. After that againe he imposed his hands vpon his eyes, and he began to see, and was restored, so that he saw al things clerely. 26. And he sent him into his house, saying : Goe into thy house ; and if thou enter into the towne, tel no body.

Our Sauour vsed to worke much by touching, & by imposition of his hands : that we may learne not to cōtinue the corporal and external application of holy things, nor to chalēge by the spirit & faith only, as Heretikes doe.

27. And * IESVS went forth and his Disciples into the townes of Cafarēa-Philippi ; and in the way he asked his Disciples, saying to them : Whom doe men say that I am ? 28. Who answered him, saying : Iohn the Baptist, some Elias, & other some as it were one of the Prophets. 29. Then he saith to them : But whom doe you say that I am ? Peter answering said to him : Thou art Christ. 30. And he threatned them that they should not tel any man of him.

31. And he began to teach them, that the Sonne of man must suffer many things, and be reiectēd of the Ancients and of the high Priests & the Scribes, and be killed : and after three daies rise againe. 32. And he spake the Word openly. And Peter taking him, began to rebuke him. 33. Who turning, and seeing his Disciples, threatned Peter, saying : Goe behind me Satan, because thou sauourest not the things that are of God, but that are of mē. 34. And calling the multitude together with his Disciples, he said to them : If any man wil folow me, let him deny himself, and take vp his crosse, and folow me. 35. For he that wil saue his life, shal lose it ; and he that shal lose his life for me and the Ghospel, shal saue it. 36. For what shal it profit a man, if he gaine the whole world, & suffer damage of his soule ? 37. Or what per-mutation shal a man giue for his soule ? 38. For he that shal be ashamed of me, and of my wordes in this aduouterous and sinful Generation, the Sonne of man also wil be ashamed of him, when he shal come in the glorie of his Father with the holy Angels.

ANNOTATIONS.

CHAP. VIII.

6. *Gaue to his Disciples.* He serueth the People not immediatly him self, but by the Apostles ministerie to teach vs that we must receiue Christes Sacraments and doctrine,



εὐλογίας

κῦμα.

Blessing of
creatures wor-
keth an effect
in them.

What is to
suffer for the
Gospel.

Doing against
our owne con-
science.

not at our owne hand, but of his Priests and our Pastours.

7. *Blessed them.*) So is it in some ancient Greek copies, agreeable to our Latin, and in S. Luke expressly in the common Greek text, that he blessed the five loaves and the two fishes: which must be alwayes marked against the Heretikes, which denie this blessing to pertaine to the creatures, but feine it alwayes to be referred to God for thanks giuing. For if it were so, he would haue said grace but once for that whole refection: but he did seuerally blesse both the bread first, & afterward the fishes also, multiplying them by his said blessing (as * he did mankind and other creatures in the beginning by blessing them) and so working effectually some change or alteration in the very creatures them selues.

35. *For me and the Gospel.*) By the Gospel is signified, not only the foure Euangelists, but al Scriptures, and whatsoever Christ said that is not in Scripture; for he saith in this very place: *He that shal be ashamed of my word, the Sonne of man wil be ashamed of him, &c.* Neither his owne wordes only, but whatsoever the Apostles taught in word or writing; for our Sauour saith: *He that despiseth you, despiseth me.* For defence of any of al these, and of euery Article of the Catholike faith, we ought to die, and this is to lose our life for Christ and his Gospel.

36. *Gain the whole world.*) Let such note this, that for feare or flattery of the world condescend to obey the vniust lawes of men touching religion, against their owne consciences, and be content for the rest of a few daies of this life, and for sauing their temporal goods, to lose their soule and the ioyes of heauen.

Luc. 9.
16.

Gen. 1.
21. 28.

Luc. 9.

CHAP. IX.

The more to confirme them, he giueth them in his Transfiguration a sight of his glorie, whereunto suffering doth bring, 9. and then againe doth iaculate his Passion 14. A Diuel also he casteth out, which his Disciples (vpon whom therefore the peruerse Scribes triumphed in his absence) could not, for lack of fasting and praying. 30. Being yet in Galilee, he reuealeth more about his Passion. 33. And (because in the way to Capharnaum they contended for the Primacie) he teacheth them that humility is the way to Primacie before God: 38. bidding them also, not to prohibit such as be not against them: nor to giue scandal to any one of the faithful: and on the other side, the faithful to auoid them by whom they may be scandalized and sal, be they neuer so neere vnto them.

See the An-
notations vpon
the 17. of S.
Matthew.

The law and
the Prophets
ioyne with
Christ and his
Gospel: the
one signified
by Moyse, he
other by Elias.
By whose ap-
paritions here
we also learne
that sometime
there may be
personal enter-
course betwixt
the liuing &
the dead,
though not
ordinarily.



AND he said to them: Amen I say to you, that there be some of them that stand here, which shal not tast of death, vntil they see the Kingdom of God comming in power. 1. And after six daies IESVS taketh Peter and Iames and Iohn, and bringeth them alone into a high mountaine apart, and was transfigured before them. 3. And his garments were made glistering and white exceedingly as snow, the like wherof a fuller can not make white vpon the earth. 4. And there appeared to them Elias with Moyse; and they were talking with IESVS. 5. And Peter answering, said to IESVS: Rabbi, it is good for vs to be here; and let vs make three tabernacles, one for thee, and one for Moyse, and one for Elias. 6. For he knew not what he said; for they were frighted with feare: 7. And there was a cloud ouershadowing them, and a voice came out of the cloud, saying: This is my Sonne most deare: heare ye him. 8. And immediatly looking about, they saw no man any more but IESVS only with them. 9. And as they descended from the mountaine, he commanded them that they should not tel any man what things

Mat. 16,
27. 17, 1.
Lu. 29, 7



things they had seene, but when the Sonne of man shal be risen againe from the dead.¹⁰. And they kept in the word with them selues; question-
ing together what that should be, *when he shal be risen from the dead.*

11. And they asked him, saying: What say the Pharisees then and the Scribes, that * Elias must come first? 12. Who answering said to them: *The Ghospel vpon wenesday in the Imber weeke of Sep- tember.* Elias when he commeth first, shal restore al things: and how it is writ-
ten of the Sonne of man, that he shal suffer many things and be contem-
ned. 13. But I say to you that "Elias also is come (and they haue done to him whatsoeuer they would) as it is written of him.

14. And * comming to his Disciples, he saw a great multitude about them, and the Scribes questioning with them. 15. And forthwith al the People seeing I E S V S, was astonished, and much afraid: and running to him, saluted him. 16. And he asked them, what doe you question of among you? 17. And one of the multitude answering, said: Maister, I haue brought my sone to thee, hauing a dumme Spirit, 18. Who, where-
foeuer he taketh him, dasheth him, and he fometh, and gnasheth with the teeth, and withereth: and I spake to thy Disciples to cast him out, and they could not. 19. Who answering them, said: O incredulous Ge-
neration, how long shal I be with you? how long shal I suffer you? bring him vnto me. 20. And they brought him. And when he had seen him, immediatly the Spirit troubled him; and being throwen vpon the ground, he tumbled foming. 21. And he asked his father: How long time is it since this hath chanced vnto him? But he said: From his infancie: 22. And oftentimes hath he cast him into fire and into wa-
ters, to destroy him. But if thou canst any thing, help vs, hauing com-
passion on vs. 23. And Iesus said to him: If thou canst belecue, al things are possible to him that beleeueth. 24. And incontinent the father of the boy crying out, with teares said: I doe beleue Lord; help my increduli-
ty. 25. And when Iesus saw the People running together, he threatned the vncleane Spirit, saying to him: Deafe and dumme Spirit, I com-
mand thee, goe out of him, and enter not any more into him. 26. And crying out, and greatly tearing him, he went out of him, and he beca-
me as dead, so that many said, that he is dead. 27. But Iesus holding his hand, lifted him vp; and he rose. 28. And when he was entred into the house, his Disciples secretly asked him, why could not we cast him out? 29. And he said to them: This kind can goe out by nothing but " by
prayer and fasting. **✠**

" Note the great force of prayer, and fasting.

30. And * departing thence they passed by Galilee, neither would he that any man should know. 31. And he taught his Disciples, and said to them: That the Sonne of man shal be betrayed into the hands of men, and they shal kil him, and being killed the third day he shal rise againe. 32. But they knew not the word: and they were afraid to aske him.

33. And * they came to Capharnaum. Who, when he was in the hou-
se, asked them, what did you treat of in the way? 34. But they held their peace, for in the way they had disputed among them selues, which of them should be the greater. 35. And sitting downe, he called the Twel-
ue, and saith to them: If any man wil be first, he shal be last of al, and the minister of al. 36. And taking a child, he set him in the middes of them. Whom when he had embraced, he said to them: 37. Who-
foeuer



foeuer shal receaue one of such children in my name, receaueth me. And whosoever shal receaue me, receaueth not me, but him that sent me.

38. * Iohn answered him, saying: Maister we saw one casting out Diuels in thy name, who foloweth not vs, and we prohibited him.

39. But IESVS said: Doe not prohibit him. For there is no man that doth a miracle in my name, and can soone speake il of me. 40. For he that is not against you, is for you. 41. For whosoever shal giue you to drinke a cup of water in my name, because you are Christs; amen I say to you, he shal not lose his reward. 42. And whosoever shal scandalize one of these litle ones beleeuing in me; it is good for him rather if a millstone

∴ Reward for almes-deeds, whereby it is euident they be meritorious.

∴ To giue scandal by our life to the weake in faith, is a great sinne, specially in Prests Preachers, & Princes.

were put about his necke, and he were cast into the sea. 43. And if thy hand scandalize thee, cut it off. It is good for thee to enter into life, maimed, then hauing two hands to goe into Hel, into the fire vnquenchable, 44. where their worme dieth not, and the fire quencheth not. 45. And if thy foot scandalize thee, chop it off. It is good for thee to enter into life euerlasting, lame, rather then hauing two feet, to be cast into the Hel of vnquenchable fire, 46. where their worme dieth not, and the fire quencheth not. 47. And if thine eye scandalize thee, cast it out. It is good for thee with one eye to enter into the Kingdom of God, rather then hauing two eyes, to be cast into the Hel of fire, 48. where their worme dieth not, and the fire quencheth not. 49. For euery one shal be salted with fire: and * euery victime shal be salted with salt. 50. Salt is good. But if the salt shal be vnseasoned; wherwith wil you season it? Haue salt in you, and haue peace among you.

Luc. 9, 49.

Leu. 2, 13.

ANNOTATIONS.

CHAP. IX.

Elias.
Moyfes.

4. *Elias with Moyfes.* Moyfes representeth the Persons of al Saints that shal be departed this life when Christ commeth in his Maiestie to iudgement: And Elias (who was then liuing) figureth the holy men that shal then be found aliue when he commeth in glorie. Who both shal then begin to reigne which Christ in glorie. *Beda in 9. Marc.*

Elias and Iohn
Baptist Eremites.

13. *Elias also is come.* Elias was Zelous for Gods Law, a great reprehender of sinne, and an Eremit, and shal be the Precursour of Christ in his second Aduent: So was Iohn before his first Aduent, a Zelatour, a Corrector, an Eremit, and his Precursour. *Theod. in Caten. Thoma super hunc locum.* See S. Hierom in the life of Paul the Eremit, that both Elias and Iohn Baptist were counted principal professours of that life.

The name of
IESVS worketh miracles.

38. *In thy name.* Miracles are wrought sometime by the name of IESVS, whatsoeuer the men be, when it is for the prooffe of a truth or for the glorie of God. In so much that Iulian the Apostata himselfe did driue away Diuels with the signe of the Crosse: as S. Gregorie Nazianzene writeth *Orat. 1. in Iulian. Theodoret. l. 3. c. 3. hist.* And so also Heretikes may doe miracles among the Heathen, to proue any article of the Christian faith; but they neuer did nor euer shal worke any miracle to proue any of their erroneous opinions; as, to proue that Christ is not really in the B. Sacrament.

CHAP.



C H A P. X.

He answereth the tempting Pharisees (and againe his Disciples afterward) that the case of a man with his wife shal be (as in the first institution) vterly indissoluble. 13. He blesseth children. 17. He sheweth what is to be done to get life everlasting: 21. what also for a rich man to be perfect; 28. as also what passing reward they shal haue that doe so in time of persecution. 32. He reuealeth more to his Disciples, touching his Passion. 35. bidding the two ambitious suiters to thinke rather of suffering with him: 41. and teaching vs in the rest of his Disciples, not to be greeued at our Ecclesiastical Superiours, considering they are (as he was himself) to teile for our saluation. 46. Then going out of Iericho, he giueth sight to a blind man.

The third part of this Gospel Christes coming into Iewrie toward his

The obligation betwixt man and wife is so great, that during life it can not be broken.

Our Sauour gaue the children his blessing, imposing his hands vpon them.

Note that the keeping of Gods commandments procureth life everlasting.

This is counsel of perfection (not a precept) which the Religious professing and keeping voluntary povertie, doe follow.

AND rising vp thence, he commeth into the coasts of Iewrie beyond Iordan: and the multitudes assemble againe vnto him. And as he was accustomed, againe he taught them.

2. And the Pharisees comming neere, asked him: Is it lawful for a man to dimisse his wife? tempting him. 3. But he answering, said to them: What did Moyses command you? 4. Who said: * Moyses permitted to write a bil of diuorce, and to dimisse her. 5. To whom I E S V S answering, said: For the hardnes of your hart he wrote you this precept. 6. But from the beginning of the creation * God made the male & femal. 7. For this cause, * man shal leaue his father & mother, and shal cleaue to his wife. 8. And they two shal be in one flesh. Therefore now they are not two, but one flesh. 9. That therefore which God hath ioyned together, let no man separate.

10. And * in the house againe his Disciples asked him of the same thing. 11. And he saith to them: Whosoeuer dimisseth his wife and marieth another, committeth aduoutrie vpon her. 12. And if the wife dimisse her husband, and mary another, she committeth aduoutrie.

13. And * they offered to him yong children, that he might touch them. And the Disciples threatned those that offered them. 14. Whom when I E S V S saw, he took it il, and said to them: Suffer the litle children to come vnto me, and prohibit them not. For the Kingdom of God is for such. 15. Amen I say to you, whosoeuer receaueth not the Kingdom of God as a litle child, shal not enter into it. 16. And embracing them, and imposing hands vpon them, he blessed them. 17. And when he was gone forth in the way, a certaine man running forth & kneeling before

him asked him, * Good Maister, what shal I doe that I may receaue life everlasting? 18. And I E S V S said to him, why callest thou me good?

* None is good but one, God. 19. Thou knowest the commandements,

* Commit not aduoutrie, Kill not, Steale not, Beare not false witnesse doe not fraud, Honour thy father and mother. 20. But he answering, said to him: Maister al these

things I haue obserued from my youth. 21. And I E S V S beholding him, loved him, and said to him: One thing is wanting vnto thee: goe, sell whatsoeuer thou hast, and giue to the poore, and thou shalt haue treasure in Heauan; and come, folow me. 22. Who being stroken sad at the word, went away sorowful for he had many possessions. 23. And I E S V S looking about, saith to his Disciples: How hardly shal they that haue



Exceeding
happie be they
that can forsa-
ke their tem-
poral things
for religion.

money, enter into the Kingdom of God! 24. And the Disciples were astonished at his wordes. But IESVS againe answering, saith to the: Children, how hard is it for them that trust in money, to enter into the Kingdom of God! 25. It is easier for a camel to passe through a needels eye, then for a rich man to enter into the Kingdom of God. 26. Who marvelled more, saying to themselves: And who can be saued? 27. And IESVS beholding them saith: With men it is impossible; but not with God. For all things are possible with God. 28. And Peter began to say vnto him: Behold, we haue left all things, and haue folowed thee. 29. IESVS answering, said: Amen I say to you, there is no man which hath left house, or brethren, or sisters, or father, or mother, or children, or lands for me and for the Ghospel, 30. that shal not receaue an hundred times so much now in this time; houses, and brethren, and sisters, and mothers and children, and lands, with persecutions: and in the world to come life cuerlasting. 31. But many that are first, shal be last; and the last, first.

32. And they were in the way going vp to Hierusalem: and IESVS went before them, and they were astonished; and folowing were afraid. And taking againe the twelue, he began to tel them the things that should befall him, 33. That, behold we goe vp to Hierusalem, and the Sonne of man shal be betrayed to the cheefe Priests, and to the Scribes and Ancients, and they shal condemne him to death, and shal deliuer him to the Gentils. 34. and they shal mock him, and spit on him, and scourge him, and kil him, and the third day he shal rise againe.

35. And there came to him Iames and Iohn the sonnes of Zebedee, saying: Maister, we wil that what things soeuer we shal aske, thou doe it to vs. 36. But he said to them: What wil you that I doe to you? 37. And they said: Grant to vs, that we may sit, one on thy right had & the other on thy left hand, in thy glorie. 38. And IESVS said to them: You wot not what you aske. Can you drinke the cup that I drinke; or be baptized with the Baptisme wherwith I am baptized? 39. But they said to him, we can. And IESVS said to them: The cup indeed which I drinke, you shal drinke; and with the Baptisme wherwith I am baptized, shal you be baptized: 40. but to sit on my right hand or on my left, is not mine to giue vnto you, but to who it is prepared. 41. And the ten hearing, began to be displeased at Iames and Iohn. 42. And IESVS calling them, saith to them: You know that they which seeme to rule ouer the Gentils, ouer-rule them: and their Princes haue power ouer them. 43. But it is not so in you. But whosoever wil be greater, shal be your minister; 44. and whosoever wil be first among you, shal be the seruant of al. 45. For the Sonne of man also is not come to be ministred vnto, but to minister, and to giue his life a redemption for many.

46. And they come to Iericho: and when he departed from Iericho, and his Disciples, and a very great multitude, the sonne of Timæus, Bartimæus the blind man, sat by the way side begging. 47. Who when he had heard, that it is IESVS of Nazareth, he began to crie, and to say: IESVS, sonne of Dauid, haue mercie vpon me. 48. And many threatned him, to hold his peace. But he cried much more, Sonne of Dauid, haue mercie vpon me. 49. And IESVS standing stil commanded him to be called. And they

Mat. 19,

30.

Luc. 13,

30.

Mt. 20,

17.

Luc. 18,

31.

Mt. 10,

20.

Mt. 10,

23.

Lu. 12,

25.

Mt. 10,

29.

Lu. 13,

35.



they cal the blind mā, saying to him: Be of better cōfort, arise, he calleth thee. 50. Who casting of his garment leapt vp, and came to him. 51. And IESVS answering, said to him: What wilt thou that I doe vnto thee? And the blind man said to him: Rabbōni, that I may see. 52. And IESVS said to him: Goe thy wayes, thy faith hath made thee safe. And forthwith he saw, and folowed him in the way.

ANNOTATIONS.

CHAP. X.

4. *Permitted.*) Some things are permitted, though not approued or allowed, to auoid Toleration & greater inconueniences. No man may doe euil for any cause, but he may permit other permission of mens euils for diuerse causes: as God himself doeth, who can doe no euil. So doth the euil.

Aug 19. Prince and Common-wealth permit lesser euils to eschew greater, and so may the Holy Church much more (as S. Augustine saith she doeth) being placed among much chaffe and much cockle, tolerate many things: and yet whatsoever is against faith & good life, she neither approueth, nor dissembleth with silence, nor commit eth

Luc. 16, 18. 11. *And marieth another.*) That which S. Matthew vttered more obscurely, and is mis- Mariage after flaken of some, as though he meant that for fornication a man might put away his wife, diuorce vn- and mariy another, is here by this Euangelist (as also by S. Luke) put out of doubt, ge- lawful. nerally auouching, that whosoever putterth away his wife and marieth another commit- teth aduoutrie. *Aug. li. 1. de adult. coniug. c. 11. & sequentibus.*

18. *None is good*) None is entirely, substantially, and of himself good, but God: though by participation of Gods goodnes, men are truly also called good.

25. *A rich man*) He is here called a rich man that hath his confidence (as here is expressed) in his treasure, and had rather forsake his faith and duty to God, then lose them, as al they which liue in Schisme or Heresie to saue their goods.

Hiero. in 10. *An hundred times so much.*) Sometime God doth so blasse men also in worldly be- Their reward' nefits that haue forsaken al for him, as S. Greg. S. August. and S. Paulinus doe note: but in this life that the principal meaning is, * that he wil giue to such men in this life abundance of grace forsake ought and spiritual comfort and contentation and ioy of conscience (as they feele which haue for Gods sake, experience) the which spiritual gifts exceed the temporal commodities more then an hundred fold. In so much that he that hath fully forsaken but smal things for religion, would not forsake religion to haue al the world

CHAP. XI.

Being now come to the place of his Passion, he entreth with triumph as their Christ. 12. The fourth He curseth that fruitlesse leasie tree. 15. He sheweth his zeale for the house of God: part of this for which the Rulers seeke his destruction. 24. He exhorteth his Disciples to stedfastnes Ghoſpel. The of faith, and to forgiue their enemies. 27. He auoucheth his power by the witness of Holy weeke of his Passion in John who was a man sent of God. Hierusalem.

Mat. 21, 1. *Lu. 19,* 2. *Jo. 12,* 35. **A**ND when they came nigh vnto Hierusalem and Betha- PALME: nia to Monnt-oliuet, he sendeth two of his Disciples, 2. and Sunday. saith to them: Goe into the towne that is against you, and immediatly entring in thither, you shal find a colt tied, vpon which no man yet hath sitten: loose him, and bring him. 3. And if any man shal say to you, what doe you? say that he is needful for our Lord: and incontinent he wil send.



∴ Al these
voluntary du-
ties were grate-
ful to our
Saniour: and so
be the like
done to him in
the B. Sacra-
ment.

MONDAY.

send him hither. 4. And going their waies, they found the colt tied befo-
re the gate without in the meeting of two waies: and they loose him.
5. And certaine of them that stood there, said to them: What doe you
loosing the colt? 6. Who said to them as I E S V S had commanded them;
and they did let him goe with them. 7. And they brought the colt to
I E S V S; and they lay their garments vpon him, and he sate vpon him.
8. And ∴ many spred their garments in the way: and others did cut
boughes from the trees, and strawed them in the way. 9. And they that
went before and they that folowed, cried saying: *Hosanna, blessed is he that*
commeth in the name of our Lord. 10. *Blessed is the Kingdom of our father Dauid that*
commeth, Hosanna in the highest. 11. And he entred Hierusalem into the tem-
ple; and hauing vewed al things round about, when now the euening
houre was come, he went forth into Bethania with the Twelue.

12. And the next day when they departed from Bethania, he was an
hungred. 13. And * when he had seen a farre off a figtree hauing leaues,
he came if happily he could find any thing on it. And when he was co-
me to it, he found nothing but leaues. For it was not the time for figges.
14. And answering he said to it: Now no man eate fruit of thee any
more for euer. And his Disciples heard it. 15. And they come to Hieru-
salem.

And * when he was entred into the temple, he began to cast out them
that sold and bought in the temple, and the tables of the bankers, and
the chaires of them that sold pigeons he ouerthrew. 16. And he suffered
not that any man should carie a vessel through the temple; 17. And he
taught, saying to them; Is it not written, *That my house shal be called the*
house of prayer to al Nations? But you haue made it a denne of theeues. 18. Which
when the cheefe Priestes and the Scribes had heard, they sought how
they might destroy him. For they were afraid of him, because the whole
multitude was in admiration vpon his doctrine. 19. And when euening
was come, he went forth out of the citie.

TUESDAY.

b The Ghospel
for S Grego-
rius Thaum-
urgus No-
uenib. 17.

And in a Vo-
luntie Masse for
anic necessi-
tie.

∴ Faith of God
is to beleue
that he is able,
and that he wil
doe it, if it be
expedient, and
no impediment
on our part.

∴ God neuer
forgineth sin-
ne to him that
pardoneth not
his enemies fro
his

20. And * when they passed by in the morning, they saw the figtree
withered from the rootes. 21. And Peter remembring, said to him: Rab-
bi, behold the figtree that thou didst curse, is withered. 22. b And I E S V S
answering saith to them: Haue ∴ faith of God. 23. Amen I say to you,
that whosoeuer shal say to this mountaine, Be taken vp and be cast into
the sea, and shal not stagger in his hart, but beleue that whatsoeuer he
saith shal be done; it shal be done vnto him. 24. Therefore I say to you,
al things, whatsoeuer you aske, praying, beleue that you shal receaue,
and they shal come vnto you. 25. And when you shal stand to pray,
forgiue if you haue ought against any man; that also your Father which
is in Heauen, may forgiue you your sinnes. 26. ∴ If so be that you wil not
forgiue, neither wil your Father that is in Heauen, forgiue you your
sinnes. 27. And they come againe to Hierusalem.

And * when he walked in the temple, there come to him the cheefe
Priests & the Scribes and the Ancients, 28. and they say to him: In what
power dost thou these things? and who hath giuen thee this power,
that thou shouldest doe these things? 29. And I E S V S answering
said to them: I also wil aske you one word, and answer you me, and I
wil

Pf. 117,
26.

Mt. 21,
19.

Mt. 21,
12.
Luc. 19,
45.

Esa. 56,
7.
Iere. 7,
11.

Mt. 21,
20.

Mt. 21,
23.
Luc. 10,
2.



wil tel you in what power I doe these things. 30. The Baptisme of Iohn ^{was it from Heauen, or from men? answer me. 31. But they thought with} ^{his hart whe-} ^{reby it is euidēt} ^{that more is} ^{required then} ^{only faith.} them selues, saying: If we say, from Heauen; he wil say, why then did you not belceue him? 32. If we say, from men, we feare the people. For al accounted Iohn that he was indeed a Prophet. 33. And they answering say to I E S V S: We know not. And I E S V S answering faith to them: Neither doe I tel you in what power I doe these things

ANNOTATIONS.

CHAP. XI.

16. *Kissel through the temple.*) He could not abide to see the Temple of God profaned, no nor suffred those things to be done in it, which otherwise were not vnlawful but honest, if they had been done iudue place. How much lesse can he abide the profaning of Churches now with Heretical seruice and preaching of heresie and blasphemie? Profaning of Gods Church.

17. *Dennē of theeuē.*) If the Temple was then a dennē of theeuē, because of profane & secular marchandise; how much more now, when the house appointed for the Holy Sacrifice & Sacrament of the Bodie of Christ, is made a dennē of the Ministers of Caluins bread?

CHAP. XII.

He foretelleth to the Iewes in a parable their reprobation most worthy, and the vocation of the Church of the Gentils in their place: 10. himselfe being the headstone thereof. 13. He defeateth the snare of the Pharisees and Herodians, about paying tribute to Caesar: 18. answereth also the inuention of the Sadducees against the Resurrection: 28. also the opposition of a Scribe. 35. And so hauing put al the busie Sectes to silence, he turneth and poseth them on the other side, because they imagined Ch. ist should be no more but a man 38. Bidding the people to beware of the Scribes, being ambitious and Hypocrites. 41. He commendeth the poore widow for her two mites, aboue al.

∴ This man, is God the Father this vineyard, is (as Esay saith 5. 1.) the house of Israel. The seruants sent, are Moyses and the Prophets, who the Iewes did diuersely afflict and persecute.

∴ His Sonne is Christ our Sauiour, whom the Iewes crucified out of the citie of Ierusalem, as it were casting him out of the vineyard.



AND he began to speake to them in parables: " A man planted a vineyard and made a hedge about it, and digged a trough, and built a towre, and lett it out to husbandmen; and went forth into a strange countrie. 2. And sent to the husbandmen in season a seruant, to receaue of the husbandmen, of the fruit of the vineyard. 3. Who apprehending him, beatt him; and sent him away emptie. 4. And againe he sent to them another seruant; and him they wounded in the head, and vsed him reprochfully. 5. And againe he sent another, & him they killed: and many other, beating certaine, and killing others. 6. Therefore hauing yet one sonne most deare; him also he sent vnto them last saying: That they wil reuerence my sonne. 7. But the husbandmen said one to another. This is the heire; come, let vs kil him; and the inheritance shal be ours. 8. And Apprehending him, they killed him, and cast him

Esay. 1,
1.
Mt. 21,
31.
Lu. 10,
9.



¶ The Iewes and their guides to whom the vineyard was set, destroyed: and Gods vineyard given to the Apostles and their Successours in the Gentils.
 ¶ Christ is become the corner stone of the Synagogue and the Church in which the faithful both of the Iewes and Gentils are contined.

him forth out of the vineyard. 9. What therefore wil the Lord of the vineyard doe? ¶ He wil come and destroy the husbandmen; and wil giue the vineyard to others. 10. Neither haue you read this scripture, *The stone which the builders reiected; the same is made the head of the corner*: 11. *By our Lord was this done, and it is maruelous in our eyes*? 12. And they sought to lay hands on him, and they feared the multitude. For they knew that he spake this parable to them. And leauing him they went their way.

13. * And they send to him certaine of the Pharisees and of the Herodians; that they should entrap him in his word. 14. Who comming, say to him: Maister, we know that thou art a true speaker, and carest not for any man; for thou dost not looke vpon the person of men, but teachest the way of God in truth. Is it lawful to giue tribute to Cæsar; or shal we not giue it? 15. Who knowing their subteltie, said to them: Why tempt you me? bring me a penie that I may see it. 16. But they brought it him. And he saith to them: Whose is this image, and inscription? They say to him, Cæsars. 17. And IESVS answering, said to them: Render therefore the things that are Cæsars, to Cæsar; and that are Gods, to God. And they marueled at him.

18. And * there came to him the Saducees that say there is no resurrection; and they asked him saying: Maister, 19. * Moyse wrote vnto vs, that if any mans brother die, and leaue his wife, and leaue no children, his brother shal take his wife and raise vp seed to his brother. 20. There were therefore seauen brethren; and the first took a wife, and died leauing no issue. 21. And the second took her, and died: and neither this left issue. And the third in like manner. 21. And the seauen took her in like sort; and did not leaue issue. Last of al the woman also died. 23. In the resurrection therefore when they shal rise againe, whose wife shal she be of these? for the seauē had her to wife. 24. And IESVS answering, said to them: Doe ye not therefore erre, not knowing the scriptures, nor the power of God? 25. For when they shal rise againe frō the dead, they shal neither marie, nor be married, but are as the Angels in Heanen. 26. And as concerning the dead, that they doe rise againe, haue you not read in the booke of Moyse, how in the bush God spake to him, saying: *I am the God of Abraham, and the God of Isaac, and the God of Iacob*? 27. He is not the God of the dead, but of the liuing. You therefore are much deceaued.

28. And * there came one of the Scribes that had heard them questioning, and seeing that he had wel answered them, asked him which was the first cōmandement of al. 29. And IESVS answered him: That the first cōmandement of al is, *Heare Israel: the Lord thy God is one God*. 30. *And thou shalt loue the Lord thy God from thy whole hart, and with thy whole soul, and with thy whole mind, and with thy whole power*. This is the first cōmandement. 31. And the second is like to it: *Thou shalt loue thy neighbour as thy self*. And other cōmandement greater then these there is not. 32. And the Scribe said to him: Wel Maister, thou hast said in truth, that there is one God, and there is none other besides him. 33. And that he be loued from the whole hart, and with the whole vnderstanding, and with the whole soule, and with the whole strength: and to loue his neighbour,

Pf. 117,
22.

Mr. 12,
15.
Lu. 26,
10.

Mr. 12,
25.
Luc. 20,
27.
Mt.
23, 6.
Deu. 10,
5.

Exo. 3,
6.

Mr. 12,
14.

Deu. 6,
5.

Leu. 19,
18.

¶ This excel-

lencie of Charitie teacheth vs that faith only is not sufficient.



bour as himself, is a greater thing then al Holocausts and Sacrifices.
34. And IESVS seeing that he had answered wisely, said to him: Thou art not farre from the Kingdom of God. And no man now durst aske him.

Mat. 23, 41. 35. And * IESVS answering, said, teaching in the temple: How doe the Scribes say, that Christ is the sonne of Dauid? 36. For Dauid himself saith in the Holy Ghost: *Our Lord said to my Lord, sit on my right hand, until I put thine enemies the foute stoole of thy feete* 37. Dauid therefore himself calleth him Lord, and whence is he his sonne? and a great multitude heard him gladly. 38. And he said to them in his doctrine: * Take heed of the Scribes that wil walke in long robes, and be saluted in the market-place, 39. And sit in the first chaires in the Synagogues, and loue the highest places at suppers: 40. Which deuoure widowes houses vnder the pretence of long prayer: these shal receaue larger iudgement.

Luc. 21, 2. 41. * And IESVS sitting ouer against the treasurie, beheld how the multitude did cast money into the treasurie, and many rich men did cast in much. 42. And when there came a certaine poore widow, she cast in two mites, which is a farthing. 43. And calling his Disciples together, he saith to them: Amen I say to you, that this poore widow hath cast in more then al that haue cast into the treasurie. 44. For al they of their abundance haue cast in; but she, of her penurie hath cast in al that she had, her whole liuing.

God doth accept almes that are correspondent to euery mans abilitie: and the more able, the more must a man giue.

ANNO TATIONS.

CHAP. XII.

17. *To Gods.*) These men were very circumspect and wary to doe al duties to Cæsar, but of their dutie to God they had no regard. So Heretikes, to flatter tempotal Princes, and by them to vphold their Heresies, doe not only inculcate mens dutie to the Prince, dissembling that which is due to God; but also giue to the Prince more then due, and take from God his right and dutie. But Christ allowing Cæsar his right, warneth them also of their dutie toward God And that is it which Catholikes inculcate: Obey God, doe as he commandeth; Serue him first, and then the Prince.

God first to be serued & then the Prince.

Leu. 18, 16. 19. *His brother shal take*) Marke wel here, that the Law which saith, Thou shalt not marie thy brothers wife, it not such as admitteth not dispensation, as though this mariage were against nature. For here the same Law saith, that in some case, the brother not only might, but then was bound to marie his brothers wife.

Marrying the brothers wife.

Deu. 25, 3. 24. *Not knowing the Scriptures.*) Who would haue thought that by this place of Scripture alleaged by Christ, the Resurrection were proued? and yet we see that Christ doth hereby deduce it, and chargeth these great Doctours and Maisters (which arrogated to them selues the knowledge of Scriptures) that it is their ignorance, that they knew not so to deduce it. No marvel then if the Holy Doctours and Catholike Church make the like deduction sometime and proofes, where the Heretike doth not or wil not see so much, therefore no doubt, because he knoweth not the Scriptures, whereof he boasteth so much, nor the sense of the holy Ghost in them. For example, when of that place, *It shal not be forgiven in this world nor in the world to come*, ancient Fathers deduce, that there are sinnes remitted after this life in Purgatorie. See *Mat. 12, 31.*

Many truths deduced out of scripture which Heretikes see not.

24. *The power of God.*) Euen so doe heretikes erre two waies: because they know not the Scriptures, which they interpret contrarie to the sense of the whole Church and of al the ancient Fathers, and because they know not the power of God, that as he is able to raise the selfe same bodies againe, so he can make his body present in many places: but being altogether faithlesse and not beleeuing his power, they dispute of al such matters, only by reason and their owne imagination.

Heretikes ignorant and without faith.



CHAP. XIII.

To his Disciples (by occasion of Hierusalem and the Tempels destruction) he foretelleth, 5. what things shal be before the consummation of the world, as specially the Churches ful preaching vnto al Nations. 14. Then, what shal be in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time. 24. then incontinent the day of Iudgement, 28. to our great comfort in those miseries vnder Antichrist. 32. As for the moment, to vs it pertaineth not to knowe it. 33. but rather euery man to watch, that we be not vnprovided when he cometh to each one particularly by death.

See the Annotations vpon S. Matthew, c. 24.

TUESDAY
night.

Great warres
toward the later end,

Much persecution of the faithful and Catholike men in the later end.

Great treachery and many false brethren at the same time.

Constancie & perseverance necessarie in time of persecution.

AND when he went out of the Temple, one of his Disciples saith to him: Maister, behold what manner of stones, and what kind of buildings. 2. And Iesus answering, said to him: Seest thou al these great buildings? There shal not be left a stone vpon a stone, that shal not be destroyed.

3. And when he sate in Mount-oliuet against the Temple, Peter and Iames and Iohn and Andrew asked him apart: 4. Tel vs, "when shal these things be? and what shal be the signe when al these things shal begin to be consummate? 5. And Iesus answering began to say to them, See, that no man seduce you. 6. For many shal come in my name saying that "I am he; and they shal seduce many. 7. And when you shal heare of warres and bruits of warres, feare not. For these things must be, but the end is not yet. 8. For Nation shal rise against Nation and Kingdom against Kingdom, and there shal be earth-quakes in places, & famines. These things are the beginning of sorowes. 9. But looke to your selues. For they shal deliuer you vp in Councels, and in Synagogues shal you be beaten, and you shal stand before Presidents and Kings for my sake, for a testimonie vnto them. 10. And into al Nations first the Ghospel must be preached. 11. And when they shal lead you and deliuer you, be not careful beforehand what you shal speake; but that which shal be giuen you in that houre, that speake ye. For it is not you that speake, but the Holy Ghost. 12. And brother shal deliuer brother vnto death, and the father his Sonne; and the children shal arise against the parents, and shal worke their death. 13. And you shal be odious to al men for my name. But he that shal endure vnto the end, he shal be saued.

14. And when you shal see "the abomination of desolation, standing where it ought not (he that readeth, let him vnderstand) then they that are in Iewrie, let them flee vnto the mountaines: 15. and he that is on the house-top, let him not goe downe into the house, nor enter in to take any thing out of his house: 16. and he that shal be in the field, let him not retu'ne back to take his garment. 17. And woe to them that are with-child and that giue suck in those daies. 18. But pray that the things chance not in the winter. 19. For those daies shal be such tribulations as were not from the beginning of the creation that God created

Mt. 24,
1.
Luc. 21,
5.

Dan. 9,
27.
1. Thuff.
2, 4.



created vntil now, neither shal be. 20. And vnles the Lord had shortned the dayes, no flesh should be saued: but for the elect which he hath elected, he hath shortned the daies. 21. And then if any man shal say vnto you, Lo, here is Christ, lo, there: doe not belecue. 22. For there shal rise vp false-Christes and false-Prophets, and they shal shew signes and wonders, to seduce (if it be possible) the elect also. 23. You therefore take heed; behold I haue foretold you al things.

Antichriste reigne shal be but three yeres and a halfe, Dan. 6. Apoc. 13.

24. But in those daies after that tribulation * the sunne shal be darkened, and the moone shal not giue her light, 25. and the starres of Heauen shal be falling downe, and the powers that are in Heauen, shal be moued. 26. And then they shal see the * Sonne of man comming in the clouds, with much power and glorie. 27. And then shal he send his Angels, and shal gather togeather his elect from the foure winds, from the vttermost part of the earth to the vttermost part of Heauen. 28. And of the figtree learne ye a parable. When now the bough thereof is tender, and the leaues come forth, you know that sommer is very nigh. 29. So you also when you shal see these things come to passe, know ye that it is very nigh, at the doores. 30. Amen I say to you, that this Generation shal not passe, vntil al these things be done. 31. Heaue & earth shal passe, but my words shal not passe.

Not as though himselfe knew not, as the Heretikes Agnoit & held; but because he knew it not for to teach it others, as being not expedient. Amb. de fide li. 3. c. 8. The Gospell for some Confessours. Bishops. And on the Anniuersary of the creation of a Bishop.

32. But of that day or houre no man knoweth, neither the Angels in Heauen, nor the * Sonne, but the Father. 33. Take heed, watch, and pray. For you know not when the time is. 34. Euen as a man who being gone into a strange countrie, left his house; and gaue his seruants authoritie ouer each worke, and commanded the porter to watch. 35. Watch ye therefore (for you know not when the Lord of the house commeth: at euen, or at midnight, or at the cock crowing, or in the morning) 36. lest comming vpon a soden, he find you sleeping. 37. And that which I say to you, I say to al, Watch. **I**

ANNOTATIONS.

CHAP. XIII.

4. *When shal these things be?* The miseries which did fall before the destruction of the Temple and citie of Hierusalem, were a resemblance of the extreme calamitie that shal befall before the later day at the time of Antichrist: whereupon Christ speaketh indifferently of both.

Arch-heretikes be false-Christes and false-Prophets.

6. *I am he* As before the destruction of Hierusalem, diuers Seducers arose, and called themselves Christes, promising the People deliuerance from the feares and dangers, they were in of forraigne souldiars; so shal there come many towards the end of the world and make themselves Christes & Authours of Sects, and shal gaine many Disciples; as in plaine words foloweth in this chapter v. 22. *There shal rise vp False-Christes, and False Prophets &c.*

14. *The abomination of desolation.* No heresie doth so properly and purposely tend to this abomination of desolation * which by Antichrist shal be archieued, as this Calvinisme, which taketh away with other Sacraments and external worship of God, the very sacrifice of Christes Body and bloud. which being taken away (as S. Cyprian saith) no religion can remaine.

Caluinisme tendeth to the abomination of desolation.

22. *Signes and wonders.* False-Christes and False-Prophets be seducers, who in the later day by the power of the Diuel shal seeme to worke wonders, and yet men must not beleue them; Much lesse these, which for their false faith can not shew so much as one false miracle.



CHAP. XIV.

THE PASSI-
ON according
to S. Marke in
thesetwo chap-
ters, is the Ghos-
pel at Masse
vpon Tuesday
in the Holy
weeke.

Iudas by occasion of Marie Magdalens ointment, doth sel him to the Councel of the Iewes. 12. After the Paschallambe he giueth them the bread of life (10. 6.) in a mystical Sacrifice or separation of his bodie and bloud. 27. and that night, is after his prayer, 43. taken of the Iewes men, Iudas being their Captaine: is forsaken of the other eleuen for feare: 53. is falsly accused and impiously condemned of the Iewes Councel: 65. and shamefully abused of them: 66. and thrise denied of Peter. Al euen as the Scriptures and himself had often foretold.

TENE BRE
wenesday.



AND the Pasche was, and the Azymes after two daies: and the cheefe Priests and the Scribes sought how they might by some wile lay hands on him, and kil him. 2. But they said: Not on the festiual day, lest there might be a tumult of the People.

3. And * when he was at Bethania in the house of Simon the Leper, and sate at meate, there came a woman hauing an alabaster boxe of ointment, of pretious spike-narde; and breaking the alabaster-boxe, she powred it out vpon his head. 4. But there were certaine that had indignation within them selues, and said: Whereto is this wast of the ointment made? 5. For this ointment might haue been sold for more then three hundred pence, and giuen to the poore. And they murmured against her. 6. But IESVS said: " Let her alone, why doe you molest her? she hath wrought a good worke vpon me. 7. For the poore you haue alwaies with you; and when you wil, you may doe them good; but me you haue not alwaies. 8. That which she had, she hath done; she hath preuented to anoint my body to the burial. 9. Amen I say to you, wheresoeuer this Ghospel shall be preached in the whole world, that also which she hath done, shall be told for a memorie of her.

"We haue not
Christ here
needing our
alms, as when
he conuersed
vpon the earth
See. Mat. 26, 11.

10. And * Iudas Iscariote one of the Twelue went his way to the cheefe Priests, for to betray him to them. 11. Who hearing were glad; and they promised him: that they would giue him money. And he sought how he might betray him conueniently.

MAVNDI
Thursday.

12. And * the first day of the Azymes when they sacrificed the Pasche, the Disciples say to him: Whither wilt thou that we goe, and prepare for thee to eate the Pasche? 13. And he sendeth two of his Disciples, and saith to them: Goe ye into the citie; and there shall meet you a man carying a pitcher of water, folow him; 14. and whithersoever he entreteth, say to the Maister of the house, that the Maister saith, where is my refectorie, where I may eate the Pasche with my Disciples? 15. And he wil shew you a great chamber, adorned; and there prepare for vs. 16. And his Disciples went their waies, and came into the citie; and they found as he had told them, and they prepared the Pasche. 17. And * when euen was come, he commeth with the Twelue. 18. And when they were sitting at the table and eating, IESVS said: Amen I say to you, that one of you shall betray me, he that eateth with me. 19. But they

Mat. 26
1.
Luk. 2
1.

Mat. 26
6.
Ioan. 12
3.

Mat. 26
17.
Luk. 22.7

Mat. 26
17.
Luk. 22.7

Io. 13.
21.



they began to be sad, and to say to him seuerally, Is it I? 20. Who said to them: One of the Twelue, he that dippeth with me his hand in the dish. 21. And the Sonne of man in deed goeth, * as it is written of him, but woe to that man by whom the Sonne of man shal be betrayed. It were good for him, if that man had not been borne. 22. And * whiles they were eating, IESVS tooke bread: and blessing brake, and gaue to them, and said: Take, THIS IS MY BODY. 23. And taking the chalice, giuing thanks he gaue to them. And they al dranke of it. 24. And he said to them: THIS IS MY BLOVD OF THE NEW TESTAMENT, THAT SHAL BE SHED FOR MANY. 25. Amen I say to you, that now I wil not drinke of the fruit of the vine vntil that day when I shal drinke it new in the Kingdom of God. 26. And an hymne being said, they went forth into Mount-oliuet.

28. And IESVS saith to them: You shal al be scandalized in me in this night; for it is written, *I wil strike the Pastour, & the sheepe shal be dispersed.* 28. But after that I shal be risen againe, I wil goe before you into Galilee. 29. And Peter said to him: Although al shal be scandalized, yet not I. 30. And IESVS saith to him: Amen I say to thee, that thou this day in this night, before the cock crow twise, shal thrise deny me. 31. But he spake more vehemently: Although I should die togeather with thee, I wil not denie thee. And in like manner also said they al.

32. And they come into a farne-place called Gethsemani. And he saith to his Disciples: Sit you here, vntil I pray. 33. And he taketh Peter and Iames and Iohn with him; and he began to feare and to be heauy. 34. And he saith to them: My soul is sorowful euen vnto death; stay here, and watch. 35. And when he was gone forward a litle, he fel flat vpon the ground; and he prayed that if it might be, the houre might passe from him; 36. and he said: Abba, Father, al things are possible to thee, transerre this chalice from me, but not that which I wil, but that which thou. 37. And he commeth, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? could thou not watch one houre? 38. Watch ye, and pray that you enter not into tentation. The spirit in deed is prompt, but the flesh infirme. 39. And going away againe, he prayed, saying the self same word. 40. And returning, againe he found them asleep (for their eyes were heauy) and they wist not what they should answer him. 41. And he commeth the third time, and saith to the: Sleep ye now, and take rest. It sufficeth: the houre is come; behold the Sonne of man shal be betrayed into the hands of sinners. 42. Arise, let vs goe. Behold, he that shal betray me, is at hand.

43. And * as he was yet speaking, commeth Iudas Iscariote one of the Twelue, and with him a great multitude with swords and clubs, from the cheefe Priests and the Scribes and the Ancients. 44. And the betrayer of him had giuen them a signe, saying: Whomsoeuer I shal kisse, it is he, lay hold on him, and lead him warily. 45. And when he was come, immediatly going to him, he saith: Rabbi, and he kised him. 46. But they laid hands vpon him, and held him. 47. And one certaine man of the standers about drawing out a sword, smote the seruant of the cheefe Priest, and cut of his eare. 48. And IESVS answering,

H said



said to them: As to a theefe are you come out with swords and clubs to apprehend me? 49. I was daily with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled. 50. Then his Disciples leauing him, al fled. 51. And a certaine yong man folowed him clothed with sindon vpon the bare; and they tooke him. 52. But he casting off the sindon, fled from them naked.

53. And they brought I E S V S to the cheefe Priest; and al the Priests and the Scribes and the Ancients assembled togeather. 54. And Peter folowed him a farre off euen in vnto the court of the high Priest; and he sate with the seruants at the fire, and warmed himself. 55. And the cheefe Priests and al the Councel sought testimonie against I E S V S, that they might put him to death, neither found they. 56. For many spake false witnes against him; and the testimonies were not conuenient. 57. And certaine rising vp, bare false witnes against him, saying: 58. That we heard him say, * I wil dissolue this temple made with hand, and in three daies wil I build an other not made with hand. 59. And their testimonie was not conuenient. 60. And the high Priest rising vp into the middes, asked I E S V S, saying: Answerest thou nothing to these things that are obiected to thee of these? 61. But he held his peace and answered nothing. Againe the high Priest asked him, and said to him: Art thou Christ the Sonne of the Blessed God? 62. And I E S V S saith to him: I am. And you shal see the * Sonne of man sitting on the right hand of power, and comming with the clouds of Heauen. 63. And the high Priest renting his garments, saith: What need we witnesses any further? 64. You haue heard blasphemie. How thinke you? Who al condemned him to be guilty of death. 65. And certaine began to spit vpon him, and to couer his face, and to beat him with buffets, and to say vnto him, Prophecie; and the seruants gaue him blowes.

66. And when Peter was in the court beneath, there commeth one of the woman-seruants of the high Priest. 67. And when she had seen Peter warming him self, beholding him she saith: And thou wast with I E S V S of Nazareth. 68. But he denied, saying: Neither know I, neither wot I what thou saiest. And he went forth before the court; and the cock crew. 69. And againe a wench seeing him, began to say to the standers about, That this fellow is of them. 70. But he denied againe. And after a while againe they that stood by, said to Peter: Verily thou art of them; for thou art also a Galilæan. 71. But he began to curse and to sweare, That I know not this man whom you speake of. And immediatly the cock crew againe. And Peter remembered the word that I E S V S had said vnto him: Before the cock crow twise, thou shalt thrise deny me. And he began to weep.

Here we may see that they, were worthily reprobated and forsake, according to our Saviours prediction by the parable (Mat. 13) The kingdom of God shal be taken from you &c. He feareth not afterward Rome the Lady of the world, that in the house of Cai-phas was afraid of the high Priestes wēch. Leo in Natia. Pitt. & Pau. ser. 1.

Io. 1, 19.

Dan. 7, 13.



ANNOTATIONS.

CHAP. XIV.

4. *This wast*) Religious offices done to Christ for signification, deuotion, or honour sake, both then in his life, and now in the Holy Sacrament, be of some (vnder preence of better bestowing such things vpon the poore) condemned vniustly.

6. *Let her alone*) Christ answereth for the deuout woman, and for defence of her fact, as we must answer against the ignorant and ill men, when they blame good men for giuing their goods to the Church.

22. *Bread.*) This is bread before the Sacramental wordes, but the Consecration once done, of bread is made the flesh of Christ. Ambros. li 4. c. 4. de Sacramentis.

23. *Chalice.*) Wine and water is put into the Chalice, but is made bloud by Consecration of the heauenly Word: though to auoid the lothsomnesse which would be in the sight of bloud, thou receauest that which hath the likenes and resemblance thereof. *Ambr. ibidem.*

22. *My bodie,* 24. *My bloud*) Whosoever beleueth it not to be true that is said, he falleth from grace and saluation. Epiph. in Ancorato. Let vs euer giue credit to God & neuer resist him, though the thing that he saith seeme neuer so absurd in our imagination, or passe al our sense and vnderstanding. For his words can not beguile vs, but our sense may easily be deceaied. Seing therefore that he said, This is my body, let vs neuer doubt of the matter. Chrysost. ho. 83. in Mat. sub finem.

71. *He began to curse.*) In this one Apostle Peter, the first and cheefe in the order of Apostles, in whom the Church was figured, both sortes were to be signified, to wit, the strong and the weake, because without both the Church is not. *Aug. ser. 13. de verb. Do.* Againe, Our Sauour would shew by the example of the cheefe Apostle, that no man ought to presume of him self, when neither S. Peter could auoid the danger of mutability *Aug. tract. 66. in. Euang. lo. Leo Ser. 9. de Pass. Do.*

Cost religiously bestowed vpon Christ & his Church.

The real presence by Consecration.

Very bloud vnder the forme of wine,

Faith necessarie in the B. Sacrament.

Peter.

CHAP. XV.

The cheefe of the Iewes accuse him to Pilate the Gentil. 6. And (he seeking to deliuer him) they perswade the common People (who hitherto were alwaies ready to defend him) not only to preserre the murderer Barabbas, but also to crie Crucifige (to the reprobation of the whole Nation,) 16. After many illusions, 20. he is crucified by the Gentils. 29. which the Iewes seing, doe triumph as if they had now the victorie. 32. But euen then by many wonderful workes he declareth his might, 42. and finally is buried honourably.



AND forthwith in the morning the cheefe Priests with the Ancients and the Scribes & the whole Councel, consulting together, binding Iesus led & deliuered him to Friday. Pilate. 2. And Pilate asked him: Art thou the King of the Iewes? but he answering, said to him: Thou saiest. 3. And the cheefe Priests accused him in many things. 4. And Pilate againe asked him, saying: Answerest thou nothing? see in how great things they accuse thee. 5. But Iesus answered nothing more; so that Pilate marueled.

GOOD

Friday.

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vnto them. 9. And Pilate answered them, and said: Wil you that I release to you the King of the Iewes? 10. For he knew that the cheefe Priests for enuy had deliuered him. 11. But the cheefe Priests moued the People, that he should release Barabbas rather to them. 12. And Pilate againe answering, said to them: What wil you then that I do to the King of the Iewes? 13. But they againe cried: Crucifie him. 14. And Pilate saith to the: Why, what euil hath he done? But they cried the more: Crucifie him. 15. And Pilate willing to satisfie the People, released to them Barabbas, and deliuered Iesus, hauing whipped him, for to be crucified.

16. And the souldiars led him into the court of the Palace, and they cal togeather the whole band: 17. and they clothe him in purple, and platting a crowne of thornes, they put it vpon him. 18. And they began to salute him: Haile King of the Iewes. 19. And they smote his head with a reed: and they did spit on him. And bowing the knees, they adored him. 20. And after they had mocked him, they stripped him of the purple, and put on him his owne garments, and they lead him forth to crucifie him. 21. And they forced a certaine man that passed by, Simon a Cyrenéan comming from the countrie, the father of Alexander and Rufus, to take vp his crosse. 22. And they bring him into the place Golgotha, which being interpreted is, *The place of Caluarnie*. 23. And they gaue him to drinke wine mingled with myrrhe; and he tooke it not.

24. And crucifying him, they deuided his garments, casting lots vpon them, who should take which. 25. And it was the third houre, and they crucified him. 26. And the title of his cause was superscribed, KING OF THE IEWES. 27. And with him they crucifie two theeues; one on the right hand, and an other on his left. 28. And the Scripture was fulfilled that saith: *And with the wicked he was reputed*. 29. And they that passed by, blasphemed him, wagging their heads, and saying: Vah, he that destroyeth the Temple, and in three daies buildeth it: 30. saue thy self, comming downe from the crosse. 31. In like manner also the cheefe Priests mocking said with the Scribes one to an other: He saued others, himself he can not saue. 31. Let Christ the King of Israel come downe now from the crosse that we may see and belecue. And they that were crucified with him, railed at him.

33. And when it was the sixt houre, there was made darknes vpon the whole earth vntil the ninth houre. 34. And at the ninth houre Iesus cried out with a mightie voice, saying: *Eloi, Eloi, lamme-sabaethani*? Which is being interpreted, *My God, my God, why hast thou forsaken me*? 35. And certaine of the standers about hearing, said: Behold, he calleth Elias. 36. And one running and filling a sponge with vinegre, and putting it about a reed, gaue him drinke, saying: Let be, let vs see if Elias come to take him downe. 37. And Iesus putting forth a mightie voice, gaue vp the ghost. 38. And the vele of the temple was rent in two, from the top to the bottome. 39. And the Centurion that stood ouer against him, seeing that so crying he had giuen vp the ghost, said: In deed this man was the Sonne of God.

40. And there were also women looking on a farre off: among whom was Marie Magdalene, and Marie the mother of Iames the lesse, and of Io-

So Heretikes say of the B. Sacrament, If it be Christ, let him saue him self from all iniuries.

See (Mat. c. 27, 46) the blasphemous exposition of Caluin and his followers, and take heed ther. of.

10. 19. 12.

Esa. 53. 12. show that destroyest buildest

Pf. 11. 12.



of Ioseph, and Salôme; 41. and when he was in Galilee, they followed him, and ministred to him, and many other women that came vp together with him to Hierusalem. 42. And when euening was now come (because it was the Parasceue, which is the Sabbath-eue) 43. came Ioseph of Arimathæa a noble Senatour, who himself also was expecting the Kingdom of God; and he went in boldly to Pilate, and asked the body of IESVS. 44. But Pilate marueled if he were now dead. And sending for the Centurion, asked him if he were now dead. 45. And when he vnderstood by the Centurion, he gaue the body to Ioseph. 46. And Ioseph" buying sindon, and taking him downe, wrapped him in the sindon, and laid him in a monument, that was hewed out of a rock. And he roled a stone to the doore of the monument. 47. And Marie Magdalene and Marie of Ioseph beheld where he was laid.

ANNOTATIONS.

CHAP. XV.

11. *Cheefe Priests*.) Heretikes abuse the ignorant People with these naughtie Priests of the old Testament, to make that name odious, & to discredit the Priests of Christ in the new Testament. But for these Priests, thou maist not maruel that they are so busy against Christ, * partly because they were such as were intruded by the secular power of the Roman Emperour, and from yeare to yeare by bribery and friendship, not by succession according to the Law of Moyse; partly because the time was now come when the old Priesthood of Aaron should cease, and the new begin according to the order of Melchisedech; and for these causes God suffered their former priuileges of wisdom and iudgement and discretion to decay in these later vsurpers, and that according to the prophet saying: *The Law shal perish from the Priest and counsell from the Ancients.* But the Priesthood of the new Testament is to continue vnto the end of the world, and hath (as being the principal part of the Church) the assistance of the Holy Ghost for euer promised, to teach it all truth; and for Peter the cheefe Priest thereof vnder Christ, our Saviour praied; That his faith should not faile: and to the rest also he said: *He that heareth you, heareth me.*

The Priests of the old Testament.

The Priesthood of the new Testament.

15. *To satisfie the People.*) Pilate should haue suffered death, rather then by other mens prouocation or commandment haue executed an innocent: as a Christian iudge should rather suffer all extremities, then giue sentence of death against a Catholike man for his faith.

Executing lawes against innocents.

46. *Buying sindon.*) This dutie done to Christs body after his departure, was exceeding meritorious, and is therefore by holy writ so often commended for an example to faithful men, to vse all honour and deuotion towards the bodies of Saints and holy Persons.

Religious duty toward the bodies of Christ and his Saints.



CHAP. XVI.

The third day, to three women at his Sepulcher, an Angel telleth that he is risen, and wil (as he promised Mar. 14, 28.) shew himself in Galilee. 9. The same day he appeareth to Marie Magdalene; afterward to two Disciples: yet the Eleuen wil not belecue it, vntil to them also he appeareth. 15. To whom hauing giuen commis- sion into al Nations, with power also of Miracles, he ascendeth, and they plant his Church euery where.

The Gospel .
vpō Easter day.

EASTER
DAY.



ND when the Sabbath was past, Marie Magdalene and Marie of Iames, and Salōme¹¹ bought spices, that comming they might anoint IESVS. 2. And very early the first of the Sabbaths, they come to the monument, the sunne being now risen. 3. And they said one to an other: Who shal role vs back the stone from the doore of the monument? 4. And looking, they saw the stone roled back. For it was very great. 5. And entring into the monument, they saw a yong man sitting on the right hand couered with a white robe: and they were asto- nished. 6. Who saith to thē: Be not dismaied; you seeke IESVS of Nazareth, that was crucified; he is risen, he is not here, behold the place where they laid him. 7. But goe, tel his Disciples and¹² Peter that he goeth before you into Galilee; there you shal see him, * as he told you. 8. But they going forth, fled from the monument. For trembling and feare had inua- ded them: and they said nothing to any body, For they were afraid.

¹¹ Peter is na-
med in special
(as often els
where) for pre-
rogatiue.

9. And he rising early the first of the Sabbath, * appeared first to Marie Magdalen, * out of whom he had cast seauen Diuels. 10. She went and told them that had been with him, that were mourning & weeping. 11. And they hearing that he was aliue and had been seen of her, did not belecue.

12. And * after this he appeared in an¹³ other shape to two of them walking, as they were going into the countrie. 13. And they going told the rest: neither them did they belecue.

The Gospel
vpō the Ascen-
sion day. And
for some Mar-
tyrs.

14. Last * he appeared to those Eleuen as they sate at the table; and he exprobrated their incredulity and hardnes of hart, because they did not belecue them that had seen him risen againe. 15. And he said to them: * Going into the whole world preach the Gospel to al creatures. 16. He that¹⁴ beleueth and is baptized, shal be saued; but he that beleueth not, shal be condemned. 17. And them that beleue¹⁵ these signes shal follow: In my name shal they cast out Diuels; They shal speake with new ton- gues; 18. Serpents shal they take away; And if they drinke any deadly things, it shal not hurt them; They shal¹⁶ impose hands vpon the sick and they shal be whole.

¹² Miracles in
the Church by
imposition of
hands

The Ascension.

19. And so our Lord IESVS after he spake vnto them, * was assumed into Heauen, and sate on the right hand of God. 20. But they going forth preached euery where: our Lord working withal, and confirming the Word with signes that folowed, 21.

Mt. 28,

1.

Luc. 24,

1.

Io. 10, 1,

Mt. 14,

28.

Io. 10,

16.

Luc. 8,

2.

Ln. 14,

13.

Ln. 14,

36.

Io. 10,

26.

Mt. 28,

19.

Luc. 24,

31.

ANNO-



ANNOTATIONS.

CHAP. XVI.

1. *Bought spicer.*) As she did bestow and consume a costly ointment vpon his body being yet aliue (c. 14. 3.) Christ himself defending and highly commending the fact against Iudas and other who accounted it to be superfluous and better to be bestowed otherwise: So not without great deuotion and merit, she and these other women seeke to anoint his body dead (though Heretikes or other simple persons may pretend such things to be better bestowed vpon the poore) and therefore, * she first before the other, * and they next, saw him after his Resurrection.

The womens deuotion to-ward Christs body being dead.

Christs body vnder diuers formes.

11. *In an other shape.*) Christ though he haue but one corporal shape, natural to his Person, yet by his omnipotencie he may be in whatsoeuer forme, & appeare in the likeness of any other man or creature, as he list. Therefore let no man thinke it strange, that he may be vnder the forme of bread in the B. Sacrament.

16. *He that beleeueth.*) (Note wel, that whereas this Euangelist mentioneth only faith & Baptisme, as though to beleue & to be baptized were enough, S. Matthew addeth these wordes also of our Sauour, teaching them to obserue all things whatsoener I haue commanded you, which containeth all good workes and the whole iustice of a Christian man.

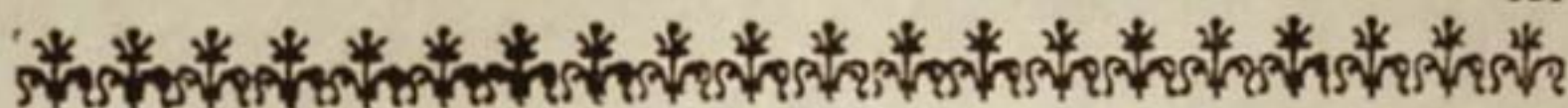
Not only faith.

By. These signes shal folow.) It is not meant, that all Christians or true beleeuers should doe miracles; but that some for the prooffe of the faith of all, should haue that guift. The which is the grace or guift of the whole Church, executed by certaine for the edification and profit of the whole.

The guift of miracles.







T H E A R G V M E N T O F S. L V K E S G H O S P E L.

Luke's Ghospel may be deuided into five partes.

The first part is, of the Infancie both of the Precursour; and of Christ himselfe: chap. 1. and 2.

The second, of the Preparation that was made to the manifestation of Christ: chap. 3. and a piece of the 4.

The third, of Christs manifesting himselfe, by preaching and miracles specially in Galilee: the other piece of the 4. chap. vnto the middes of the 17.

The fourth of his comming into Iurie towards his Passion: the other piece of the 17. hap. vnto the middes of the 19.

The fifth, of the Holy weeke of his Passion in Hierusalem: the other part of the 19. chap. vnto the end of the booke.

S. Luke was Sectatour (saith S. Hierome) that is, a Disciple of the Apostle ^{Hier. in Catalogo.} Paul, and a companion of al his peregrination. And the same we see in the Actes of the Apostles: Where, from the 16. chap. S. Luke putteth himself in the traine of S. Paul, writing thus in the storie. Forthwith we sought to goe into Macedonia. And in like manner, in the first person, commonly through the rest of that booke. Of him and his Ghospel, S. Hierom vnderstandeth this saying of S. Paul: We haue sent with him the brother, whose praise is in the Ghospel through al Churches. Where also he addeth: Some suppose, so often as Paul in his Epistles saith, According to my Ghospel, that he meaneth of Lukes booke. And againe: Luke learned the Ghospel not only of the Apostle Paul, who had not been with our Lord in flesh, but of the other Apostles; which himself also in the beginning of his booke declareth, saying: As they deliuered to vs who them selues from the beginning saw, & were Ministers ^{1. Cor. 8, 18.} of the Word. It followeth in S. Hierome: Therefore he wrote the Ghospel, as he had heard; but the Actes of the Apostles he compiled as he had seen. S. Paul writeth of him by name to the Colossians: Luke the Phisician saluteth you. ^{Col. 4, 14.} And to Timothie: Luke alone is with me. Finally of his end thus doth S. Hierom ^{2. Tim. 4, 11.} write: He liued fourescore and foure yeares, hauing no wife. He is buried ^{Hier. in Catalogo.} at Constantinople; to which citie his bones with the Relikes of Andrew the Apostle were translated out of Achaia the twentieth yeare of

^{1. Conf. 2. p. 11.} Constantinus: And of the same Translation also in an other place against Vigilantius the Heretike: It grieueth him that the Relikes of the Martyrs are couered with pretious couerings, and that they are not either tied in cloutes or throwen to the dunghil. Why, are we then * sacrilegious, when we enter the Churches of the Apostles? Was Constantinus the Emperour sacrilegious, who translated to Constantinople the holy Relikes of Andrew, Luke, and Timothie, at which the Diuels rore, and the inhabitants of Vigilantius confesse that they feeble their presence? ^{Hier. con. Vigil. c. 2.} The Heretike so counted the Catholikes for their honouring of Saints, and Relikes.

His sacred body is now at Padua in Italie; Whither it was againe translated from Constantinople.

T H E





Picquet, incidit.

*Effigies Vituli, LVCA, tibi conuenit: exstat
Zachariae in scriptis mentio prima tuis.*





T H E
H O L Y G H O S P E L
O F
I E S V S C H R I S T
A C C O R D I N G T O L V K E .

C H A P . I .

The Annunciation and Conception, first of the Precursor: 26. and six months after, of Christ also him self. 39. The Visitation of our Lanie, where both the mothers doe Prophecie. 57. The Natiuitie and Circumcision of the Precursor, where his father doth prophecie. 80. The Precursor is from a child an Eremite.

THE FIRST part: of the In tancie both of the Precursor and of Christ himself.



BECAUSE many haue gone about to compile a Narration of the things that haue been accomplished among vs; 2. according as they haue deliuered vnto vs, who from the beginning them selues saw and were Ministers of the Word; 3. it seemed good also vnto me" hauing, diligently attained to al things from the beginning, to write to thee in order, Good * Theophilus, 4. that thou maist know the veritie of those

wordes wherof thou hast been instructed.

5. There was in the daies of Herod the King of Iewrie, a certaine Priest named Zacharie, of the * course of Abia; & his wife of the daughters of Aaron, and her name Elizabeth. 6. And they were both" iust before God, walking" in al the commandements" and iustifications of our Lord without blame, 7. and they had no sonne: for that Elizabeth was barren, and both were wel stricken in their daies. 8. And it came to passe, when he executed the priestly function in the order of his course before God, 9. according to the custome of the priestlie function, he went forth by lot * to offer incense, entring into the Temple of our Lord; 10. and * al the multitude of the People was" praying without at the houre of the incense. 11. And there appeared to him an Angel of our Lord, standing on the right hand of the Altar of incense. 12. And Zacharie was troubled, seeing him; and feare fel vpon him. 13. But the Angel said to him: Feare not Zacharie, for thy praier is heard; and thy wife

The Ghospel vpon the cue of S. Iohn Baptist.

" We see here that the Priest did his durie within, the People in the meane time praying with out: and that the Priests functions did profit them, though they neither heard nor saw his doings.

Eliza-



* This abstinence foretold and prescribed by the Angel, sheweth that it is a worthie thing, and an act of religion in S. Iohn, as it was in the Nazarites.

:: Zacharie punished for doubting of the Angels word.

b The Ghospel vpon the Annunciation of our Lady Mary 14. And on Imber wenesday, and for a votiuue Masse of our Ladie, in Aduent. The beginning of the AVE MARIE, See the rest v. 42.

:: She doubted not of the thing as Zacharie, but enquired, of the meanes.

:: At this very moment when the B. Virgin gaue consent, she conceaued him perfect God & perfect man.

c The Ghospel vpon the Visitation of our Lady, Iul. 1. And vpon the Imber friday in Aduent.

Elizabeth shal beare thee a sonne and thou shalt cal his name Iohn: 14. and thou shalt haue " ioy and exultation, and many shal reioyce in his natiuitie. 15. For he shal be great before our Lord; and wine and ficer he shal not drinke; and he shal be replenished with the Holy Ghost euen from his mothers womb. 16. And he shal * conuert many of the children of Israel to the Lord their God. 17. And he shal goe before him * in the spirit and vertue of Elias; that he may conuert the harts of the Fathers vnto the children, and the incredulous to the wisdom of the iust, to prepare vnto the Lord a perfect People. ¶ 18. And Zacharie said to the Angel: Whereby shal I know this? for I am old; and my wife is wel stricken in her daies. 19. And the Angel answering said to him: I am Gabriel that assist before God; and am sent to speake to thee, and to Euangelize these things to thee. 20. And behold, " thou shalt be dumme, and shalt not be able to speake vntil the day wherein these things shal be done; for- because thou hast not beleued my wordes, which shal be fulfilled in their time. 21. And the People was expecting Zacharie; and they marueled that he made tariance in the Temple. 22. And comming forth he could not speake to them, and they knew that he had seen a vision in the Temple. And he made signes to them, and remained dumme. 23. And it came to passe, after the daies of his office were expired, " he departed into his house. 24. And after these daies Elizabeth his wife conceived; and hid herself fise months, saying: 25. For thus hath our Lord done to me in the daies wherein he had respect to take away my reproch among men.

26. b And in the sixt month, the Angel Gabriel was sent of God into a citie of Galilee, called Nazareth, 27. * to a Virgin espoused to a man whose name was Ioseph, of the house of Dauid; and the Virgins name was MARIE. 28. And the Angel being entred in, said vnto her: " HAILE " *ful of grace, our Lord is with thee: Blessed art thou among women.* 29. Who hearing heard, was troubled at his saying, and thought what manner of salutation this should be. 30. And the Angel said to her: Feare not MARIE, for thou hast found grace with God. 31. * Behold thou shalt conceaue in thy womb, and shalt beare a Sonne; and thou shalt cal his name IESVS. 32. He shal be great, and shal be called the Sonne of the most High, and our Lord God shal giue him the seat of Dauid his Father: 33. * and he shal reigne in the house of Iacob for euer, and of his Kingdom there shal be no end. 34. And MARIE said to the Angel: " How shal this be done, " because I know not man? 35. And the Angel answering, said to her: The Holy Ghost shal come vpon thee, and the power of the most High shal ouersadow thee. And therefore also that which of thee shal be borne Holy, shal be called the Sonne of God. 36. And behold " Elizabeth thy cosin, she also hath conceaued a Sonne in her old age; and this month, is the sixt to her that is called barren; 37. because there shal not be impossible with God any word. 38. And MARIE said, " BEHOLD the handmaid of our Lord, be it done to me according to thy word. ¶ And the Angel departed from her.

39. c And MARIE rising vp in those daies, went vnto the hil countrie with speed into a citie of Iuda. 40. And she entred into the house of Zacharie,

Mal. 4.
6.
Mt. 11.
14.

Mt. 1.
18.

Esa. 7.
14.

Dan. 7.
14. 27.



Zacharie, and saluted Elizabeth. 41. And it came to passe; as Elizabeth heard the salutation of MARIE, the infant did leap in her womb. And Elizabeth was replenished with the Holy Ghost: 42. and she cried out with a loud voice, and said, "BLESSED art thou among women, and blessed is the fruit of thy womb. 43. And whence is this to me, that the mother of my Lord doth come to me? 44. For behold as the voice of thy salutation sounded in mine eares, the infant in my womb did leap for ioy. 45. And Blessed is she that belceued because those things shall be accomplished that were spoken to her by our Lord. 46. And MARIE said:

MY SOVLE doth magnifie our Lord:

Magnificat
at Euen song:

47. And my spirit hath reioyced in God my Saviour. ¶

48. Because he hath regarded the humilitie of his handmaid; for behold from hence forth "al Generations" shall cal me Blessed.

¶ Haue the
Protestants had
alwaies Gene-
rations to ful-
fil this prophe-
cie? or doe they
cal her Blessed,
that derogate
what they can
from her gra-
ces, blessings
and al her ho-
nour?

49. Because he that is mightie hath done great things to me: and holy is his name.

50. And his mercie from Generation vnto Generations, to them that feare him.

51. He hath shewed might in his arme: he hath dispersed the proud in the conceit of their hart.

52. He hath deposed the mightie from their seat, & hath exalted the humble.

53. The hungrie he hath filled with good things: and the rich he hath sent empty.

54. He hath receaued Israel his child, being mindful of his mercie,

55. As he spake to our Fathers, to Abraham and his seed for euer.

56. And MARIE taried with her about three months: and she returned into her house.

57. And Elizabeths ful time was come to be deliuered; and she bare a Sonne. 58. And her neighbours and kinsfolke heard that our Lord did magnifie his mercie with her, and they did congratulate her. 59. And it came to passe; on the eight day they came to circumcise the child, and they called him by his fathers name Zacharie. 60. And his mother answering, said: Not so, but he shall be called Iohn. 61. And they said to her, That there is none in thy kintred that is called by this name. 62. And they made signes to his father, what he would haue him called. 63. And demanding a writing table, he wrote, saying: "Iohn is his name. And they al marueled. 64. And forthwith his mouth was opened, and his tongue, and he spake blessing God. 65. And feare came vpon al their neighbours; and al these things were bruited ouer al the hil-countrie of Iewrie: 66. and al that had heard, laid them vp in their hart, saying: What an one, trow ye, shall this child be? For the hand of our Lord was with him. 67. And Zacharie his father was replenished with the Holy Ghost; and he prophecied, saying:

68. BLESSED BE OVR LORD God of Israel: because he hath visited and wrought the redemption of his People: ¶

Benedictus
at Laudes.

69. And hath erected the horne of saluation to vs, in the house of Dauid his seruant.

70. As he spake by the mouth of his holy Prophets, that are from the beginning:

71. Saluation from our enemies; and from the hand of al that hate vs:

72. To worke mercie with our Fathers; and to remember his holy Testament,

73. * The oath which he sware to Abraham our father, 74. that he would giue to

That

Sup. v.
13.



That without feare being deliuered from the hand of our enemies, we may serue him,

75. In holines and¹¹ iustice before him, al our daies.

76. And thou child, shalt be called the Prophet of the Highest: for^{*} thou shalt goe before the face of our Lord to prepare his waies.

77. To giue knowledge of saluation to his People, vnto remission of their sinnes,

78. Through the bowels of the mercie of our God, in which the^{*} Orient, from on high, hath visited vs.

79. To illuminate them that sit in darkenes, and in the shadow of death: to direct our feet into the way of peace.

80. And the child grew, and was strengthened in spirit, and was¹² in the deserts vntil the day of his manifestation to Israel,

¹¹ Marke that he was a voluntarie Eremite, and chose to be solitarie from a child, til he was to preach to the People, in so much that antiquitie counted him the first Eremite. Hiero. in vit. Pauli.

Mal. 3, 1.

Zac. 3, 9. 6, 12. Mal. 4, 2.

ANNOTATIONS.

CHAP. I.

Sacred Writers & holy Councils.

3. *Having diligently attended.*) Hereby we see, that though the Holy Ghost ruled the penne of holy Writers that they might not erre, yet did they vse humane meanes to search out and find the truth of the things they wrote of. Euen so doe Councils, and the President of them, Gods Vicar, discusse and examine al causes by humane meanes, the assistance of the Holy Ghost concurring and directing them into al truth, according to Christes promise 1o. 16, 13: as in the very first Council of the Apostles them selues at Hierusalem is manifest. *Act. 15, 7. and 28.* Againe here we haue a familiar preface of the Authour as to his friend or to euery godly Reader (signified by Theophilus) concerning the cause and purpose & manner of his writing, and yet the very same is confessed Scripture, with the whole booke folowing. Maruel not then if the Authour of the second booke of the Machabees^{*} vse the like humane speeches both at the beginning and in the later end; neither doethou therefore reiect the booke for no Scripture, as our Heretikes doe; or not thinke him a sacred Writer.

1. Mac. 1. & 15.

The second booke of the Machabees.

6. *Iust before God*) Against the Heretikes of this time, here it is euident that holy men be iust, not only by the estimation of men, but in deed and before God.

True iustification by observing the commandements.

6. *In al the commandements.*) Three things to be noted directly against the Heretikes of our time. first, that good men doe keepe al Gods commandments: which (they say) are impossible to be kept. Againe, that men be iustified not by only imputation of Christes iustice, nor by faith alone, but by walking in the commandements. Againe, that the keeping and doing of the commandements is properly our iustification.

Corrupt translation of Heretikes.

6. *Iustifications.* This word is so vsual in the Scriptures (namely in the Psal. 118) to signifie the commandments of God, because the keeping of them is iustificatio, and the Greeke is alwaies so fully correspondent to the same, that the Heretikes in this place (other wise pretending to esteeme much of the Greeke) blush not to say, that they auoid this word of purpose against the iustification of the Papists. And therefore one vseth Tullies word forsooth, in Latin *constituta*: and his scholars in their English Bibles say, *Ordinances*.

Beza in Annot. no. Test. 1556.

14. *Ioy and exultation.*] This was fulfilled, not only when he was borne, but now also through the whole Church for euer, in ioyful celebrating of his Natiuitie.

The continencie of Priests. Ministers not so perfect as the Priests of the old law.

21. *He departed.*] In the old Law (saith S. Hierom) they that offered Hostes for the People, were not only not in their houses, but were purified for the time, being separated from their wiues, and they dranke neither wine nor any strong drinke, which are wont to prouoke concupiscence. Much more the Priests of the new Law that must alwayes offer Sacrifices, must alwaies be free from matrimonic. *Li. 1. c. 6. 19. 2du. Iovin. and ep. 10. c. 1.* Se S. Ambrose in 1. Tim. 3. And therefore if there wer: any religion in Caluins Communion, they would at the least giue as much reuerence in this point, as they



they in the old Law did to their Sacrifices, and to the loaves of proposition, 1. Reg. 21.

28. *Haile full of grace.*] Holy Church and al true Christian men doe much and often vse these wordes brought frō Heauen by the Archangel, as wel to the honour of Christ and of the Aue our B. Ladie, as also for that they were the wordes of the first glad tidings of Christ's Incarnation & our Saluation by the same; and be the very abridgement and summe of the whole Gospel. In so much that the Greeke Church vsed it daily in the Masse.

28. *Full of grace.*] Note the excellent prerogatives of our B. Lady, and abhorre those Heretikes which make her no better then other vulgar women, and therefore to take from her fulnes of grace, they say here *Haile freely beloved*, contrarie to al significatiō of the Greeke word, which is at the least, *endued with grace*, as S. Paul vseth it Ephes. 1. by S. Chrysostoms interpretation: or rather *full of grace*, as both * Greeke and Latin Fathers haue alwaies here vnderstood it, and the Latines also read it, namely S. Ambrose thus, *velis she only called full of grace, who only obtained the grace, which no other woman deserved, to be replenished with the anshour of grace.* And if they did as wel know the nature of these kind of Greeke words, as they would seeme very skilful, they might easily obserue that they signifie fulnes, as when them selues translate the like word (Luc. 16. 10.) *ful of sores* Beza, *ulcerosus*.

34. *I know not man.*] These words declare (saith S. Augustine) that she had now vowed virginity to God. For otherwise neither would she say, *How shal this be done?* nor haue added, *because I know not man* Yea if she had said only the first words, *How shal this be done?* it is euident that she would not haue asked such a questiō, how a woman should beare a sonne promised her, if she had married meaning to haue carnal copulatiō. *de Virg.* As if he should say, If she might haue knowen a man and so haue had a child, she would neuer haue asked, *How shal this be done?* but because that ordinarie way was excluded by her vow of virginity, therefore she asketh, *How?* And in asking, *How?* She plainly declareth that she might not haue a child by knowing man, because of her vow. See S. Grego. Nyssene *de sancta Christi Natiuitate*.

36. *Elizabeth thy cosin.*] By this that Elizabeth and our Lady were cosins, the one of the Tribe of Leui the other of Iuda, is gathered that Christ came of both Tribes, Iuda and Leui, of the Kings and the Priests him self both a King & a Priest, and the Anointed (to wit) by grace spiritually, as they were with oile materially and corporally. *August. li. 2. de Consens. Euang. c. 1.*

42. *Blessed art thou.*] At the very hearing of our Ladies voice, the infant and She were replenished with the Holy Ghost, and she sang praises not only to Christ, but for his sake to our B. Lady, calling her Blessed and her fruit Blessed, as the Church doeth also by her words and example in the AVE MARIE.

43. *Mother of my Lord*] Elizabeth being an exceeding iust and Blessed woman, yet the worthines of Gods mother doth so far excel her and al other women, as the great light the litle starres. *Hiero. Praef. in Saphon.*

48. *Shal cal me Blessed.*] This Prophecie is fulfilled, when the Church keepeth her Festiual daies, & when the Faithful in al Generations say the Aue Marie, and other holy Anthems of our Lady. And therefore the Calvinistes are not among those Generations which cal our Lady Blessed.

61. *Iohn is his name*] We see that names are of signification and importance, God him self changing or giuing names in both Testaments; as, Abraham, Israel, Peter, and the principal of al others, Iesus; and here Iohn, which signifieth, Gods grace or mercie, or, God wil haue mercie. For he was the Precursour and Prophet of the mercie and grace that ensued by Christ Iesus. Note also that as then in Circumcision, so now in Baptisme (which answereth therevnto) names are giue. And as wee here & in al the old Testament, great respect was had of names: so we must beware of strange, profane, & secular names (now a daies too common) & rather according to the * Catechisme of the holy Council of Trent, take names of Saints and holy men, that mey Put vs in mind of their vertues.

71. *Iustice before him.*] Here also we see that we may haue true iustice, not only in the sight of men, or by the imputation of God, but indeed before him and in his sight and not imputatiue that the coming of Christ was to giue men such iustice.

78. *The Orient.*] Maruel not if Heretikes countrole the old authentical translation, as though it differed from the Greeke; whereas here they make much a doe to controle both not only al the Greek Interpreters of the old Testament, but also S. Luke him self, for the word *orient*, as differing from the Hebrew.



CHAP. II.

The Natiuitie of Christ, 8. and manifestation thereof to the Shepheards by an Angel & by them to others. 21. His Circumcision. 22. His Presentation, together with Simons (as also Annes) attestation and prophesying of his Passion, of the Iewes reprobation, and of the Gentils illumination. 41. His annual ascending to Hierusalem with his parents, to whom he was subiect, and his fulnes of wisdom shewed among the Doctours at twelue of his age.

The Ghospel
at the first Mas-
se vpon Christ-
mas day.

In the yeare,
fro the creatio
of the world
3199. fro Noës
flud, 1957. from
the Natiuitie
of Abraham, 2015
fro Moyſes &
the comning
forth of the
People of Is-
rael out of
Ægypt. 1510.
fro Dauid a.
nointed King,
1032. from the
first Olympias,
800. from the
building of
Rome, 752.
hebdomada 63
according to
the prophecie
of Daniel (c. 9)
that is, in the
yeare 440. or
there about: in
the sixt Age of
the world, whe
there was vni-
uersal peace in
al the world:
the Eternal
God the Sonne
of the Eternal
Father, mea-
ning to conse-
crate & sancti-
fie the world
with his most
blessed com-
ming, being
conceaued of
the Holy Ghoſt
nine



AND it came to passe, in those daies there came forth an Edict from Cæsar Augustus, that he whole world should be enroled. 2. This first enrolling was made by the President of Syria Cyrinus. 3. And al went to be enroled, euery one into his owne citie. 4. And Ioseph also went vp from Galilee out of the citie of Nazareth into Iewrie, to the citie of Dauid that is called Beth-lehem: for because he was of the house and familie of Dauid, 5. to be enroled with MARIE his depoused wife that was with child. 6. And it came to passe, when they were there, her daies were fully come that she should be deliuered. 7. And she brought forth her first begotten Sonne, and swadled him in clothes, and laid him downe in a manger; because there was not place for them in the inne.

8. And there were in the same countrie shepheards watching, and keeping the night watches ouer their flock. 9. And behold, an Angel of our Lord stood beside them, and the brightnes of God did shine round about them, and they feared with a great feare. 10. And the Angel said to them: Feare not; for behold I euangelize to you great ioy, that shal be to al the People: 11. because this day is borne to you a SAVIOVR which is Christ our Lord, in the citie of Dauid. 12. And this shal be a signe to you; You shal find the infant swadled in clothes, and laid in a manger. 13. And sodenly there was with the Angel a multitude of the heauenly armie, praising God, and saying, 14. *Glorie in the highst to God: and in earth peace to men of god wil.* 15. b And it came to passe, after the Angels departed fro them into Heauen, the shepheards spake one to an other: Let vs goe ouer to Bethlehem, and let vs see this Word that is done, which our Lord hath shewed to vs. 16. And they came with speed; and they found MARIE and Ioseph, and the infant laid in the manger. 17. And seeing it, they vnderstood of the Word that had been spoken to them concerning this child. 18. And al that heard, did maruel; and concerning those things that were reported to them by the shepheards. 19. But MARIE kept al these words, conferring them in her hart. 20. And the shepheards returned, glorifying and praying God in al things that they had heard, and seen, as it was said to them. 21. c And after eight daies were expired, that the child should be circumcised; his name was called IESVS, which was called by the Angel, before that he was conceaued in the womb. 22. And

Gloria
in ex-
celsis
Masse.



after his cōcep-
tion, IESVS
CHRIST the
sonne of God
is borne in
Bethlehem of
Iuda, in the
yeare of Cēsar
Augustus 42.
P'suard in mar-
tyrol. Decēb. 25.
according to the
common ancient
supputation.
b The Ghospel
at the second
masse vpon
Christmas
day. And with-
in the Octaue.
And for a
Votue of our
Lady from
christmas to
Candlemas.
c The Ghospel
vpon the Cir-
cuncision of
our Lord Iā. 1.
d The Ghospel
vpon the Puri-
fication of our
Lady, or Can-
dlemas day.
Feb. 2.
e See Iohn. 1;
21 and 41.
Nunc dimittis.
at Complin.
The Ghospel
vpon sunday
within the
Octaue of
Christmas.
f Simeon pro-
phesied not on-
ly of Christ but
also our B. La-
dy: specially of
her sorowes,
wherein she
was alwaies
partaker with
our sauour,
from his flight
into Aegypt
euen to his
death.
g The Ghospel
vpon the first
Sunday after
the Epiphany.

22. d And after the daies were fully ended of her purification * accor-
ding to the law of Moyſes, they caried him into Hierusalem, to present
him to our Lord (23. as it is written in the law of our Lord, *That euery male*
opening the matrice, shal be called holy to the Lord. 24. and to giue a sacrifice*
according as it is written in the law of our Lord, a paire of turtles, or
two yong pigeons. 25. And behold there was a man in Hierusalem na-
med Simeon, and this man was iust and religious, expecting the conſo-
lation of Israel: and the Holy Ghost was in him. 16. And he had receaued
an answer of the Holy Ghost, that he should not see death vntill he saw
first the est CHRIST of our Lord. 17. And he came in Spirit into the
Temple. And when his parents brought in the child IESVS, to doe ac-
cording to the custome of the Law for him, 18. he also tooke him into
his armes, and blessed God, and said:

19. N O W T H O V doeſt diſmiſſe thy ſeruant O Lord, according to thy word
in peace.

30. Because mine eyes haue ſeen thy S A L V A T I O N,

31. Which thou haſt prepared before the face of al Peoples:

32. A light to the reuelation of the Gentils, & the glorie of thy People Israel

33. And his father and mother were marueling vpon thoſe things which
were ſpoken concerning him. 34. And Simeon blessed them, and ſaid
to MARIÉ his mother: Behold this is ſet vnto the ruine, and vn to the
reſurrection of many in Israel, & for a ſigne which ſhal be contradicted,
35. and f thine owne ſoule ſhal a ſword pearce, that out of many harts
cogitations may be reuealed. 36. And there was Anne a prophetiſſe, the
daughteſſe of Phannuel, of the Tribe of Aſer: ſhe was farre ſtricken in daies,
and had liued with her husband ſeauen yeares from her virginity. 37.
And ſhe was a widow vntill eightie and foure yeares; who departed
not from the Temple, by faſtings and praies ſeruing night and day.
38. And ſhe at the ſame houre ſodenly comming in, confeſſed to our
Lord; and ſpake of him to al that expected the redemption of Israel. 39.
And after they had wholly done al things according to the law of our
Lord, they returned into Galilee, into their citie Nazareth.

40. And the child grew, and waxed ſtrong: ful of wiſedom, and the
grace of God was in him. 41. And his parents went euery yeare vnto
Hierusalem * at the ſolemne day of Paſche. 42. g And when he was twelue
yeares old, they going vp into Hierusalem according to the custome of
the feſtiual day; 43. and hauing ended the daies, when they returned,
the child IESVS remained in Hierusalem: and his parents knew it
not. 44. And thinking that he was in the companie, they came a daies
iourney, and ſought him among their kinsfolke and acquaintance. 45.
And not finding him, they returned into Hierusalem, ſeeking him. 46.
And it came to paſſe, after three daies they found him in the Temple
ſitting in the middes of the Doctours, hearing them and asking them.
47. And al were aſtoniſhed that heard him, vpon his wiſedom & answers.
48. And ſeeing him, they wondered. And his mother ſaid to him:
Sonne, why haſt thou ſo done to vs? behold thy father and I ſorowing
did ſeek thee. 49. And he ſaid to them: What is it that you ſought me?
did you not know, that I muſt be about thoſe things which are my



Fathers? 50. And they vnderstood not the word thath spake vnto them. 51. And he went downe with them, and came to Nazareth; and was subiect to them. And his mothet kept al these words in her hart. 52. And Iesus proceeded in wisdom and age, and grace with God and men. ¶

ANNOTATIONS.

CHAP. II.

Free wil.

14. *Men of good wil.*) The birth of Ghrift giueth not peace of mind or saluation but to such as be of good wil, because he worketh not our good against one willes, but our willes concurring. *Aug. quest. ad Simplic. li. 1. q. 2. 10. 4.*

Our B. Lady
ful of deep
contempla-
tions.

19. *Kept al.*) Our Lady thogh litle be spoken of her concerning such matters in the Scriptures, because she was a womā and not admitted to teach or dispute in publick of high mysteries; yet she knew al these mysteries, and wisely noted and contemplated of those things that were done and said about Christ, from the first houre of his Conception til the end of his life and his Ascension.

Mens ruine
and damna-
tion is of them
selues.

34. *To this ruine.*) Therefore to the ruine of some, because they would not beleue in him, and so were the cause of their owne ruine, as he is elsewhere called *A stumbling stone*, because many would stumble at him and so fall by their owne fault. Other some he raised by grace from sinne to iustice, and so he was the resurrection of many. The Apostle vseth the like speech, saying: *We are to some the odour of life, vnto life: to others, the odour of death vnto death.* Not that their preaching was to cause death, but because they that would not beleue their preaching, wilfully incurred deadly sinne and damnation.

Holy widow-
hood.

37. *A widow.*) Marke that widowhood is here mentioned to the commendation thereof euen in the old Testament also, and the fruit, and as it were the profession thereof, is here commended, to wit, fasting, praying, being continually in the Temple euen as S. Paul more at large for the state of the new Testament speaketh of widowhood & virginie, as being professions more apt and commodious for the seruice of God.

Fasting an act
of Religion.

37. *By fastings and prayers seruing.*) Seruing, in the Greeke is *λατρεύουσα*, that is, doing diuine worship vnto God, as by praier, so also by fasting: so that fasting is *λατρεία*, that is, an act of Religion whereby we doe worship God, as we doe by praier, and not vsed only to subdve our flesh, much lesse (as Heretikes would haue it) as a matter of pollicie.

Dutiful obe-
dience to pa-
rents.

61. *Subiect to them.*) Al children may learne hereby, that great ought to be their subiection and obedience to their Parents, when Christ himself, being God, would be subiect to his parents being but his creatures.

1 Pet. 2.
1.

1 Cor. 2.
16.

1 Cor 7.
1. Tit.
5.

CHAP. III.

The second
part: The pre-
paration that
was made to
the manifesta-
tion of Christ.

John, to prepare al to Christ (as Esay had prophesied of him) baptizeth them to penance, 7. insinuating their reprobation, and the Gentils vocation. 10. teaching also & exhorting each sort to doe their dutie. 15. That himself is not Christ, he sheweth by the difference of their two Baptismes: 17. and saith that Christ wil also iudge his baptized. 19. Johns imprisonment. 21. Christ being himselfe also baptized of John, hath testimonie from Heauen, 23. as he whose Generation reduceth vs againe to God.

The Ghospel
vpon Imber
Saturday in
in Aduent.

AND in the fifteenth yeare of the empire of Tiberius Caesar, Pontius Pilate being Gouvernour of Iewrie, and Herod being Tetrach of Galilee, and Philip his brother Tetrach of Iturēa, and the countrie Trachonitis, and Lysanias Tetrarch of Abilina, 2. Vnder



Beza boldly wipet out of this Gospel, these wordes, who was of Cainan: though all the Greeke copies both of the old Testament & of the new, haue them with full consent.

Whereby we learne the intolerable faulnes of the Calvinists, and their contempt of holy scripture, that dare so deale with the very Gospel it self.

The reconciliation of Matthew and Luke in our Saviours pedigree.

who was of Elmadan, who was of Her, 29. who was of Iesus, who was of Eliézer, who was of Iorim, who was of Matthat, who was of Leui, 30. who was of Simeon, who was of Iudas, who was of Ioseph, who was of Iona, who was of Eliacim. 31. who was of Melcha who was of Menna, who was of Matthat, who was of Nathan, who was of Dauid, 32. * who was of Iesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naasson, 33. who was of Aminadab, who was of Aram, who was of Efron, who was of Phares, who was of Iudas 34. who was of Iacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, 35. who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, 36. who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noë, who was of Lamech, 37. who was of Mathusale, who was of Henoch, who was of Iared, who was of Malaleel, who was of Cainan, 38. who was of Henos, who was of Seth, who was of Adam, who was of God.

Melch

Mt. 1, 5.

ANNOTATIONS.

CHAP. III.

20. He added this about al.) The fault of Princes and other great men, that can not only abide to heare their faults, but also punish by death or imprisonment such as reprehend them for the same (specially if they warnethem, as Prophets & Priests doe, from God) is exceeding great.

23. Of Heli) Whereas in S. Matthew, Iacob is father to Ioseph, and here Heli, the case was thus. Mathan (named in S. Matthew) of his wife called Escha begat Iacob: and after his death, Melchi (named here in S. Luke) of the same woman begat Heli: so that Iacob and Heli were brethren of one mother. This Heli therefore marrying and dying without issue: Iacob his brother, according to the Law married his wife, and begat Ioseph, and so raised up seed to his brother Heli. Whereby it came to passe, that Iacob was the natural father of Ioseph which as (S. Matthew saith) begat him: and Heli was his legal father according to the Law, as S. Luke signifieth. Euseb. li. 1. Ec. Hist. c. 7. Hiero. in c. 1. Mat. Aug. li. 2. c. 2. & 3. de cons. Euang.

CHAP. IIII.

Christ going into the Desert to prepare himself before his manifestation, overcometh the tentations of the Diuel. 24. then beginning gloriously in Galilee. 16. he sheweth to them of Nazareth his commission out of Esay the Prophet. 23. insinuating by occasion the Iewes his cuntrymens reprobation. 31. In Capernaum his doctrine is admired, 33. specially for his miracle in the Synagogue. 38. from which going to Peters house, he sheweth there much more power. 42. Then retiring into the wilderness, he preacheth afterward to the other cities of Galilee.

The Churches fast of 40. daies (called Lent) cometh of this, & is an Apostolical Tradition. Clem. Constit. Apost. li. 5. c. 13. Hier. ep. ad Marcell. adu. erro. Mō.



AND IESVS full of the Holy Ghost, returned from Iordan, & was driven in the spirit into the desert. 2. fourtie daies, and was tempted of the Diuel. And he did eate nothing in those daies; and when they were ended, he was an hungred. 3. And the Diuel said to him: If thou be the Sonne of God, say to this stone that it be made bread. 4. And IESVS made answer vnto him: It is written, That not in bread

Mt 4, 1.

Mt. 1, 12.



Dem. 8, bread alone shal man liue, but in every word of God. 5. And the Diuel brought
1. him into an high mountaine, and shewed him al the Kingdoms of the
 whole world in a moment of time; 6. and he said to him: To thee wil I
 giue this whole power, and the glorie of them; for to me they are de- **See the An-**
 liuered, and to whom I wil, I doe giue them. 7. Thou therfore **not. in S. Mat-**
Dem. 6, if thou wilt adore before me, they shal al be thine. 8. And I E S V S **thew c. 4, 11.**
13. 10, answering said to him: It is written, *"Thou shalt adore the Lord thy God* himself allea-
20. *& him only shalt thou e serue.* 9. And he brought him into Hierusalem, & **ge Scripture**
ελατρίω set him vpon the pinnacle of the Temple; and he said to him: If **against Christ,**
62. thou be the Sonne of God, cast thy self from hence downward. **no maruel that**
Ps. 90, 10. For^{it} it is written, that *He hath giuen his Angels charge of thee, that they* **heretikes doe**
11. *preserue thee: 11. and that in their hands they shal beare thee vp, lest perhaps thou* **so against**
knock thy foote against a stone. 12. And I E S V S answering said to him: **Christs**
Dem. 6, It is said, *Thou shalt not tempt the Lord thy God.* 13. And al the tentation being **Church.**
16. ended, the Diuel["] departed from him vntil a time.
Mat. 4, 14.* And I E S V S returned in the force of the spirit into Galilee, and the **The third**
11. fame went forth through the whole countrie of him. 15. And he taught **part: of Chri-**
Mat. 1, in their Synagogues, and was magnified of al. **stes manife-**
14. 16.* And he came to Nazareth where he was brought vp: and he **sting himself**
Mat. 13, entred["] according to his custom on the Sabbath day into the Synago- **by preaching**
54. gue; and he rose vp to read. 17. And the booke of Esay the Prophet was **and miracles,**
Mr. 6, 1. deliuered vnto him. And as he vnfolded the booke, he found **specially in**
Io. 4, 41 the place where it was written: 18. *The Spirit of the Lord vpon me, for which* **Galilee.**
Esa. 61, *he anointed me, to euangelize vnto the poore he sent me, to beale the contrite of hart,* **Our Sauour**
1. *19. to preach to the captiues remission, and sight to the blind, to dimisse the bruised* **used to preach**
vnto remission, to preach the acceptable yeare of the Lord, and the day of retribution. **in their Syna-**
 20. And when he had folded the booke, he rendred it to the minister, **gogues.**
 and sate downe. And the eyes of al in the Synagogue were bent vpon
 him. 21. And he began to say vnto them: That this day is fulfilled this
 scripture in your eares. 22. And al gaue testimonie to him; and they
 marueled in the words of grace that proceeded from his mouth,
 and they said: Is not this Iosephs sonne? 23. And he said to them: Cer-
 tes you wil say to me this similitude, *Physician, cure thy self:* as great things
 as we haue heard["] done in Capharnaum, doe also here in thy coun-
 tric. 24. And he said: Amen I say to you, that no Prophet is accepted in
 his owne countrie. 25. In truth I say to you,* there were many widowes
 in the daies of Elias in Israel, when the Heauen was shut three yeares
 and six moneths, when there was a great famine made in the whole
 earth: 26. And to none of them was Elias sent, but into Sarepta of Si-
 don, to a widow woman. 27.* And there were many lepers in Israel
 vnder Elisæus the Prophet; and none of them was made cleane but
 Naaman the Syrian. 28. And al in the Synagogue were filled with an-
 ger, hearing these things. 29. And they rose, and cast him out of the
 citie: and they brought him to the edge of the hil, where
 vpon their citie was built, that they might throw him downe
 headlong. But he["] passing through the iniddes of them, went his
 way. **†**

The third
 part: of Chri-
 stes manife-
 sting himself
 by preaching
 and miracles,
 specially in
 Galilee.
 Our Sauour
 used to preach
 in their Syna-
 gogues.

He had a
 maruelous gra-
 ce, and an ex-
 traordinarie
 force in mo-
 uing the harts
 of his hearers;

The Ghospel
 vpon monday
 in the 3. weeke
 of Lent.



31. * And he went downe into Capharnaum a citie of Galilee ; and there he taught the on the Sabbath. 32. And they were astonished at his doctrine ; because his talke was in power. 33. And in the Synagogue there was a man hauing an vncleane Diuel, and he cried out with a loud voice. 34. Saying: Let be, what to vs and thee Iesus of Nazareth? art thou come to destroy vs? I know thee who thou art, *the Sainct of God*. 35. And Iesus, rebuked him, saying: Hold thy peace, & goe out of him. And when the Diuel had throwen him into the middes, he went out of him, and hurt him nothing. 36. And there came feare vpon al, and they talked together one with another, saying: What word is this, that in power and vertue he commandeth the vncleane Spirits, and they goe out? 37. And the fame of him was published into euey place of the countrie.

Mat. 4,
13, 17, 23.
Mr. 1,
21.

The Ghospel
vpon Thursday
in the 3. weeke
of Lent. And
vpon Imber
Saturday in
Whitsonweek.
And in time of
mortalitie.
See Mar. 8, 22.
in margine.

38. And Iesus rising vp out of the Synagogue, entred into Simons house. * And Simons wiues mother was holden with a great feuer; and they besought him for her. 39. And standing ouer her, he commanded the feuer, and it left her. And incontinent rising, she ministred to them. 40. And when the sunne was downe, al that had diseased of sundrie maladies, brought them to him. But he imposing hands vpon euey one, cured them. 41. And Diuels went out from many, crying and saying: That thou art the Sonne of God. And rebuking them he suffered them not to speake, that they knew he was Christ.

Mat. 8,
14.
Mr. 1,
30.

42. And when it was day, going forth he went into a desert place; & the multitudes sought him, and came euen vnto him; and they held him that he should not depart from them. 43. To whom he said: That to other cities also must I euangelize the Kingdom of God; because therefore I was sent. 44. And he was preaching in the Synagogues of Galilee. **I**

ANNOTATIONS.

CHAP. IIII.

The Diuels
tentations.

11. *Departed until a time.*) No maruel if the Diuel be often or alwaies busie with Christian men, seeing after he was plainly ouercome by Christ, yet did he not giue him ouer altogether, but for a time.

Miracles at
one place and
not at ano-
ther.

23. *Done in Capharnaum.*) God maketh choise of persons and places where he worketh miracles or doeth benefits, though he might doe the same elswhere, if it liked his wisdom. So doth he in doing miracles by Saints, not in al places, nor towards al persons, but as it pleaseth him. *Aug. ep. 137.*

Christs body
contained in
place about
nature.

30. *Passing through the middes of them.*) Either by making himself inuisible, or also more wonderfully, penetrating the multitude and passing through them, as he did through the doore, his body either being without space of place, or with other bodies in one place. By al which & the like doings mentioned in the Ghospel, it is euident that he can alter and order his body as he list, about the natural conditions of a body.

The Apostles
left their wiues

38. *Simons wiues mother*) It is euident that Peter had a wife, but after his calling to be an Apostle, he left her, as S. Hierom writeth in many places *ep. 43. & 2. ad Iulianum. Li. 1. ad Iovin.* See the Annot. *Matth. 19, 29.*



C H A P. V.

Having taught the People out of Peters ship, 4. he sheweth in a miraculous taking of fishes how he wil make him the fisher of men. 12. He cureth a leper by touching him, and sendeth him to the Priest in witnesse that he is not against Moyses. 15. The People flocking vnto him, he retireth into the wilderness. 17. To the Pharisees in a solemn assembly he proueth by a miracle his power to remit sinnes in earth. 27. He defendeth his eating with sinners, as being the Physicion of soules. 33. and his not prescribing as yet of any fastes to his Disciples.



ND it came to passe, when the multitudes pressed vpon him to heare the word of God, and him self stood beside the lake of Genesareth. 2. * And he saw two ships standing by the lake: and the fishers were gone downe, and washed their nets. 3. And he going vp into one ship that was Simons, desired him to bring it back a litle from the land. And sitting, he taught the multitudes out of the ship.

The Ghospel
vpon the 4.
Sunday after
Pentecost.

4. And as he ceased to speake, he said to Simon: Launch forth into the deep, and let loose your nets to make a draught. 5. And Simon answering, said to him: Maister, labouring al the night, we haue taken nothing; but in thy word I wil let loose the net. 6. And when they had done this, they inclosed a very great multitude of fishes, and their net was broken. 7. And they beckned to their fellowes that were in the other ship, that they should come and help them. And they came and filled both ships, so that they did sinke. 8. Which when Simon Peter did see, he fel downe at Iesus knees, saying: Goe forth from me, because I am a sinful man, O Lord. 9. For he was wholly astonished and al that were with him, at the draught of fishes which they had taken. 10. In like manner also Iames and Iohn the sonnes of Zebedee, who were Simons fellowes. And Iesus said to Simon: Feare not; from this time now, thou shalt be taking men. 11. And hauing brought their ships to land, leauing al things they folowed him. †

12. * And it came to passe, when he was in one of the cities, & behold a man full of leprosie, and seeing Iesus, and falling on his face, besought him saying: Lord, if thou wilt, thou canst make me cleane. 13. And stretching forth the hand he touched him, saying: I wil. Bethou made cleane. And immediatly the leprosie departed from him. 14. And he commanded him that he should tel no body, but, Goe, shew thy self to the Priest, and offer for thy cleansing as Moyses commanded, for a testimony to them.

Our Saviour
often health
by touching.
See S. Mat.
Annot. c. 8, 4.

15. But the bruit of him went abroad the more, and great multitudes came together to heare, and to be cured of their infirmities. 16. And he retired into the desert, and praied.

17. * And it came to passe one day, and he sate teaching. And there were Pharisees sitting and Doctours of Law that were come out of euery towne of Galilee and Iewrie and Hierusalem; and the vertue of our

The Ghospel
vpon Iniber
Friday in
Whitsonweek.

Mat. 4,
18.
Mr. 1,
16.

Mat. 8.
2.
Mr. 1,
40.

Leu. 14,
2.

Mat. 9 2.
Mr. 1, 3.



Lord was to heale them. 18. And behold men carying in a bed a man that had the palsey : and they sought to bring him in , and to lay him before him. 19. And not finding on which side they might bring him in for the multitude, they " went vp vpon the rooffe , and through the tiles let him downe with the bed into the middes, before I E S V S. 20. " Whose faith when he saw , he said : Man, thy sinnes are forgiuen thee. 21. And the Scribes, and Pharisees began to thinke, saying : Who is this that speaketh blasphemies ? Who can forgiue sinnes , but only God ? 22. And when I E S V S knew their cogitations, answering he said to them : What doe you thinke in your hartes ? 23. Which is easier to say, Thy sinnes are forgiuen thee ; or to say, Arise, and walke ? 24. But that you may know that " the Sonne of man hath power in earth to forgiue sinnes (he said to the sick of the palsey) I say to thee , Arise, take vp thy bed , and goe into thy house. 25. And forthwith rising vp before them, he tooke that wherein he lay ; and he went into his house, magnifying God. 26. And al were astonished : and they magnified God. And they were replenished with feare, saying : That we haue seen maruelous things to day. ¶

The Ghospel
vpon Saint
Matthewes
eue. Septemb.
20.

27. * And after these things he went forth , and saw a Publican called Leui , sitting at the Custome-house , and he said to him : Follow me. 28. And " leauing al things, he rose and followed him. 29. And Leui made him a great feast in his house ; and there was a great multitude of Publicans ; and of others that were sitting at the table with them. 30. And their Pharisees and Scribes murmured , saying to his disciples : Why doe you eate and drinke with Publicans and sinners ? 31. And I E S V S answering said to them : They that are whole , need not the Physicion : but they that are ill at ease. 32. " I came not to cal the iust , but sinners to pennance. ¶

¶ Christ came
not to cal
those who pre-
sume of their
owne iustice,
and that count
themselues to
haue no need
of Christ.

¶ See. S. Mat.
Annot. c. 9, 14.

33. But they said to him : * Why doe the Disciples of Iohn " fast often ; and make obsecrations, and of the Pharisees in like manner ; but thine doe eate and drinke ? 34. To whom he said : Why , can you make the children of the bridegrome fast whiles the bridegrome is with them ? 35. But the daies wil come ; and when the bridegrome shal be taken away from them , then they shal fast in those daies. 36. And he said a similitude also vnto them : That no man putteth a peece from a new garment into an old garment ; otherwise both he breaketh the new, and the peece from the new agreeth not with the old. 37. And no bodie putteth new wine into old bottels ; otherwise the new wine wil breake the bottels , and it self wil be shed , and the bottels wil be lost. 38. But new wine is to be put into new bottels : and both are preserued together. 39. And no man drinking old , wil new by and by. for he saith , The old is better.

Mat. 9, 9
Mr. 2,
14.

Mat. 9,
14.
Mar. 2,
18.
Lu. 11,
1.

AN NOT A T I O N S.

C H A P. V.

Peters ship;

¶ One ship Simon.) It is purposely expressed that there were two ships , and that one of



of them was Peters, and that Christ went into that one, and sate downe in it, and thac sitting he taught out of that ship: no doubt to signifie the Church resembled by Peters ship, and that in it is the chaire of Christ, and only true preaching

Peters fishing.

6. *A great multitude of fishes*.) Likewise by this significant miracle wrought about Peters fishing, is evidently shewed what wonderful successe Peter should haue in conuerting men to Christ, both Iewes and Gentils: as when at one draught, that is to say, at one Sermon he drew into his ship, which is Christes Church, a great number of men, as he did now fishes: and so continually by himself and his Successours vnto the worlds end.

Mat. 1,
41. 42. 4.

7. *Beckoned to their fellowes.*) Peter had so much worke that he called for help & ioyned Peters coadiu- vnto him the other ship representing to vs his Copartners in the preaching of the tours. Ghospel, and the coniunction of the Synagogue and the People of Gentilitie vnto Peters ship, that is, to the Church of Christ. *Ambro. li. 4. in Luc. c. 2. li.*

10. *Then shall he take many men.*) That al this aforesaid did properly meane Peters traualles to come, in the conuersion of the world to Christ, and his prerogative before al men ther- in, it is euident by Christs special promise made to him seuerally and apart in this place, that he should be made the taker of men, though to other he giueth also, as to Peters cooperatours and coadiutours the like office. *Mat. 4, 19.*

Peters preemi-
nence in fishing.
for mes soules.

19. *Went up upon the roose.*) A strange diligence in procuring corporal health of & by Christ: and an example for vs of the like or greater, to obtaine saluation of him either for our selues or our freinds, and to seeketo his Church & Sacraments with what extra- ordinarie paine soeuer.

Zeale of sou-
les.

20. *Whose faith.*) Great is God (saith S. Ambrose) and pardoneth one sort through the merites of others. Therefore if thou doubt to obtaine forgiveness of thy great offe- ses, ioyne vnto thy self intercessours, vse the Churches help, which may pray for thee and obtaine for thee that which our Lord might denie to thyself. *Amb. li. 5. in*

The intercessio-
of others.

24. *The Sonne of man in earth.*) By which act (* saith S. Cyril) it is cleere that the Sonne of man hath power in earth to remit sinnes; which he said both for himself and vs. For he, as God being made man & Lord of the Law, forgiveth sinnes. And we also haue obtai- ned by him that wonderful grace. For it is said to his Disciples: *Whose sinnes you shall remit, they are remitted to them.* And how should not he be able to remit sinnes, who gaue others power to doe the same?

Priests doe re-
mit sinnes.

28. *Leauing al followed him.*) The * profane Iulian charged Matthew of too much lightnes, to leaue al and follow a stranger, at one word. But indeed hereby is seen the maruelous efficacy of Christs Word and internal working, that in a moment can alter the hart of a man, and cause him nothing to esteeme the things most deere vnto him. Which he did not only then in presence, but also daily doth in the Church. For so S. Antonie, S. Fran- cis, and others, by hearing only the Word of our Saniour read in the Church forsooke al, and followed him.

Forsoaking al,
and following
Christ.

:: S. Hieroni
(ep. 2. ad Nepo-
tian.) writeth
of himself,
that being at
Constantinople;
he asked his
maister Grego-
rie Nazianze
the famous
Doctour, then
Bishop there,
what Sabbath
this was. Who
by his answer
declared that it
was very hard
to relinquer
it yet knowe
to the best lear-
ned. Yet the
Protestants are
wont to say, Al-
was is very easie.

CHAP. VI.

For reproofing by Scripture and miracle (as also by reason) the Pharisees blindnes about the obseruation of the Sabbath, 11. they seeke his death. 12. Having in the mountaine prayed al night, he chooseth twelue Apostles, 17. and after many miracles vpon the diseased, 20. he maketh a sermon to his Disciples before the people: proposing Heauen to such as wil suffer for him, 24. and woe to such as wil not. 27. Yet with al exhor- ting to doe good euen to our enemies also. 33. And that the Maisters must first mend themselves. 46. finally to doe good works, because only faith wil not suffice.

AND it came to passe on the Sabbath second-first, when he passed through the corne, his Disciples did pluck the eares, & did eate rubbing them with their hands. 2. And certaine of the Pharisees said to them: Why doe you that which is not lawful on the Sabbaths? 3. And Iesus answering the said: "Neither this haue you read which Dauid did, when himself



Mat. 12,
1.
Mat. 23,
23.



was an hungred & they that were with him: 4.* how he entred into the house of God, and tooke the loaves of Proposition, and did eate, and gaue to them that were with him, which it is not lawful to eate * but only for Priests? 5. And he said to them: That the Sonne of man is Lord of the Sabbath also.

6. And it came to passe on another Sabbath also, that he entred into the Synagogue, and taught. * And there was a man, and his right hand was withered. 7. And the Scribes and Pharisees watched if he would cure on the Sabbath; that they might find how to accuse him. 8. But he knew their cogitations; and he said to the man that had the withered hand: Arise, and stand forth into the middes. And rising he stood. 9. And IESVS said to them: I aske you, if it be lawful on the Sabbaths to doe wel or il; to "saue a soule or to destroy? 10. And looking about vpon the al, he said to the mā: Stretch forth thy hād. And he stretched it forth; & his hand was restored. 11. And they were replenished with madnes; & they communed one with another what they might doe to IESVS.

The Ghospel
vpon S. Bartle-
mewes day.
Aug. 24.

12. And it came to passe in those daies, he went forth into the moun-
taine to pray, and he passed" the whole night in the prayer of God.
13. * And when day was come, he called his Disciples; and he chose
twelue of them ("whom also he named *Apostles*) 14. "Simon whom he
surnamed Peter, and Andrew his brother, James and Iohn, Philippe and
Bartholomew, 15. Matthew and Thomas, James of Alphaus and Symon
that is called Zelotes, 16. and Iude of Iames, and Iudas Iscariote which
was the traitour. 17. And descending with them he stood in a plaine
place, and the multitude of his Disciples, and a very great companie of
People from al Iewrie and Hierusalem, and the sea coast both of Tyre &
Sidon, 18. which were come to heare him, and to be healed of their ma-
nyse day. 19. And they that were vexed of vncleane Spirits, were cured. 19. And
al the multitude" sought to touch him, because vertue went forth from
him, and healed al. ¶ 20. And he lifting vp his eyes vpon his Disciples,
said:

The Ghospel
vpon Ss. Fabiā
and Sebastians
day, Jan. 20.
vpon S. Dic-
nyse day. Octo.
9. vpon Alhal-
lowes eue.
And for manie
Martyrs.

* See S. Mar.
Annot. c. 5, 28.

* Blessed are ye poore: for yours is the Kingdom of God. 21. Blessed
are you that now are an hungred: because you shal be filled. Blessed are
you that now doe weepe: because you shal laugh. 22. Blessed shal you
be when men shal hate you, and when they shal separate you, and vp-
braid you, and abandon your name as euil, for the Sonne of mans sake.
23. "Be glad in that day and reioyce; for behold, your reward is much
in Heauen. ¶ For according to these things did their Fathers to the Pro-
phets. 24. But woe to you that are rich: because you haue your consol-
ation. 25. Woe to you that are filled: because you shal be hungrie. Woe to
you that now doe laugh: because you shal mourne and weep. 26. Woe,
when al men" shal blesse you: For according to these things did their
Fathers to the false-Prophets.

* That is, to
euery one iust-
ly asking. For
that which is
vniustly asked,
may be iustly
denied. Aug. 1.
l. c. 40. de Serm.
De in mente.

27. But to you I say that doe heare: Loue your enemies, doe good
to them that hate you. 28. Blesse them that curse you, and pray for them
that caluminate you. 29. And he that striketh thee on the cheeke, offer
also the other. And from him that taketh away from thee thy robe, pro-
hibit not thy coate also. 30. And" to euery one that asketh thee, giue,
and

1. Re. 11,

4.

Leu. 24,

9.

Mt. 12,

10.

Mt. 3, 1.

Mt. 10,

1.

Mt. 3, 1.

6, 7.

Lu. 9,

1.

Mt. 5, 1.

6, 7.



and of him that taketh away the things that are thine, aske not againe..
 31. And according as you wil that men doe to you, doe you also to the in
 like manner. 32. And if you loue them that loue you, what thanke is to
 you? for sinners also loue those that loue them. 33. And if ye doe good to
 them that doe you good: what thanke is to you? for sinners also doe this..
 34. And if ye lend to them of whom ye hope to receaue; what thanke is to
 you? for sinners also lend vnto sinners, for to receaue as much. 35. But
 loue ye your enemies; doe good and lend, hoping for nothing thereby::
 and your reward shal be much, and you shal be the Sonnes of the High-
 est, because himself is beneficial vpon the vnkind and the euil. 36. Be
 ye therefore merciful as also your Father is merciful. 37. Iudge not, &
 you shal not be iudged. Condemne not, & you shal not be condemned.
 Forgiue, and you shal be forgiuen. 38. Giue, and there shal be giuen to
 you. Good measure & pressed downe and shaken together and running
 ouer shal they giue into your bosome. For with the same measure that
 you doe mete, it shal be measured to you againe..

The Gospell
 vpon the first-
 Sunday after
 Pentecost..

39. And he said to them a similitude also: Can the blind lead the blind?
 doe not both fal into the ditch? 40. The Disciple is not aboue his
 Maister: but euery one shal be perfect, if he be as his Maister..
 41. And why seeest thou the mote in thy brothers eye: but the beame
 that is in thine owne eye thou considerest not? 42. Or how canst thou
 say to thy brother: Brother, let me cast out the mote out of thine eye:
 thy self not seeing the beame in thine owne eye? Hypocrite, cast first
 the beame out of thine owne eye; and then shalt thou see cleerely to take
 forth the mote out of thy brothers eye. ¶

43. For there is no good tree that yealdeth euil fruits; nor euil tree,
 that yealdeth good fruit. 44. For euery tree is knowen by his fruit. For
 neither doe they gather figges of thornes; neither of a busb doe they
 gather the grape. 45. The good man of the good treasure of his hart
 bringeth forth good; and the euil man of the il treasure bringeth forth
 euil. For of the abundance of the hart the mouth speaketh,

He buildeth
 right & surely,
 that hath both
 faith and good
 works: he build-
 deth on sand,
 that trusteth to
 his faith or
 reading or
 knowledge of
 the scripture,
 & doth not
 worke or liue
 accordingly.

46. And why cal you me, Lord, Lord: and doe not the things which I
 say? 47. Euery one that commeth to me, and heareth my words, and
 doeth them, I wil shew you to whom he is like. 48. He is like to a man
 building a house, that digged deep, and laid the foundation vpon a
 rock. And when an inundation rose, the riuer beate against that house,
 and it could not moue it; for it was founded vpon a rock. 49. But he that
 heareth, and doeth not; is like to a man building his house vpon the
 earth without a foundation: against the which the riuer did beat; and
 incontinent it fel, and the ruine of that house was great.

ANNOTATIONS.

CHAP. VI.

3. Neither this have you read.) The Scribes and Pharisees boasted most of their know-
 ledge



Heretikes vnderstand not the Scriptures.

ledge of the Scripture; but our Sauour often sheweth their great ignorance. Euen so the Heretikes that now adaies vaunt most of the Scriptures and of their vnderstanding of them, may soone be proued to vnderstand litle or nothing.

9. *Sane a soule.*) Hereby it seemeth that Christ (as at other times lightly alwaies) did not only heale this man in body, but of some correspondent discaise in his soule.

The Churches praier at the times of giuing holy orders.

12. *The whole night.*) Our Sauour instantly prayed, alone in the mount without doore, al night long, as a preparation to the designement of his Apostles the day after: to giue example to the Church of praying instantly when Priests are to be ordered, and a lesson to vs al what we should doe for our owne necessities, when Christ did so for other mens.

The name and dignitie of Apostles.

13. *Whom he named Apostles*) Here it is to be noted against our Aduersaries that deceitfully measure to the simple the whole nature and qualitie of certaine sacret functions, by the primitiue signification & compasse of the names or words whereby they be called; with whom as a Priest is but an elder, and a Bishop, a watchman or Superintendent, so an Apostle is nothing but a Legate or Messenger, and therefore (as they argue) * can make no Lawes nor prescribe or teach any thing not expressed in his *mandatum*. Know therefore against such deceiuers, that such things are not to be ruled by the vulgar signification of the word or calling, but by vse and application of the holy writers, and in this point by Christs owne expresse imposition. And so this word *Aposfile*, is a calling of Office, gouernement, authoritie, and most high dignitie giuen by our Maister, specially to the College of the Twelue: whom he indowed about that which the vulgar etymologie of their name requireth, with power to bind and loose, to punish and pardon, to teach and rule his Church. Out of which roome and dignitie (which is called in the Psalme and in the Actes a Bishoprike) when Iudas fel, Mathias was chosen to supply it, & was numbred among the rest, who were as founders or foundations of our religion, as the Apostle termeth them. Therefore to that college this name agreeth by special imposition & prerogatiue, though afterward it was by vse of the Scriptures extended to S. Paul and S. Barnabas, and sometimes to the Apostles Successours: as also (by the like vse of Scriptures) to the first conuerters of countries to the faith, or their coadiutors in that function. In which sense S. Paul chalengerth to be the Corinthians Apostle, and nameth Epaphroditus the Philippians Apostle: as we cal S. Gregorie & his Disciple S. Augustin, our Apostles of England. In al which taking, it euer signifieth Dignitie, Regiment, Paternitie, Principalitie, and Primacie in the Church of God: according to S. Paul 1. Cor. 12. *He hath placed in his Church, first indeed Apostles, &c.* Whereby we may see that S. Peters dignitie was a wonderful eminent prerogatiue and soueraigntie, when he was the Head not only of other Christian men, but the Head of al Apostles, yea euen of the College of the Twelue. And if our Aduersaries list to haue learned any profitable lesson by the word Apostle, more profitably and truely they might haue gathered, that Christ called these his principal officers, *Apostles*, or *Sens*, him self also specially and aboue al other being *Missioner*, that is, *Sent*; and called also Apostle in the Scriptures; to warne vs by the nature of the word, that none are true Apostles, Pastours, or Preachers, that are not specially sent and called, or that can not shew by whom they be sent, & that al Heretikes therefore be rather Apostates then Apostles, for that they be not sent, nor duely called, nor chosen to preach.

Peters preeminence.

14. *Simon.*) Peter in the numbering of the Apostles, alwaies first named and preferred before Andrew his elder brother and senior by calling. See *Apostolus*, Mt. 10, 2.

Al persecution for Christ is a blessing.

23. *Be glad.*) The common miseries that fall to the true preachers and other Catholike men for Christs sake, as pouertie, famine, mourning, & persecutions, be indeed the greatest blessing that can be, and are meritorious of the reward of Heauen. Contrariwise, al the felicities of this world without Christ, are indeed nothing but woe; and the entrance to euillasting miserie.

The vanitie of Heretical preachers.

26. *Shall blisse you.*) This woe pertaineth to the Heretikes of our daies, that delight to haue the Peoples praises and blessings & shouts, preaching pleasant things of purpose to their itching cares: as did the False Prophets, when they were magnified and commended therefore of the carnal Iewes.

Against vsurie.

35. *Lend, hoping nothing.*) In that we may here seeme to be moued to lend to those whom we thinke not able nor like euert to repay againe, it must be holden for a counsel rather then a commandement, except the case of necessitie. But it may be také rather for a precept, wherein vsurie, that is to say, the expectatiō not of the money lent, but of vantage for lone, is forbiddē: as by other places of Scripture it is condēned, & is a thing against the Law of nature & Nations. And great shame & pitie it is, that it should be so much vsed or suffered among Christians, or so couered & cloked vnder the habite of other cōtractes, as it is.

Cal. Infr.
li. 4. c. 5.

Ps. 108.
8.

Act. 1.
10.

Eph. 2.
20.

Act. 14.
1. Cor.

12.
Eph. 4.

11.
1. Cor. 9.

2.
Phil. 2.

25.

Lu. 4.
18.

Hieb. 3, 1



C H A P. VII.

He testifieth, the faith of the Centurion who was a Gentil, to be greater then he found among al the Iewes, and cureth his seruant absent. 11. the widowes sonne he reuiuerh and restoreth to her, & is renoumed therevpon. 18. To Iohns messengers he asserereth with miracles, leauing to Iohn to preach thereby vnto them that he is Christ. 24. And afterward he declareth how worthy credit was Iohns testimonie. 29. inuighing against the Pharisees, 31. who with neither of their maners of liuing could be wonne, 36. shewing also vnto them by occasion of Marie Magdalen, how he is a freind to sinners, not to maintaine them in sinne, but to sorgiue them their sinnes vpon their faith and pennance.



AND when he had fully said al his words into the eares of the People, he entred into Capharnaum: 2. And the seruant of a certaine Centurion being sick, was readie to die: who was deare vnto him. 3. And when he had heard of I E S V S, he sent vnto him the Ancients of the Iewes, desiring him to come and heale his seruant: 4. But they being come to I E S V S, besought him earnestly, saying to him, That he is worthie that thou shouldest doe this for him. 5. For he loueth our Nation; and he hath built a Synagogue for vs. 6. And I E S V S went with them. And when he was now not farre from the house, the Centurion sent his freinds vnto him, saying: Lord, trouble not thyself. For *I am not worthie that thou shouldest enter vnder my roose.* 7. For the which cause neither did I thinke my self worthie to come to thee; but say the word, and my seruant shal be made whole. 8. For I also am a man subiect to authoritic, hauing vnder me souldiars: and I say to this, goe, and he goeth; and to another, come, and he cometh; and to my seruant, doe this, and he doeth it. 9. Which I E S V S hearing, marueled; and turning to the multitude that followed him he said: Amen I say to you, neither in Israel haue I found so great faith. 10. And they that were sent, being returned home, found the seruant that had been sick, whole.

11. And it came to passe, afterward he went into a citie that is called Naim; and there went with him his Disciples and a very great multitude. 12. And when he came nigh to the gate of the citie, behold a dead man was caried forth, the only sonne of his mother; and she was a widow: and a great multitude of the citie with her: 13. Whom when our Lord had seen, being moued with mercie vpon her, he said to her: Weep not. 14. And he came neere and touched the coffin. And they that caried it stood stil; and he said: Yong man, I say to thee, arise. 15. And he that was dead, sat vp, and began to speake. And he gaue him to his mother. 16. And feare tooke them al; and they magnified God, saying, That a great Prophet is risen among vs: and, that God hath visited his People. 17. And this saying went forth into al Iewrie of him, & into al the countrie about.

18. And Iohns Disciples shewed him of al these things. 19. *And Iohn: called.

See the Annotations vpon S. Matth. c. 8, 81.

The Ghospel vpon the 1st. Sunday after Pentecost. And vpon Thursday in the 4. weeke of Lent. And for S. Monica S. Augustins mother. Maij. 4.

Mt. 8, 5.



called two of his Disciples, and sent them to IESVS, saying: Art thou he that art to come; or expect we another? 20. And when the men were come vnto him, they said: Iohn the Baptist hath sent vs to thee, saying: Art thou he that art to come; or expect we another? 21. (And the self same houre, he cured many of maladies, and hurts, and euil Spirits: and to many blind he gaue sight.) 22. And Answering, he said to them: Goe & report to Iohn what you haue heard and seen: * That the blind see, the lame walke, the lepers are made cleane, the deafe heare, the dead rise againe, 23. the poore are euangelized: and blessed is he whosoever shal not be scandalized in me.

24. * And when Iohns messengers were departed, he began to say of Iohn to the multitudes: What went you out into the desert to see? a reed moued with the wind? 25. But what went you forth to see? a man clothed in soft garments? Behold they that are in costly apparel and delicacies, are in the houses of Kings. 26. But what went you out for to see? a Prophet? Certes I say to you, and more then a Prophet. 27. This is he of whom it is written: Behold I send mine Angel before thy face, which shal prepare thy way before thee. 28. For I say to you: A greater Prophet among the children of women then Iohn the Baptist, there is no man. But he that is the lesler in the Kingdom of God, is greater then he. 29. And al the People hearing and the Publicans, iustified God, being baptized with Iohns Baptisme. 30. But the Pharisees and the lawyers despised the counsel of God against them selues, being not baptized of him. 31. And our Lord said: Wherevnto then shal I liken the men of this Generation, and wherevnto are they like? 32. They are like to children sitting in the market-place, and speaking one to another, and saying: We haue piped to you, and you haue not danced; we haue lamented, and you haue not wept. 33. For Iohn Baptist came* neither eating bread nor drinking wine; and you say: He hath a Dinel. 34. The Sonne of man came eating and drinking; and you say: Behold a man that is a gurmander and a drinker of wine, a freind of Publicans and sinners. 35. And wisdom is iustified of al her children.

36. And one of the Pharisees desired him to eate with him. And being entred into the house of the Pharisee, he sate downe to meate. 37. And behold a woman that was in the citie, a sinner, as she knew that he was set downe in the Pharisees house, she brought an alabastrer boxe of ointment; 38. and standing behind beside his feet, she began to water his feet with teares, & wiped them with the haire of her head, and kissed his feet, & anointed them with the ointment. 39. And the Pharisee that had bid him seeing it, spake within himself, saying: This man if he were a Prophet, would know certes who and what manner of woman she is which toucheth him, that she is a sinner. 40. And IESVS answering said to him: Simon, I haue somewhat to say vnto thee. But he said: Maister, say. 41. A certaine creditour had two debtors; one did owe five hundred pence, & the other fiftie. 42. They hauing not wherewith to pay, he forgaue both. Whether therefore doth loue him more? 43. Simon answering said: I suppose that he to whom he forgaue more. But he said to him: Thou hast iudged rightly. 44. And turning to the woman, he said

vnto

“Pauperes euangelizantur, that is, to the poore the Gospel is preached, and they receaue it

“Markethis wel concerning Iohns apparel and diet. See the Annotations vpon S. Matth. c. 3, 4.

“As they that contemned Iohns Baptisme, despised Gods counsel & wisdom; so much more they that make no account of the Sacraments of the Church, despise Gods counsel & ordinance touching their saluation, to their owne damnation.

The Gospel vpon S. Marie Magdalés day Jul. 22. And vpon Thursday in Passion weeke. And vpon Imber Friday in Sept.

“A perfect patient of true penitence in this woman, who sought of Christ with open teares & other strange works of satisfaction & devotion, remission of her finnes.

Exeg. capto.

Esa. 35, 5, 6, 1.

Mat. 11, 7.

Mal. 3, 1.

Mat. 3, 4.



vnto Simon : Doeſt thou ſee this woman ? I entred" into thy houſe, water to my feet thou didſt not giue; but ſhe with teares hath watered my feet, and with her haireſ hath wiped them. 45. Kiſſe thou gaueſt me " Not only not; but ſhe ſince I came in, hath not ceaſed to kiſſe my feet. 46. With oile thou didſt not anoint my head; but ſhe with ointment hath anointed my feet. 47. For the which I ſay to thee : Many ſinnes are forgiuen her, becauſe ſhe hath " loued much. But to whom leſſe is forgiuen, he loueth leſſe. 48. And he ſaid to her : Thy ſinnes are forgiuen thee. 49. And they that ſate togeather at the table began to ſay within them ſelues. " Who is this that alſo forgiueth ſinnes? 50. And he ſaid to the woman: " Thy faith hath made thee ſafe, goe in peace. ¶

faith (as you may perceiue) but lone or charitie obtaineth remiſſion of ſinnes. " As the Phariſees did alwayes carpe Chriſt for remiſſion of ſinnes in earth, ſo the Heretike reprehend his Church that remitteth ſinnes by his authoritie.

AN NOT A T I O N S.

C H A P. VII.

5. *Built a Synagoge.*) As at that time to found a Synagoge, was acceptable to God, and procured the praierſ of the faithful People for whoſe uſe it was made: ſo now much more in the new Teſtament, to build a Church, Monafterie, College, or any like worke for the honour and ſeruice of God, is grateful to him and procureth the praierſ of the good People for whoſe uſe ſuch things be founded.

Building of Churches, Monafteries, &c,

44. *Into thy houſe.*) An exceeding approbation of the extraordinary workes and ſignes of external deuotion, which ſeeme to carnal men (though otherwiſe faithful) to be often ſuperfluous or not acceptable. This Simon was perhaps of a good wil, and therefore (as diuers other did elſewhere) inuited Chriſt to his houſe, not of curioſitie or captiouſnes, as ſome other did; but of affection, as it may ſeeme by Chriſts familiar talke with him. Notwithſtanding his duties towards him were but ordinary. But the anointing, waſhing, kiſſing, wiping of his feet in ſuch ſort as the woman did, were further ſignes of more then vulgar loue: ſuch as is in deuout men or women that goe on pilgrimage and kiſſe deuoutly the holy memories of Chriſts and his Saints. Which is no more but an exteriour expreſſing of their affection, and that they loue much, as euery vulgar Chriſtian mandoth not.

Exteriour ſignes of more deuotion.

50. *Thy faith.*) The remiſſion of her ſinnes being attributed before to charitie, is now alſo ſaid to come of her faith. Whereby you may know that it commonly proceedeth of both, and of hope alſo though but one named. Becauſe when there be diuers cauſes concurring to one effect, the ſcriptures commonly name but one, and that eſpecially which is moſt proper to the purpoſe and time, not excluding the other. And therefore his working miracles vpon any perſon, is attributed to the faith of them on whom or at whoſe deſire they be done. Becauſe he wrought his miracles to induce al men to belecue in him; and therefore ſpecially required faith at their hands, and namely before other things, whether they did beleue that he was able to doe that which they alked at his hands: without which it had been rather a mockrie and tentation of him, then a true deſire of benefit at his hands.

Juſtification attributed not to faith only.

CHAP.



CHAP. VIII.

Going ouer al Galilee with his traine, 4. he preacheth to the Iewes in parables because of their reprobation, 9. but to his Disciples manifestly; because he wil not for the Iewes incredulity haue his coming frustrate: 19. signifying also that we are his kinne (though we be Gentils) and not his carnal brethren the Iewes. 22. To whom also (signified by the Gerasens) after the tempest in his sleep (that is, in his death) & calme in his resurrection, he commeth: but they preferring their temporals before his presence, he leaueth them againe. 41. Likewise coming to cure the Iewes (who were borne when the Gentils sickned about Abrahams time) he is preuented with the faith of the Gentils, and then the Iewes die, but them also in the end he wil restore,



AND it came to passe afterward, and he made his journey by cities and townes preaching and euangelizing the Kingdom of God; and the Twelue with him, 2. and some women that had been cured of wicked Spirits and infirmities; * Marie which is called Magdalene, out of whom seuen Diuels were gone forth, 3. and Ioane the wife of Chusa Herods Procuratour, and Susan, and many others that²¹ did minister vnto him of their substance.

The Ghospel
vpon the Sunday
of Sexagesime.

4. And * when a very great multitude assembled and hastned out of the cities vnto him, he said by a similitude. 5. The sower went forth to sow his seed. And whiles he soweth, some fel by the way side, and was troden vpon, and the foules of the aire did eate it. 6. And other some fel vpon the rock; and being shot vp, it withered, because it had not moisture. 7. And other some fel among thornes, and the thornes growing vp withal, choked it. 8. And other some fel vpon good ground; and being shot vp, yealded fruit an hundred fold. Saying these things he cried: He that hath eares to heare, let him heare.

²¹ See the Annotations vpon S. Matthew. c. 13, 14.

9. And his Disciples asked him what this parable was. 10. To whom he said: To you it is giuen to know the mysterie of the Kingdom of God; but to the rest in parables, ²² that * seeing they may not see, and hearing may not vnderstand. 11. And the parable is this: The seed, is the Word of God. 12. And they besides the way, are those that heare, then the Diuel commeth, and taketh the Word out of their hart, lest beleeuing they be faued. 13. For they vpon the rock; such as when they heare, with ioy receaue the Word: and these haue no roots; because ²³ for a time they beleene, and in time of tentation they reuolt. 14. And that which fel into thornes, are they that haue heard, and going their waies, are choked with cares and riches and pleasures of this life, and render not fruit. 15. And that vpon good ground, are they which in a good and verie good hart, hearing the Word, doe retaine it, and yeald fruit in patience. ¶

²² Against the Heretikes that say, faith once had can not be lost, and that he which now hath not faith, neuer had.

16. And no man lighting a candel doth couer it with a vessel, or put it vnder a bed; but setteth it vpon a candellsticke, that they that enter in, may see the light. 17. For there is not any thing secret, that shal not be made manifest; nor hid, that shal not be knowen, & come abroad. 18. See ther-

Mr. 16,
9.

c alie
multe.
Mt. 13,
1.
Mr. 4, 1.

Es. 6, 9



therefore how you heare. For he that hath, to him shal be giuen; and whosoever hath not, that also which he thinketh he hath, shal be taken away from him.

19. And * his mother and brethren came vnto him; and they could not come at him for the multitude. 20. And it was told him: Thy mother and thy brethren stand without, desirous to see thee. 21. Who answering said to them: My mother and my brethren, are they that heare the Word of God and doe it.

"He did not here disdainfully speake of his mother, but teacheth that our spiritual kinred is to preferred before carnal cognation. Hilar. in 11. Mat. See the Annotations vpon S. Matthew. c. 8, 14.

21. * And it came to passe one day; and he went vp into a boat, and his Disciples, and he said to them: Let vs strike ouer the lake. And they launched forth. 23. And when they were sailing, he slept; and there fel a storme of wind into the lake, and they were filled, and were in danger. 24. And they came and raised him, saying: Maister, we perish. But he rising, rebuked the wind and the tempest of water; and it ceased, and there was made a calme. 25. And he said to them: Where is your faith? Who fearing, marueled one to an other, saying: Who is this (trow ye) that he commandeth both the winds and the sea, and they obey him? 26.

* And they sailed to the countrie of the Gerasens which is ouer against Galilee.

27. And when he was come forth to the land, there met him a certaine man that had a Diuel now a very long time, and he did weare no clothes, neither did he tarie in house, but in the monuments. 28. And as he saw IESVS, he fel downe before him; and crying out with a great voice, he said: What is to me & thee IESVS sonne of God most high? I beseech thee doe not tormēt me. 29. For he commanded the vncleane Spirit to goe forth out of the man. For many times he caught him, and he was bound with chaines, and kept with fetters; and breaking the bonds was driuen of the Diuel into the deserts. 30. And IESVS asked him saying: What is thy name? But he said: Legion; because many Diuels were entred into him. 31. And they besought him that he would not command them to goe into the depth. 32. And there was there a heard of many swine feeding on the mountaine; & they desired him that he would permit the to enter into them. And he permitted them. 33. The Diuels therefore went forth out of the man, and entred into the swine; and the heard with violence went headlong into the lake, and was stifled. 34. Which when the swinheards saw done, they fled, and told into the citie and into the townes. 35. And they went forth to see that which was done; and they came to IESVS, and found the man, out of whom the Diuels were gone forth, sitting at his feet, clothed, and wel in his wits, and they were afraid. 36. And they also that had seen, told them how he had been made whole from the legion. 37. And al the multitude of the countrie of the Gerasens besought him to depart from them; for they were taken with great feare. And he going vp into the boat, returned. 38. And the man out of whom the Diuels were departed, desired him that he might be with him. But IESVS dismissed him, saying: 39. Returne into thy house, and tel how great things God hath done to thee. And he went through the whole citie, preaching how great things IESVS had done to him.



40. And it came to passe; when IESVS was returned, the multitude received him. And al were expecting him. 41. And * behold there came a man whose name was Iairus, and he was Prince of the Synagogue: and he fel at the feet of IESVS, desiring him that he would enter into his house, 42. because he had an only daughter almost twelue yeares old, and she was a dying. And it chanced, whiles he went, he was thronged of the multitudes.

Mat. 9,
18.
Mr. 5,
22.

" See the Annotations vpon S. Mat. c. 9, 19.

" It is an euident signe of prerogative, that Peter only is named so often as cheefe of the company. Mar. 1, 16. *Mat.* 5, 29. *Luc.* 9, 22. *Mar.* 16, 7. 1. *Cor.* 15, 5.

43. And there was " a certaine woman in a fluxe of bloud from twelue yeares past, which had bestowed al her substance vpon Physicians, neither could she be cured of any: 44. she came behind him, and touched the hemme of his garment; and forthwith the fluxe of her bloud stinted, 45. And IESVS said: Who is it that touched me? And al denying, " Peter said, and they that were with him: Maister, the multitudes throng and presse thee, and dost thou say, Who touched me? 46. And IESVS said: Some bodie hath touched me; for I know that there is vertue proceeded from me. 47. And the woman seeing, that she was not hid, came trembling, and fel downe before his feet; and for what cause she had touched him, she shewed before al the People, and how forthwith she was made whole. 48. But he said to her: Daughter, thy faith hath made thee safe, goe thy way in peace.

" See the Annotations vpon S. Marke c. 5, 36

49. As he was yet speaking, there commeth one to the Prince of the Synagogue, saying to him, That thy daughter is dead, trouble him not. 50. And IESVS hearing this word, answered the father of the maide: Feare not; " beleue only, and she shal be safe. 51. And when he was come to the house, he permitted not any man to enter in with him, but Peter, and James, and Iohn, and the father and mother of the maide. 52. And al wept, and mourned for her. But he said: Weep not, the maide is not dead, but sleepeth. 53. And they derided him, knowing that she was dead. 54. But he holding her hand cried saying: Maide arise. 55. And " her spirit returned, and she rose incontinent. And he bade them giue her to eate. 56. And her parentes were astonished, whom he commanded to tel no man that which was done.

ANNOTATIONS.

CHAP. VIII.

Holy women that followed Christ.

The brethren of Christ.

c. *That did minister.*) It was the custome of the Iewes that women of their substance did minister meate drinke and cloth to their teachers, going about with them. Which because it might haue been scandalous among the Gentils, S. Paul maketh mention that he vsed it not. And they ministred to our Lord of their substance for this cause, that he whose spiritual benefices they reaped, might reape their carnal things.

1. *Cor.* 9,
5. 12.

10. *Thy brethren.*) These brethren of our Lord, were not the sonnes of the B. Virgin MARIE the mother of God, as Heluidius wickedly taught: neither are they to be thought (as some others say) the sonnes of Ioseph by another wife: for (as S. Hierom writeth) not only our Lady was a virgin, but by reason of her, Ioseph also: that our Saviour might be borne of a virginal matrimonie. But they are called his brethren (according to the vsual speech of the Scriptures) because they were his cosins, either

Hiera.
cont.
Heluid.
c. 9.
the *ibid* c. 8



the sonnes of Iosephs brother, or (as the more receined opinion is) the sonnes of our Ladies sister called Marie of Iames, which Iames therefore is also called the brother of our Lord.

55. *Her spirit returned.*) This returning of the soules againe into the bodics of them whom CHRIST and his Apostles raised from death (specially Lazarus who had been dead foure daies doth) evidently proue a third place against our aduersaries, that say, euery one goeth straight to weauen or to hel. For it can not be thought that they were called from the one or the other, and therefore from some third place.

C H A P. IX.

His Twelue also now preaching euery where and working miracles. 6. Herod and al doe wonder much. 10. After which, he taketh them and goeth into the wildernesse: where he cureth and teacheth, feeding 5000. with fise loanes. 18. Peter confessing him to be Christ, 21. he on the other side foretelleth his Passion, and that al must in time of persecution follow him therein. 27. whereunto to encourage vs the more, 27. he giueth in his Transfiguration a sight of the glorie, which is the reward of suffering. 17. The next day he casteth out a Diuel which his Disciples could not. 43. whom amiddes these wonders he forewarneth againe of his scandalous Passion. 49. And to cure their ambition, he telleth them, that the most humble he esteemeth most: 49. bidding them also not to prohibit any that is not against them 51. Tea and toward such as be against them Schismatically, to shew mildnes for al that. 57. Of following him, three examples.

AND calling together the twelue Apostles, he gaue them The Ghospel
 :: vertue and power ouer al Diuels, and to cure maladies. vpon Thursday
 2. And he sent them to preach the Kingdom of God; and in withsūweek
 to heale the sicke. 3. And he said to them: Take nothing :: To command
 for the way, neither rod, nor skrip, nor bread, nor mo- Diuels and dis-
 ney, neither haue two coates. 4. And into whatsoeuer house you enter, eases either of
 tarie there, and thence doe not depart. 5. And whosoever shal not receiue body or soule,
 you, going forth out of that citie, shake off the dust also of your feet is by nature
 :: for a testimonie vpon them. 6. And going forth they went a circuit proper to God
 from towne to towne euangelizing and curing euery where. Gods guift,
 7. And * Herod the Tetrach heard al things that were done by him; men also may
 and he staggered because it was said of some, That Iohn was risen from haue the same:
 the dead. 8. But of other some, That Elias hath appeared; and of others, euen so to for-
 that a Prophet one of the old ones was risen. 9. And Herod said: Iohn I giue sinnes.
 haue behea led; but who is this of whom I heare such things? And he :: A great fault
 sought for to see him. to reiect the
 10. And * the Apostles being returned, reported to him whatsoeuer true Preachers,
 they did: and taking them he retired apart into a desert place, which or not to admit
 belongeth to Beth-saida. 11. Which the multitudes vnderstāding, followed them into hou-
 him & he receiued them, and spake to them of the Kingdom of God, and se for needful
 them that had need of cure he healed. 12. And the day began to draw harbour and
 towards an end. And the Twelue comming neere, said to him: sustenance.
 Dimisse the multitudes, that going into townes and villages here about,
 they may haue lodging, and find meates; because here we are in a desert
 place. 13. And he said to them: Giue you them to eate. But they said: We



haue no more but five loaves and two fishes; vnles perhaps we should goe & buie meates for al this multitude. 14. And there were men almost five thousand. And he said to his Disciples: Make them sit downe by companies fiftie and fiftie. 15. And so they did. And they made al sit downe. 16. And taking the five loaves and the two fishes, he looked vp vnto Heauen, and c^d blessed them; and he brake, and distributed to his Disciples, for to set before the multitudes. 17. And they did al eate, and had their fil. And there was taken vp that which remained to them, twelue baskets of fragments.

Here you see that he blessed the things, and not only gaue thanks to God.

See Annot.

Marci. c. 8, 7.

The miraculous providence of God toward such as follow Christ into deserts, prison, banishment, or whither soeuer.

18. * And it came to passe; when he was alone praying, his Disciples also were with him; and he asked them saying: Whom doe the multitudes say that I am? But they answered, and said: Iohn the Baptist; and some, Elias; but some, that one of the Prophets before time is risen. 20. And he said to them: But whom say ye that I am? Simon Peter answering, said: The Christ of God. 21. But he rebuking them, commanded that they should tel this to no man, 22. saying: That the Sonne of man must suffer many things, and be reiected of the Ancients and cheefe Priests and Scribes, and be killed, and the third day rise againe.

23. And he said to al: If any man wil come after me, let him denie himself, and take vp his crosse daily, and follow me. 24. For he that wil saue his life, shal lose it; for he that shal lose his life for my sake, shal saue it. 25. For what profit hath a man if he gaine the whole world, and lose himself, and cast away himself? 26. For he that shal be ashamed of me and of my wordes, him the Sonne of man shal be ashamed of, when he shal come in his maiestie, and his Fathers, and of the holy Angels. 27. And I say to you assuredly: There be some standing here that shal not tast death, til they see the Kingdom of God.

The TRANSFIGURATION.

28. * And it came to passe after these wordes almost eight daies, and he tooke Peter and Iames and Iohn, and went into a mountaine to pray. 29. And whiles he prayed, the shape of his countenance was altered: and his raiment white and glistering. 30. And behold two men talked with him. And they were Moyse and Elias, 31. appearing in maiestie. And they told his decease that he should accomplish in Hierusalem. 32. But Peter and they that were with him, were heauie with sleepe. And awaking, they saw his maiestie, and the two men that stood with him. 33. And it came to passe, when they departed from him, Peter said to IESVS: Maister, it is good for vs to be here; and let vs make three tabernacles, one for thee, and one for Moyse, and one for Elias: not knowing what he said. 34. And as he spake these things, there came a cloud, and overshadowed them: and they feared, when they entered into the cloud. 35. * And a voice was made out of the cloud, saying: This is my beloved Sonne, heare him. 36. And whiles the voice was made, IESVS was found alone. And they held their peace, and told no man in those daies any of these things which they had seen.

37. * And it came to passe the day folowing, when they came downe from the mountaine, there met him a great multitude. 38. And behold a man of the multitude cried out, saying: Maister, I beseech thee, looke vpon my sonne because he is mine only one. 39. And loe, the spirit taketh

ΕΥΑΓΓΕΛΙΟΝ
ΣΕΒΑΣΤΟΥ

Mt. 16,
11.
Mar. 8,
27.

Mt. 17,
1.
Mr. 9, 14

2. Pet. 1,
17.

Mt. 17,
14
Mr. 9,
17.



taketh him, and he sodenly crieth, and he dasheth him, and teareth him that he cometh, and with much adoe departeth renting him. 40. And I desired thy Disciples to cast him out, and they could not. 41. And IESVS answering said: "O faithles and peruerse Generation, how long shal I be with you and suffer you? bring hither thy sonne. 42. And when he came to him, the Diuel dashed, and tore him. And IESVS rebuked the vncleane Spirit, and healed the boy, and rendred him to his father. 43. And al were astonished at the might of God; and al merueling at al things that he did, he said to his Disciples: 44. Lay you in your hartes these wordes, for it shal come to passe that the Sonne of man shal be deliuered into the hands of men. 45. But they did not know this word, and it was couered before them, that they perceiued it not. And they were afraid to aske him of this word.

Incridulitie hindereth the effect of Exorcismes, and other miraculous power giuen to the Church.

46. * And there entred a cogitation into them, which of them should be greater. 47. But IESVS seeing the cogitations of their hart, tooke a child and set him by him, 48. and said to them; whosoever receiue this childe in my name, receiue me, and whosoever receiue me, receiue him that sent me. For he that is the lesser among you al, he is the greater.

Desire of preeminence is an humane infirmitie often euen among the good. Against which, Christ teacheth humility, but forbiddeth not Superiority.

49. * And Iohn answering said: Maister, we saw a certaine man casting out Diuels in thy name, and we prohibited him, because he followeth not with vs. 50. And IESVS said to him: "Prohibit not. For he that is not against you, is for you.

51. And it came to passe, whiles the daies of his assumption were accomplishing, and he fixed his face to goe into Hierusalem. 52. And he sent messengers before his face; and going they entred into a citie of the Samaritans to prepare for him. 53. And they receiued him not, because his face was to goe to Hierusalem. 54. And when his Disciples James and Iohn had seen it, they said: Lord wilt thou we say that fire come downe from Heauen and consume them? 55. And turning, he rebuked them, saying: You know not of what spirit you are. 56. The Sonne of man came not to destroy soules, but to saue. And they went into another towne.

There be some that follow not Christ precisely in life and doctrine, of whom we may make our aduantage to the propagation of Christes honour and religion, when they doe any thing for the aduancement thereof, of what intention soeuer they doe it. Philip. 1, 15.

57. And it came to passe as they walked in the way, a certaine man said to him: * I wil follow thee whithersoever thou goest. 58. IESVS said to him: "The foxes haue holes, and the foules of the aire nestes; but the Sonne of man hath not where to repose his head. 59. But he said to another: Follow me. And he said: Lord, permit me first to goe, and to burie my father. 60. And IESVS said to him: Let the dead burie their dead; but goe thou, set forth the Kingdom of God. 61. And another said: I wil follow thee Lord, but permit me first to take my leaue of them that are at home. 62. IESVS said to him: "No man putting his hand to the plough, and looking backe, is apt for the Kingdom of God.

This man would haue followed him for temporal commodities, and therefore was not suffe-



ANNOTATIONS.

CHAP. IX.

The Transfiguration.

27. *Till they see.*) To the Apostles, that had to preach the Kingdom of God and to suffer so much miserie for the same in this world, he would shew his glorie, and give them a tast of his owne ioyful state and of his Saints in Heauen, calling thither Moyse and Elias, that the Law & Prophets might be witnesses of the same. See the annotation vpon S. Matthew c. 17, 2.

Schismatices.

3. *Face to goe to Hierusalem.*) The Samaritans were Schismatices from the Iewes, and had a Schismatical Temple in mount Garizim, of purpose to draw men thither from Gods Temple in Hierusalem, where only was the true and as it were the Catholike seruice and Sacrifice vnto God. Therefore they did not gladly receiue our Saujour, because they perceiued he was going to Hierusalem.

Is. 4. 9.

3. Reg.

11, 17.

Tob. 1.

Desire of reuenge.

55. *He rebuked them.*) Not iustice nor al rigorous punishment of sinners is here forbidden, nor Elias fact reprehended, nor the Church or Christian Princes blamed for putting Heretikes to death: but that none of these should be done for desire of our particular reuenge, or without discretion, & regard of their amendement, and example to others. Therefore S. Peter vsed his power vpon Ananias and Saphira, when he stroke them both downe to death for defrauding the Church.

Act. 5.

The Churches feueritie.

Looking backe.

61. *No man looking backe.*) It is a dangerous temptation for a man that hath lost or left his goods for Christ, to looke much backe at them, and to remember with delight the pleasures & eases of this world. For it breedeth in him discontentment of the troubles and crosses that are incident to the state of such as fully follow Christ. In which case a man should euer looke forward towards Heauen, and neuer backward to the world.

CHAP. X.

He sendeth yet 72. more to preach to the Iewes, with power also of miracles. 13. crying woe to the cities impenitent. 17. At their returne he agnifeth the great power he gaue them, but yet teacheth them not to be proud thereof, 21. and praiseth God for his grace, 23. his Church also for her happy state. 25. To one of the Scribes he sheweth, that the loue of God and of his neighbour wil bring him to life euerlasting, 29. teaching him by the parable of the Samaritane, to take euery one for his neighbour that needeth his charitie. 38. To Martha he sheweth that Maries Contemplatiue life is the better.

The Ghospel vpon S. Markes day. April. 15. And S. Lukes Octob. 18.

As the twelve Apostles did represent the higher degree of the Clergie, called Bishops: so these Seuentie two beare the figure of the inferiour Clergie, called Priests, Bishops.



AND after this our Lord designed also other seuentie two: and he sent them two and two before his face into euery citie and place whither himself would come. 2. And he said to them: The haruest truely is much; but the workmen few. Desire therefore the Lord of the haruest, that he send workmen into his haruest. 3. Goe: Behold I send you as lambes among wolues. 4. Carie not purse nor skrip, nor shoes; and salute no body by the way. 5. Into whatsoeuer house you enter, first say: Peace to this house. 6. And if the sonne of peace be there, your peace shal rest vpon him: but if not, it shal returne to you. 7. And in the same house tarie you, eating and drinking such things as they haue. * For the workman is worthie of his hire. Remoue not from house to house. 8. And into

1. Tim.

5, 18.



into what citie soeuer you enter, and they receiue you, eate such things as are set before you; 9. and cure the sicke that are in it, and say to them: The kingdom of God is come nigh vpon you. ¶

10. And into whatsoeuer citie you enter, and they receiue you not, ¶ Differences of paines and damnation in Hel according to the differences of demerites. Aug. li. 3. c. 5. cont. Julian. going forth into the streetes thereof, say: 11. The dust also of your citie that cleaueth to vs, we doe wipe off against you. Yet this know ye that the Kingdom of God is at hand. 12. I say to you, it shal be more tolerable for Sodom in that day, then for that citie. 13. Woe to thee Corazaim, woe to thee Beth-saida: for if in Tyre and Sidon had been wrought the miracles that haue been wrought in you, they had done penance sitting in sack cloth and ashes long agoe. 14. But it shal be more tolerable for Tyre and Sidon in the iudgement, then for you. 15. And thou Capharnaum that art exalted vnto Heauen: thou shalt be thrust downe euen vnto Hel. 16. ¶ He that heareth you, heareth me; and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me. ¶ True penance not onely to lead a new life, but to punish the body by such things as here be recorded, for the il life past. The Ghospel for manie Martyrs.

17. And the Seuentie-two returned with ioy, saying: Lord, the Diuels also are subiect to vs in thy name. 18. And he said to them: I saw Satan as a lighting fal from Heauen. 19. Behold, I haue giue you power to tread vpon serpents, and scorpions, and vpon al the power of the enemy, and nothing shal hurt you. 20. But yet reioyce not in this, that the spirits are subiect vnto you; but reioyce in this, that your names are written in Heauen. ¶ ¶ It is al one to despise Christ, and to despise his Priests and Ministers in the Catholike Church: to refuse his doctrine, & theirs.

21. In that very houre he reioyced in spirit, and said: I confesse to thee O Father, Lord of Heauen and earth, because thou hast hid these things from the wise and prudent, and hast reuealed them to litle ones. Yea Father, for so hath it wel pleased thee. 22. Al things are deliuered to me of my Father. And no man knoweth who the Sonne is, but the Father; and who the Father is, but the Sonne, and to whom the Sonne wil reueale. 23. ¶ And turning to his Disciples, he said: Blessed are the eyes that see the things that you see. 24. For I say to you, that many Prophets and Kings desired to see the things that you see, and saw them not; and to heare the things that you heare, and heard them not. ¶ The Ghospel vpon the 12. Sunday after Pentecost.

25. And behold a certaine lawyer stood vp, tempting him and saying: Maister, by doing of what thing shal I possesse life euerlasting? 26. But he said to him: In the law what is written? how readest thou? 27. He answering said: *Thou shalt loue the Lord thy God with thy whole hart, and with thy whole soule, and with al thy strength, and with al thy mind: and thy neighbour as thy self.* 28. And he said to him: Thou hast answered right, this doe and thou shalt liue. 29. But he desirous to iustifie himself, said to IESVS: And who is my neighbour? 30. And IESVS taking it, said: A certaine man went downe from Hierusalem into Iericho, and fel among theeues, who also spoiled him, and giuing him woundes went away leauing him halfe-dead. 31. And it chanced that a certaine Priest went downe the same way; and seeing him, passed by. 32. In like manner also a Leuite, when he was neere the place, and saw him, passed by. 33. But a certaine Samaritane going his iourney, came neere him; and seeing him, was moued with mercie. 34. And going vnto him, bound his woundes,



∴ S. Augustin saith that the Apostle (1. Cor. 9.) according to this place did supererogate, that is, did more then he needed or was bound to doe, when he might haue required al duties for preaching the Ghospel, but would not, *li. de op. Monach. c. 5.* Whereof it cometh, that the

powring in oile and wine: and setting him vpon his owne beast, brought him into an inne, and tooke care of him. 35. And the next day he tooke forth two pence, and gaue to the host, and said: Haue care of him; and whatsoeuer thou shalt supererogate, I at my returne wil repay thee. 36. Which of these three in thy opinion was neighbour to him that fell among theeues? 37. But he said: He that did mercie vpon him. And IESVS said to him: Goe, and doe thou in like manner. *Supererogaturis, πρὸς δ' α. πρὸς αὐτὸν,*

38. ^b And it came to passe as they went, and he entred into a certaine towne; and a certaine woman named Martha, receiued him into her house, 39. and she had a sister called Marie. Who sitting also at our Lords feete, heard his word. 40. But Martha was busie about much seruice. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serue? speake to her therefore, that she help me. 41. And our Lord answering said to her: Martha, Martha, thou art careful, and art troubled about many things. 42. But one thing is necessarie, Marie hath chosen the best part which shal not be taken away from her. *¶*

ANNOTATIONS.

CHAP. X.

The humble vnlearned Catholike knoweth Christ better then the proud learned Heretike.

21. *The little ones.* By this place euery vulgar artificer may not presume that God hath reuealed al truth to him, and therefore refuse to be taught of the learned: for Christ did not afterward indow fishers and vulgar men nor any other with the gifts of wisdom and tongues, without their industrie, study, and teaching: though at the beginning, of great prouidence he did it, that it might be cleere to the world; that al Nations were conuerted to him, not by persuation of cunning Oratours or subtil Disputers, but by the plaine force of his grace and truth, which S. Augustine counteth greater then al other miracles. Further we are taught by this place, that the poore humble obedient children of the Church know by their faith the high mysteries of Christes Diuinity, and his presence in the B. Sacrament, and such like, rather then Arius, Calvin, and other like proud Scribes and pharisees.

The commandments possible to be kept.

28. *This doe.* Not by faith only, but by keeping Gods Commandements we obtaine life euerlasting: not only by beleeuing, but by doing. The heretikes say that is impossible to keepe this commandment of louing God with al our hart. But the Scriptures giue vs exaniples of diuers that haue kept and fulfilled it, as far as is requisite in this life. 3. Reg. 14, 8. 2. Par. 15, 13. Ps. 118, 10. Ecclesiastici. 47, 9. 10. 4. Reg. 10, 3. 5. Luc. 1, 5. And if it were impossible to keepe it, and yet by Christ proposed for the meane to obtaine life euerlasting, he had mocked this Lawyer and others, and not taught them.

The parable of the wounded man, explained.

30. *Half dead.* Here is signified man wounded very sore in his vnderstanding and free wil, and al other powers of soule and body, by the sinne of Adam: but yet that neither vnderstanding, nor free-wil, nor the rest, were extinguished in man or taken away. The Priest and Leuite signifie the Law of Moyses: this Samaritane is Christ the Priest of the new Testament: the oile and wine, his Sacraments: the host, the priests his ministers. Whereby is signified, that the Law could not recover the spiritual life of mankind from the death of sinne; that is, iustifi: man; but Christ only, who by his Pasion and the grace and vertue thereof ministred in and by his Sacraments, iustifieth, and increaseth the iustice of man, healing and abling free-wil to doe al good workes.

The Contemplatiue or Religious life, better then the active and secular.

42. *Marie the best part.* Two notable examples, one of the life Actiue, in Martha, the other of the life contemplatiue, in Marie: representing vnto vs, that in holy Church there should be alwaies some to serue God in both these feucral sorts. The life contemplatiue is here preferred before the actiue. The Religious of both sexes are of that more excellen; state. And therefore our Protestants haue wholly abandoned them out of their common



comon-wealth, which the true Church neuer wanted. But to say truth, they haue neither Martha nor Marie Our Lord giue them gracet to see their miserie. If ours were not answerable to their professiō, or were degenerated, why haue they no new ones? if our Churches Votaries vowed vnlawful things, Chastitie, Pouertie, Obedience, Pilgrimage: what other Votaries or lawful vowes haue they? For, to offer voluntarily by vow (besides the keeping of Gods commandemens, wherevnto we are bound by precept and promise in our Baptisme) our soules, bodies, goods, or any other acceptable thing to God, is an acte of soueraigne worship belonging to God only: & there was neuer true religion without such vowes and Votaries. If there be none in their whole Church that professe contemplation, or that vow any thing at al to God voluntarily, neither in their bodies nor in their goods; God and the world know they haue no Church nor religion at al.

Vowes and votaries.

C H A P. XI.

He teacheth a forme of prayer, 5. and exhorteth to pray instantly, 11. assuring that God wil giue vs good things. 14. The Iewes blaspheming his casting out of Diuels, and asking for a miracle from Heauen, 17. he defendeth his doing: 22. foretelling also the Diuels expulsion by him out of the world (that is, the vocation of the Gentils). 24. and his reentrie into their Nation, 27. with their reprobation though he be of their flesh, 29. and also their final most worthy damnation. 37. Againe, to the Pharisees, and Scribes he crieth woe, as authours of the said reprobation now at hand.



AND it came to passe, when he was in a certaine place praying, as he ceased, one of his Disciples said to him: Lord teach vs to pray, as Iohn also taught his Disciples. 2. And he said to them: * When you pray, say, FATHER, sanctified be thy name. Thy Kingdom come, 3. Our daily bread giue vs this day, 4. and forgiue vs our sinnes, for because our selues also

The Ghospel in Maioribus Itanys on S. Markes day, & in the Rogatiō. daies. And in a votive Masse against the Pagans.

doe forgiue euery one that is in debt to vs. And lead vs not into temptation. 5. And he said to them: Which of you shal haue a freind, and shal goe to him at midnight, and shal say to him, Freind, lend me three loaues, 6. because a freind of mine is come out of his way to me, and I haue not what to set before him: 7. and he from within answering saith: Trouble me not, now the doore is shut, and my children are with me in bed; I can not rise and giue thee. 8. And if he shal perseuer knocking, I say to you, although he wil not rise and giue him because he is his friend, yet for his importunitie he wil rise, and giue him as many as he needeth. 9. * And I say to you, Aske, and it shal be giuen you: seeke, and you shal find: knock, and it shal be opened to you. 10. For eucry one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shal be opened. 11. And which of you if he aske his father bread, wil he giue him a stone? or a fish, wil he for a fish giue him a serpent? 12. Or if he aske an egge, wil he reach him a scorpion? 13. If you then being naught, know how to giue good giuftes to your children, how much more wil your father from Heauen giue the good Spirit to them that aske him? 14. * And he was casting out a Diuel, and that was dumme. And when he had cast out the Diuel, the dumme spake: and the multitudes marueled. 15. * And certaine of them said: In Beel-zebub the prince of

The Ghospel in a votive Masse for remission of sinnes.

The Ghospel upon the 3. Sunday in Diuels Lent.

Mat. 6, 9.

Mat. 7, 7.

Mat. 12, 22.



Diuels he casteth out Diuels. 16. And other tempting, asked of him a signe from Heauen. 17. But he seeing their cogitations, said to them: Euery Kingdom deuied against itself, shal be made desolate, and house vpon house, shal fal. 18. And if Satan also be deuied against himself, how shal his Kingdom stand? because you say that in Beel-zebub I doe cast out Diuels. 19. And if I in Beel-zebub cast out Diuels: your children, in whom doe they cast out? therefore they shal be your iudges. 20. But if I in the finger of God doe cast out Diuels; surely the Kingdom of God is come vpon you. 21. When the strong armed keepeth his court, those things are in peace that he possesseth. 22. But if a stronger then he come vpon him and overcome him; he wil take away his whole armour wherein he trusted, and wil distribute his spoiles. 23. He that is not with me, is against me: and he that gathereth not with me, scattereth. 24. When the vncleane spirit shal depart out of a man, he wandereth through places without water, seeking rest. And not finding, he saith, I wil returne into my house whence I departed. 25. And when he is come, he findeth it swept with a besome, and trimmed. 26. Then he goeth and taketh seuen other spirits worse then himself, and entring in they dwell there. And the last of that man be made worse then the first.

27. And it came to passe, when he said these things, a certaine woman lifting vp her voice out of the multitude said to him: "Blessed is the wombe that bare thee, and the paps that thou didst sucke. 28. But he said: "Yea rather, blessed are they that heare the word of God, and keepe it. **†**

29. And the multitudes running together, he began to say: * This Generation, is a wicked Generation: it asketh a signe, and a signe shal not be giuen it but the signe of Ionas the Prophet. 30. * For as ionas was a signe to the Niniuites; so shal the Sonne of man also be to this Generation. 31. * The Queene of the South shal rise in the iudgement with the men of this Generation, and shal condemne them: because she came from the endes of the earth to heare the wisdom of Salomon. And behold, more then Salomon here. 32. The men of Niniuee shal rise in the iudgement with this Generation, and shal condemne it, * because they did penance at the preaching of Ionas. And behold, more then Ionas here.

33. * No man lighteth a candle, and putteth it in secret, neither vnder a bushel: but vpon a candlesticke, that they that goe in may see the light.

34. * The candle of thy body is thine eye. If thine eye be simple, thy whole body shal be lightsome: but if it be naught, thy body also shal be darkesome. 35. See therefore that the light which is in thee, be not darknesse. 36. If then thy whole body be lightsome, hauing no part of darknesse: it shal be lightsome wholly, and as a bright candel it shal lighten thee. **†**

37. And when he was speaking, a certaine Pharisee desired him that he would dine with him. And he going in sate downe to eate. 38. And the Pharisee began to thinke within himself and to say: Why he was not washed before dinner. 39. And our Lord said to him: * Now you Pha-

* This finger, is the Spirit of God, Mr. 12, 28.

¶ The Ghospel in Dedicatione B. Marie ad Niuies. Aug. 5. and vpon Assumption eue, and in a Votiuue of our Ladie between Candlemasse and Easter, and between Petecost and Aduent. * The said mother of God, in that also was Blessed that she was the temporal meanes & minister of the Incarnatio, but much more Blessed, in that she continueth the perpetual keeper of his word, Bede.

Aug. traff. 19. in Ioan, * *μὴ τινος*. Marke that the great penance of the Niniuites (Ionas 3.) is here expressed by this Greeke word. See Annot. Mt. 3, 1.

The Ghospel vpo S. Martins day. Nouē. 11. & for some other Consecrations Bishops.

c oik
ἐπιδο?

c nou
fina fi

Mr. 1
29.

Io. 2,

3 Reg
10, 1.

Io. 3,

Mat. 5,
15.

Mr. 4,
21.

d Mat. 6
21.



Pharisees doe make cleane that on the out side of the cup and of the platter; but that of yours which is within, is full of rapine and iniquitie. 40. Fooles, did not he that made that on the out side, make that also that is on the inside? 41. But yet that that remaineth, "giue almes, & behold all things are cleane vnto you. 42. But woe to you Pharisees, because you tithe mint and rewe and euery herbe: and passe ouer iudgement and the charitie of God. But these things you ought to haue done, and not to omit those. 43. Woe to you Pharisees, because you loue the first chaires in the Synagogues, and salutations in the market place. 44. Woe to you, because you are as monuments that appeare not, and men walking ouer, are not ware.

45. And one of the Lawyers answering saith to him: Maister, in saying these things, thou speakest to our reproch also. 46. But he said: "Woe to you Lawyers also: because you load men with burdens, which they cannot beare, and your selues touch not the packes with one of your fingers. 47. Woe to you that "build the monuments of the Prophets: and your fathers did kil them. 48. Surely you doe testifie that you consent to the workes of your fathers: because they indeed did kil them, and you build their sepulchres. 49. For this cause the wisdom also of God said, I wil send to them Prophets and Apostles, and of them they wil kil and persecute. 50. That the bloud of all the Prophets that was shed from the making of the world, may be required of this Generation, 51. * from the bloud of Abel vnto the * bloud of Zacharie that was slaine between the Altar and the Temple. Yea I say to you, it shal be required of this Generation. 52. Woe to you Lawyers, because you haue taken away the key of knowledge: your selues haue not entred, & those that did enter you haue prohibited. 53. And when he said these things to them, the Pharisees & the Lawyers began vehemently to vrge him, & to stop his mouth about many things, 54. lying in waite for him, and seeking to catch something of his mouth, that they might accuse him.

The Gospell for many Martyrs.

Not the building of the Prophets monuments is condemned, but their imitation of their fathers that slew the Prophets. Ambrosius.

ANNOTATIONS.

CHAP. XI.

27. *Blessed is the wombe.*) Let vs also (saith Venerable Bede) lift vp our voice with the Catholike Church, of which this woman was a figure; let vs lift vp our hartes among the People, and say to our Sauour: Blessed be the wombe that bare thee, and the paps which thou didst sucke. For Blessed indeed is the mother which bare the King that ruleth Heauen & earth for euer. Our B. Lady.

29. *The signe of Jonas.*) Of all miracles, his Resurrection, after he had been according to his body, in the graue, according to his soule, in Hel three daies, was the greatest, and most conuinceth the incredulous Iewes: and therefore a greater or more euident then that, he saith he wil not giue them. The signe of Jonas.

41. *Giue almes.*) The great force of almes is here and in diuers places of holy writ signified. In one place, they extinguish sinne: in another, they redeeme sinnes: in another, they deliuer from death: in another, to the giuen or omitted, our indgement to Heauen or Hel is attributed: & here they make cleane and satisfie for the Iewes former offenses. For (as S. Augustine saith c. 70. Enchiridij) almes-deedes profit not a man that hath a wil to continue in his sinnes, but they are to be done for a propitiation to God of former offenses. The force of the almes.

offenses. Now how wel the Protestants like this doctrine so evidently set forth in Scripture, let the indifferent iudge, and how wel it agreeth with their only faith.

The Lawyers
and Priests of
the old Testa-
ment,

46. *Woe to you Lawyers.*) These were Doctours of Moyse Law, otherwise called Scribes. Shal we therefore crie out against al Lawyers now, or ought the name of Lawyer be odious with vs, because of these naughty Lawyers among the Iewes? much lesse ought the name of Priests to be odious (as Heretikes would haue it) because of the Iewes Priests that were so busy against our Sauour.

CHAP. XII.

He prepareth his Disciples against persecutions to come vpon them at their publishing of his Doctrine. 13. with deuiding the brethrens inheritance he wil not meddle, but exhorteth them against auarice, 22. and his Disciples (by this occasion) against solicitude so much as of necessaries, 32. yea counseling them to giue al in almes. 35. and to be ready at a knocke. 41. namely admonishing Peter and other Prelats to see to their charge: 49 and al, not to looke but for persecution. 54. The Iewes he reprehendeth for that they wil not see this time of grace, 58. whereas it is so horrible to die without reconciliation.

The Gospel
vpon SS. Iohn
& Pauls day,
Iunij 16. And
for manie
other Martyrs.



¶ The feare of
Hel also is pro-
fitable: contra-
rie to the pro-
testants, tea-
ching securitie
of saluation, &
that feare of
Hel maketh
me hypocrites.
¶ See Annot.
Mt. 11, 32.

AND when great multitudes stood about him, so that they trode one another, he began to say to his Disciples: Take good heed of the leauen of the Pharisees, which is hypocrisie. 1. * For nothing is hid, that shal not be reuealed: nor secret, that shal not be knowen. 3. For the things that you haue said in darknesse, shal be said in the light: and that which you haue spoken into the eare in the chambers, shal be preached in the house-tops. 4. And I say to you my freindes, Be not afraid of them that kil the body, and after this haue no more to doe. 5. But I wil shew you whom ye shal feare: ¶ feare him who after he hath killed, hath power to cast into Hel. Yea I say to you, feare him. 6. Are not fise sparowes sold for two farthings, and one of them is not forgotten before God? 7. Yea the haire alse of your head are al numbred. Feare not therefore: you are more worth then many sparowes. 8. * And I say to you, ¶ Euery one that confesseth me before men, the Sonne of man also wil confesse him before the Angels of God. ¶ 9. But he that denieth me before men, shal be denied before the Angels of God. 10. * And ¶ euery one that speaketh a word against the Sonne of man it shal be forgiven him: but he that shal blaspheme against the Holy Ghost, to him it shal not be forgiven. 11. * And when they shal bring you into the Synagogues and to Magistrates and Potestates, ¶ be not careful in what manner, or what you shal answer, or what you shal say. 12. For the Holy Ghost shal teach you in the very houre what you must say.

13. And one of the multitude said to him: Maister, speake to my brother that he denide the inheritance with me. 14. But he said to him: Man, ¶ who hath appointed me iudge or deuider ouer you? 15. And he said to them: See and beware of al auarice: for not in any mans abundance doth his life consist, of those things which he possesseth. 16. And he

Mt. 10,
26.
Mr. 4,
22.

Mt. 10,
32.
Mr. 8,
38.
Mt. 11,
33.
Mr. 3,
28.
Mt. 10,
19.
Mr. 13,
11.



he spake a similitude to them, saying: A certaine rich mans field yealded plentie of fruits. 17. And he thought within himself, saying, "What shal I doe, because I haue not whither to gather my fruits? 18. And he said: This wil I doe, I wil destroy my barnes, and wil make greater, and thither wil I gather al things that are growen to me, and my goods. 19. And I wil say to my soule; Soule, thou hast much goods laid vp for many yeares, take thy rest, eate drinke, make good cheere. 20. But God said to him, "Thou foole, this night they require thy soule of thee; and the things that thou hast prouided, whose shal they be? 21. So is he that laieth vp treasure to himself, and is not" rich to Godward.

∴ Giue it to the poore, that shouldst thou doe, saith S. Basil.

∴ A goodly warning for al rich men.

∴ He forbid-
deth nor cōpe-
tēt prouidēce,
but too much
carefulness. See
Annot, vpo S.
Matth. c. 6, 19.

b The Ghospel
for S. Francis de
Paula April. 2.
S. Paulinus
Iun. 21 S. Nico-
las Tolentinus.
Sept. 10. And
for some other
Cōfessours not
Bishops.

∴ It was litle at
the beginning,
& is still in cō-
parisō of al the
reprobate: but
in itself very
great, as in the
parable of the
great tree that
grew of the
litle mustard-
seed. Mat. 13.

c The Ghospel
vpon S. Silue-
sters day, De-
cemb. 31. S. An-
tonie, 15. 17. S.
Antonie of Pa-
dua, Iun. 13. S.
Dominick.

Augusti 4.
And for some
other Cōfess-
sours not Bi-
shops.

∴ To girde our
loines, is to
keepe chastitie
& continencie,
Grego. 140. 13.

22. And he said to his Disciples: * Therefore I say to you, "Be not careful for your life, what you shal eate; nor for your body, what you shal doe on. 23. The life is more then the meate, and the body is more then the raiment. 24. Consider the rauens, for they sow not, neither doe they reape, which neither haue storehouse nor barne, and God feedeth them. How much more are you of greater price then they? 25. And which of you by caring can adde to his stature one cubite? 26. If then you be not able to doe so much as the least thing, for the rest why are you careful? 27. Consider the lillies how they grow: they labour not, neither doe they spinne. But I say to you, Neither Salomon in al his glorie was araied as one of these. 28. And if the grasse that to day is in the field, and to morow is cast into the ouen, God so clotheth; how much more you, O ye of litle faith? And you, doe not seeke what you shal eate, or what you shal drinke: and be not lifted vp on high. 30. For al these things the Nations of the world doe seeke. But your Father knoweth that you haue need of these things. 31. But seeke first the Kingdom of God, and al these things shal be giuen you besides. 32. b Feare not" litle flocke, for it hath pleased your Father to giue you a Kingdom. 33. Sel the things that you possesse, and giue almes. * Make to you purses that weare not, treasure that wasteth not, in Heauen: whither the theefe approacheth not, neither doth the mothe corrupt. 34. For "where your treasure is, there wil your hart be also. 35. c Let your loynes be girded, and candles burning in your handes, 36. and you like to men expecting their Lord, when he shal retorne from the marriage: that when he doth come and knocke, forthwith they may open vnto him. 37. Blessed are those seruants, whom when the Lord cometh, he shal find watching. Amen I say to you, that he wil gird himself, and make them sit downe, and passing wil minister vnto them. 38. And if he come in the second watch, and if in the third watch he come, and so find, blessed are those seruants. 39. * And this know ye, that if the housholder did know what houre the theefe would come, he would watch verily, and would not suffer his house to be broken vp. 40. Be you also ready: for at what houre you thinke not, the Sonne of man wil come. 41. And Peter said to him: Lord, doest thou spake this parable to vs, or likewise to al? 42. And our Lord said: Who (thinkest thou) is a faithful steward and wise, whom the Lord appointeth ouer his familie,

∴ To girde our loines, is to keepe chastitie & continencie, Grego. 140. 13.



familie, to giue them in season their measure of wheate? 43. Blessed is that seruant, whom when the Lord commeth, he shal find so doing. 44. Verily I say to you, that ouer al things which he possesseth, he shal appoint him. 45. But if that seruant say in his hart, My Lord is long a comming; and shal begin to strike the seruants and handmaidens, and eate and drinke, and be drunke: 46. the Lord of that seruant shal come in a day that he hopeth not, and at an houre that he knoweth not, and shal deuide him, and shal appoint his portion with the infidels. 47. And that seruant that knew the wil of his Lord, and prepared not himself, & did not according to his wil, shal be beaten with many stripes. 48. But he that knew not, and did things worthie of stripes, shal be beaten with few. And euery one to whom much was giuen, much shal be required of him: and to whom they committed much, more wil they demand of him. 49. I came to cast fire on the earth; & what wil I but that it be kindled? 50. But I haue to be baptized with a Baptisme: and how am I straitened vntil it be dispatched. 51. * Thinke you that I came to giue peace on the earth? No, I tel you, but separation. 52. For there shal be from this time hie in one house deuided: three against two, and two, against three. 53. There shal be deuided, the father against the Sonne, and the sonne against his father, the mother against the daughter, and the daughter against the mother, the mother in law against her daughter in law, and the daughter in law against her mother in law. 54. * And he said also to the multitudes, when you see a cloud rising from the west, by and by you say, A shoure commeth, and so it cometh to passe: 55. and when the south wind blowing, you say, That there wil be heate: & it commeth to passe. 56. Hypocrites, the face of the Heauen and of the earth you haue skil to discerne: but this time how doe you not discerne? 57. And why of your selues also iudge you not that which is iust? 58. * And when thou goest with thy aduersarie to the Prince, in the way endeauour to be deliuered from him: lest perhaps he draw thee to the iudge, and the iudge deliuer thee to the exactour, and the exactour cast thee into prison. 59. I say to thee, thou shalt not goe out thence, vntil thou pay the very last mite.

He meaneth the naughtie peace that is betweene worldlings & finnes, the agreement that is in Infidelity, in Heresie, or in any other wickednes. He came to breake this peace. See Annot. Matth. c. 10, 34.

See Annot. Mt. 5, 25.

Mt. 10, 34.

Mt. 16, 2.

Mt. 5, 25.

ANNOTATIONS.

CHAP. XII.

Open confessio
of our faith.

8. *Euery one that confesseth.*) A Catholike man is bound to confesse his faith, being called to account or examined by Iew, Heathen, or Heretike, concerning the same. Neither is it enough to keepe Christ in his hart, but he must also acknowledge him in his wordes & deedes. And to deny Christ, or any Article of the Catholike faith, for shame or feare of any worldly creature, hath no lesse punishment, then to be denied, refused, and forsaken by Christ at the houre of his death before al his Angels: which is another manner of presence and Consistorie, then any Court or Session that men can be called to for their faith, in this world.

The Holy
Ghoſt tea-
cheth euery

11. *Be not carifid.*) That the poore vnlearned Catholike should not be discouraged, or make his excuse that he is a simple man, not able to answer cunning Heretikes, nor to giue a reason of his beleefe, and therefore must suffer or say any thing rather then come before



Before them: our Maister giueth them comfort promising that the Holy Ghost shal vnlearned Ca-
euer put into their hartes at the time of their appearance, that which shal be sufficient tholike to giue
for the purpose: not that euery one which is conuented before the Aduersaries of faith, sufficiēt reason-
should alwaies be indowed with extraordinary knowledge to dispute and confute, as the of his faith.

Apostles and others in the primitive Church were: but that God wil euer giue to the
simple that trusteth in him, sufficient courage and wordes to confesse his beleeve. For
such a one called before the Commissioners, saith enough and defendeth himself suffi-
ciently, when he answereth that he is a Catholike man, & that he will liue and die in
that faith which the Catholike Church through-out al Christian countries hath and
doth teach, and that this Church can giue them a reason of al the things which they
demand of him, &c.

14. *Who hath appointed*) Christ refused to meddle in this temporal matter, partly be-
cause the demand proceeded of covetousnes & ill intention, partly to giue an example to
Clergie men, that they should not be withdrawn by secular affaires and controuersies
from their principal function of praying, preaching, and spiritual regiment: but not
wholly to forbid them al actions pertaining to worldly busines, specially where and when
the honour of God, the increase of religion, the peace of the people, and the spiritual
benefit of the parties doe require. In which cases S. Augustin (as Passidonius writeth)
was occupied often whole daies in ending worldly controuersies: and so he writeth of
himself also, not doubting but to haue reward therfore in Heauen.

15. *Rich to God-ward*: He is rich towards God, that by his goods bestowed vpon the
poore, hath store of merits, and many almes-mens prayers procuring mercie for him at
the day of his death and iudgement, which is here therfore called treasure laid vp in
Heauen, where the barnes be large enough. The necessitie of which almes is by Christ
himself here shewed to be so great, and so acceptable to God, that rather then they
should lacke the fruit thereof, they should sel al they haue and giue to the poore.

16. *Where your treasure is*. If the rich man withdrawn by his wordly treasure, can Almes.
not set his hart vpon Heauen, let him send his money thither before him, by giuing it
in almes vpon such as wil pray for him, and his hart wil follow his purse thither.

The dealing of
Clergie men in
worldly affai-
res.

Meritorious
workes.

CHAP. XIII.

He threatneth the Iewes to be soone forsaken vnles they doe penance, 10. and confoun-
deth them for maligning him for his miraculous good-doing on the Sabbath. 18. but
his Kingdom (the Church) as contemptible as it seemeth to them now in the begin-
ning, shal spread ouer al the world, 20. and conuert al, 23. and what an hart-sore it
shal be to them at the last day to see them selues excluded from the glorie of this
Kingdom, and the Gentils admitted in their place. 31. He foretelleth that it is not Ga-
lilee that he feareth, but that obstinate & reprobate Hierusalem wil needes murder
him, as also his messengers afore and after him.

Or as it is vt-
tered in other
places, doe pen-
ance, which in
the new Testa-
ment signifieth
perfect repen-
tance. See An-
not. S. Mat. 3, 2;
11, 21.

The Ghospel
on the Imber
Saturday in
Sept.

The figtree
with only lea-
ues & no fruit
is the Iewes
Synagogue, &
euery other
people or Per-
son which hath
faith and faire
wordes, & no
good workes.



AND there were certaine present at that very time tel-
ling him of the Galilæans, whose bloud Pilate mingled
with their Sacrifices. 2. And he answering said to them:
Thinke you that these Galilæans were sinners more
thē al the Galilæans, that they suffered such things? 3. No,
I say to you: but vnles you haue penance, you shal al
likewise perish. 4. As those eightene vpon whom the toure fel in Siloe;
and slew them: thinke you that they also were debtors aboue al the men
that dwel in Hierusalem? 5. No, I say to you: but if you haue not pen-
ance you shal al likewise perish.

6. And he said this similitude: A certaine man had a figtree planted
in his vineyard, and he came seeking for fruit on it, and found not,

7. And

In vita
c. 19,
Li de op.
Monac.
c. 27,

Niſt
anien-
iam ha-
uerint,



7. And he said to the dresser of the vineyard, Lo, it is three yeares since I come seeking for fruit vpon this figtree, and I find not. Cut it downe therefore; whereto doth it also occupie the ground? 8. But he answering said to him: Lord, let it alone this yeare also, vntil I digge about it, and dung it. 9. And if happily it yeald fruit: but if not, hereafter thou shalt cut it downe.

10. And he was teaching in their Synagogue on the Sabbaths. 11. And behold a woman that had a spirit of infirmitie eightene yeares: and she was crooked, neither could she looke vpward at al. 12. Whom when IESVS saw, he called her vnto him, and said to her: Woman, thou art deliuered from thy infirmitie. 13. And he imposed hands vpon her, and forthwith she was made straight and glorified God. 14. And the Archsynagogue answering (because he had indignation that IESVS had cured on the Sabbath) said to the multitude: Six daies there are wherein you ought to worke. In them therefore come, and be cured; and not in the Sabbath day. 15. And our Lord answering to him, said: Hypocrite, doth not euery one of you vpon the Sabbath loose his ox or his asse from the manger, and leadeth them to water? 16. But this daughter of Abraham whom Satan hath bound, loe, these eightene yeares, ought not she to be loosed from this bond on the Sabbath day? 17. And when he said these things, al his aduersaries were ashamed: and al the People reioyced in al things that were gloriously done of him. ¶

18. He said therefore: * Whereunto is the Kingdom of God like, and whereunto shal I esteeme it like? 19. It is like to a mustard seed, which a man tooke and cast into his garden and it grew; and became a great tree, & the fowles of the aire rested in the boughes thereof. 20. And againe he said: * Like to what shal I esteeme the Kingdom of God? 21. It is like to leauen, which a woman tooke and hid in three measures of meale, til the whole was leauened. 22. And he went by cities and townes teaching, and making his iourney vnto Hierusalem.

23. And a certaine man said to him: Lord, be they few that are saued? * But he said to them: 24. "Striue to enter" by the narrow gate: because many, I say to you, shal seeke to enter, and shal not be able. 25. But when the good-man of the house shal enter in, and shut the doore, and you shal begin to stand without, and knocke at the doore, saying, Lord open to vs: and he answering shal say to you, I know you not whence you are: 26. then you shal begin to say: We did eate before thee and drinke, and in our streetes didst thou teach. 27. And he shal say to you, I know you not whence you are, depart from me al ye workers of iniquitie. 28. There shal be weeping and gnashing of teeth: when you shal see Abraham and Isaac and Iacob, and al the Prophets in the Kingdom of God, and you to be thrust out. 29. And there shal come from the East and West & the North and the South; and shal sit downe in the Kingdom of God. 30. And behold, they are last that shal be first, and they be first that shal be last.

31. The same day there came certaine of the Pharisees, saying to him: Depart and get thee hence, because Herod wil kil thee. 32. And he said to them: Goe, and tel that foxe, Behold I cast out Diuels, and perfit cures this

* See Annota.
Matth. 13, 31.

* Christians in their liues must seeke the strait way, but in religion the ancient common way.

* The Gentils coming into Gods fauour later, are preferred before the Iewes which were first.

Mat. 13

31.

Mr. 4,

30.

Mat. 13

33.

Mat. 7,

13.



this day and to morow, and the third day I am consummate. 33. But yet I must walke this day and to morow and the day following, because it cannot be that a Prophet perish out of Hierusalem. 34. * Hierusalem, Hierusalem which killest the Prophets, and stonest them that are sent to thee, how often would I gather thy children as the bird doth her brood vnder her wings, and thou wouldest not? 35. Behold your house shal be left desert to you. And I say to you, that you shal not see me til it come when you shal say: Blessed is he that commeth in the name of our Lord.

The Iewes lost their preeminence, by their own free wil, & not by Gods causing: who ceased not to cal and crie vpon them, and they would not heare: whereby free wil is plainly proued.

ANNOTATIONS.

CHAP. XIII.

1. *These Galileans.*) It is Gods mercie that he straight punisheth not al offenders, but some few for a warning to al: as that for Schisme he striketh not al such as haue forsaken the Church and the lawful Priests, as he did Core and his complices: that for spoile of Churches he reuengeth not al, as he did Heliodorus: and al that vow and reuoke their guits to God, as Ananias and Sapphira. Some few therefore for their iust deserts, be so handled for example, to prouoke al others guilty of the same crimes to doe penance. Which if they doe not in this life, they shal al assuredly perish in the next world. *Optatus li. 1. cont. Parmen. sub finem.*

16. *This daughter.*) We may see that many diseases which seeme natural, doe proceed of the Diuel by Gods permission, either for sinne, or for probation: and both those kindes natural, Christ specially cured, so that no natural medecins could cure them, and specially because he came to dissolue the workes of Satan both in body and soul.

21. *By the narrow.*) Our Lord is not contrarie to himself in that he answereth, the gate to be strait, and few to be saued, whereas els where he said, that many should come from the East & West &c. & ioy with Abraham in the Kingdom of Heauen. Mat. 8, 11. For though they be few in respect of the wicked of al sortes, yet they be many in them selues and in the societie of Angels. The wheate cornes are scarce seen at the threshing, when they are medled with the chaffe; but when the il are remoued, the whole barne of Heauen shal be filled. *So saith S. Aug. Ser. 32 de verbis Do.*

24. *Shal seeke.*) Many would be saued and looke to be saued, but can not, because they wil not take paines to enter in at so strait a passage, that is to say, to fast much, pray often, doe great penance for their sinnes, liue in holy Churches discipline, abstaine from the pleasures of this world, and suffer persecution and losse of their goods and liues for Christes sake.

26. *Eate before thee.*) It is not enough to feed with Christ in his Sacraments, or to heare his word in the Church, to challenge Heauen thereby, vnlesse we liue in vnitie of the Catholike Church. So S. Augustine applieth this against the Danatistes, that had the very same seruice and Sacraments which the Catholike Church had, but yet scuered them selues from other Christian countries by Schisme.

L

CHAP.



CHAP. XIII.

By occasion of dining with a Pharisee, 2. after that he hath againe confounded them for maligning him for his miraculous good-doing on the Sabbath, 7. he teacheth them humilitie, seeing their ambition, 12. and in their workes to seeke retribution not of men in this world, but of God in the world to come: 16. foretelling also that the Iewes for their worldly excuses shal not tast of the Supper, but the Gentils in their place. 25. Yea that so far must men be from al worldlines, that they must earnestly betwinke them before they enter into his Church, and be ready to forgoe al 34. specially considering they must be the salt of others also.

The Ghospel
vpon the 16.
Sunday after
Pentecost.



AND it came to passe when Iesvs entred into the house of a certaine Prince of the Pharisees vpon the Sabbath to eate bread, and they watched him. 2. And behold there was a certaine man before him that had the drop-sie. 3. And Iesvs answering, spake to the Lawyers and Pharisees, saying: Is it Lawful to cure on the Sabbath? 4. But they held their peace. But he taking him, healed him, and sent him away. 5. And answering them he said: Which of you shal haue an asse or an oxe fallen into a pit; and wil not incontinent draw him out on the Sabbath day? 6. And they could not answer him to these things.

7. And he spake to them also that were inuited a parable, marking how they chose the first seats at the table, saying to them: 8. When thou art inuited to a mariage, sit not downe in the first place, lest perhaps a more honourable then thou be inuited of him; 9. and he that bade thee and him, come and say to thee, Giue this man place: and then thou begin with shame to take the last place. 10. But when thou art bidden, goe, sit downe in the lowest place: that when he that inuited thee cometh, he may say to thee, Friend sit vp higher: then shalt thou haue glorie before them that sit at table with thee. 11. because euery one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted. ¶

12. And he said to him also that had inuited him: When thou makest a dinner or a supper, cal not thy friendes, nor thy brethren, nor kinsmen, nor thy neighbours that are rich: lest perhaps they also inuite thee againe, and recompence be made to thee. 13. But when thou makest a feast, cal the poore, feeble, lame, and blind, 14. and thou shalt be blessed, because they haue not to recompence thee: for recompence shal be made thee in the resurrection of the iust. 15. When one of them that sate at the table with him, had heard these things, he said to him: Blessed is he that shal eate bread in the Kingdom of God.

16. But he said to him: A certaine man made a great supper, and called many. 17. And he sent his seruant at the houre of supper to say to the inuited, that they should come, because now al things are ready. 18. And they began al at once to make excuse. The first said to him, "I haue bought

" Reward for
charitable deeds: and that
they may be
done for reward
against
our Aduersaries.

The Ghospel
vpon the 1. +
Sunday after
Pentecost.

" worldlines,
with a d v o
prouises,



bought a farme, and I must needs goe forth and see it; I pray thee hold me excused. 19. And an other said, I haue bought five yoke of oxen, and I goe to proue them; I pray thee, hold me excused. 20. And an other said, I haue married a wife, and therefore I can not come. 21. And the seruant returning told these things to his Lord. Then the Maister of the house being angrie, said to his seruant: Goe forth quickly into the streetes and lanes of the citie, and the poore and feeble and blind and lame bring in hither. 22. And the seruant said: Lord, it is done as thou didst command, and yet there is place. 23. And the Lord said to the seruant: Goe forth into the waies and hedges; and" compel them to enter, that my house may be filled. 24. But I say to you, that none of those men that were called, shal tast my supper. ¶

are the things that specially hinder men from God.

25. And great multitudes went with him; and turning, he said to them: 26. * If any man come to me and hateth not his" father and mother, and wife and children, and brethren and sisters, yea and his owne life besides; he can not be my Disciple. 27. And he that doth not beare his crosse and come after me; can not be my Disciple. 28. For, which of you minding to build a toure, doth not first sit downe and reckon the charges that are necessarie, whether he haue to finish it: 29. lest, after that he hath laid the foundation, and is not able to finish it, al that see it, begin to mocke him, 30. saying, That this man began to build, and he could not finish it? 31. Or what King about to goe to make warre against an other King, doth not first sit downe and thinke whether he be able with ten thousands to meete him that with twentie thousands cometh against him? 32. Otherwise whiles he is yet farre off, sending a legacie he asketh those things that belong to peace. 33. So therefore euery one of you that doth not" renounce al that he possesseth, can not by my disciple. ¶

The Ghospel for some Martyrs Bishops. And for S. Basil. 1an. 14. No creature so deere vnto vs, which we must not hate or forsake, if it hinder vs, and in that respect that it hindereth vs from Christ, or his Church, & our Salvation.

34. * Salt is good. But if the salt leese his vertue, wherewith shal it be seasoned? 35. It is profitable neither for the ground, nor for the dunghil, but it shal be cast forth. He that hath eares to heare, let him heare. ¶

He that is a right Christian man, must make his account that if he be put to it (as he often may be in times of persecution) he must renounce al that euer he hath, rather then forsake the Catholike faith.

AN NOT A T I O N S.

C H A P. XIII.

11. *Compel them.*) The vehement persuation that God vseth both externally by force of his word and miracles, and internally by his grace, to bring vs vnto him, is called compelling: not that he forceth any to come to him against their owne willes, but that he can alter & mollifie an hard hart, and make him willing that before would not. S. Augustine also referreth this compelling to the penal lawes which Catholike Princes doe iustly vse against Heretikes and Schismatikes, prouing that they who are by their former professiō in Baptisme subiect to the Catholike Church, & are departed fro the same after Sectes, may and ought to be compelled into the vnitie and societie of the vniuersal Church againe. And therefore in this sense, by the two former partes of the Parable, the Iewes first, and secondly the Gentils, that neuer beleued before in Christ, were inuited by faire & sweet meanes only: but by the third, such are inuited as the Church of God hath power ouer, because they promised in Baptisme, and therefore are to be reuoked not only by gentle meanes, but by iust punishment also

Free-wil.

Heretikes may by penal lawes be compelled to the Catholike faith.

CHAP. XV.

By occasion of the Pharisees murmuring at him for receiuing penitent sinners, he sheweth what ioy shalbe in Heauen for the conuersion of one sinner, 1. and for the younger sonne, which is the Gentils: 25. the elder (to wit the Iewes) in the meane time disdaining thereat, and refusing to come into his Church.

The Gospell
vpon the 3.
Sunday after
Pentecost.



∴ This man, is
our Sauour

Christ: whose
care & trauaile
in searching &
reducing sin-
ners to repen-
tance, al spiri-
tual men spe-
cially should
follow.

∴ This woman
is the catholike
Church, who
also continually
seeketh her lost
children.

AND there approched Publicans and sinners vnto him for to heare him. 2. And the pharisees and the Scribes murmured saying: That this man receiueth sinners, and eateth with them. 3. And he spake to them this parable, saying: 4. * What man of you hauing an hundred sheep: and if he hath lost one of them, doth he not leaue the ninetie nine in the desert, and goeth after that which was lost vntil he find it? 5. And when he hath found it, laieth it vpon his shoulders reioycing: 6. and comming home calleth together his freindes and neighbours, saying to them: Reioyce with me, because I haue found my sheepe that was lost? 7. I say to you, that euen so there shalbe ioy in Heauen vpon one sinner that doth penance, then vpon ninetie nine iust that neede not penance. 8. Or what woman hauing ten grotes: if she leese one grote, doth she not light a candle, and sweep the house, and seeke diligently, vntil she finde? 9. And when she hath found, calleth together her friendes and neighbours, saying: Reioyce with me, because I haue found the grote which I had lost? 10. So I say to you, there shalbe ioy before the Angels of God vpon one sinner that doth penance. ¶

Mat. 18.
12.

The Gospell
vpon Saturday
in the 1. weeke
of Lent.

The prodigal
sonne is a para-
ble, both of the
Gentils con-
uersion, & also
euery dissolute
sinner peni-
tently retur-
ning to God.

11. And he said: A certaine man had two sonnes; 12. and the yonger of them said to his father: Father, giue me the portion of substance that belongeth to me. And he deuided vnto them the substance. 13. And not many daies after the yonger sonne gathering al his things together went from home into a farre countrie: and there he wasted his substance, liuing riotously. 14. And after he had spent al, there fel a sore famine in that countrie, and he began to be in need. 15. And he went, and cleaued to one of the citizens of that countrie. And he sent him into his farme to feed swine. 16. And he would faine haue filled his bellie of the huskes that the swine did eate; and no bodie gaue vnto him. 17. And returning to him self he said: How many of my fathers hirelings haue aboundance of bread, and I here perish for famine? I wil arise, and wil goe to my father, and say to him: Father, I haue sinned against Heauen and before thee; 19. I am not now worthie to be called thy sonne: make me as one of thy hirelings. 20. And rising vp he came to his father. And when he was yet farre off, his father saw him, and was moued with mercie, and running to him fel vpon his necke, and kissed him. 21. And his sonne said to him: Father, I haue sinned against Heauen & before thee, I am not now worthie to be called thy sonne. 22. And the father said

∴ Gods won-
derful and ten-
der mercie to-
ward penitent
sinners.



said to his seruants: Quickly bring forth the first stole, and doe it¹¹ him, and put a ring vpon his hand, and shoes vpon his feet: 23. a^c bring¹² the fatted calfe, and kil it, and let vs eate, and make merie¹³ 24. because this my sonne was dead, and is reuiued: was lost, and found. And they began to make merie. 25. But his elder sonne was in the field, and when he came and drew nigh to the house, he heard musicke and dancing: 26. and he called one of the seruants, and asked what these things should be. 27. And he said to him: Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe. 28. But he had indignation, and would not goe in. His father therefore going forth began to desire him. 29. But he answering said to his father: Behold, so many yeares doe I serue thee, and I neuer transgressed thy commandement, and thou didst neuer giue me a kidde to make merie with my freindes: 30. but after that this thy sonne, that hath deuoured his substance with whoores, is come, thou hast killed for him the fatted calfe. 31. But he said to him: Sonne, thou art alwaies with me, and al my things are thine. 32. But it behoued vs to make merie and be glad because this thy brother was dead, and is reuiued, was lost, and is found. **H**

ANNOTATIONS.

C H A P. XV.

7. *Then upon ninety nine iust*) Neither God, nor the Saints in Heauen, nor men in earth doe for al that esteeme more of penitēt sinners, then they doe of them that continue iust and godly: though by the soden motion and present affection of ioy that man taketh and expreſſeth in such alteration and new fallen good, it be here signified that the conuersion of euery sinner is exceeding acceptable to God, and giueth his Saints new cause of ioy and thanks-giuing to God in another kind then for the continuance of the iust. **Ioy in Heauen for euery penitēt.**

10. *Before the Angels.*) The Angels and other celestial Spirits in Heauen, doe reioyce at euery sinners conuersion: they know then and haue care of vs, yea our hartes and inward repentance be open to them: how then can they not heare our prayers? And betwixt Angels and the blessed soules of Saints there is no difference in this case, the one being as highly exalted as the other, and as neere God, in whom and by whom only they see and know our affaires, as the other. **The Angels & Saints know our hartes.**

23. *The fatted calfe.*) This feasting and festiuitie (saith S. Augustine li. 1. qm. Ench. c. 33. 10. 4.) are now celebrated throughout the whole world, the Church being dilated and spred: for, that calfe, in the body and bloud of our Lord, is both offered to the Father, and also feedeth the whole house. And as the calfe signifieth the B. Sacrament of the body and bloud of Christ, so the first stole may signifie our innocencie restored in Baptisme: and the rest, other graces and gifts giuen vs in the other Sacraments. **The B. Sacrament & Sacrifice of the Altar.**



CHAP. XVI.

He teacheth the rich to procure Heauen with their riches. 14. And being therefore derided of the couetous Pharisees (who saw temporal riches promised in the letter of the Law) he sheweth that now is come the preaching of the Kingdom of God, howbeit the Law for al that in no iot shal be frustrat. 19. foretelling them also, that the couetous Iewes shal be denied of their father Abraham, when poore Lazarus (the penitent Gentil) shal rest in his bosome.

The Ghospel
vpon the 8.
Sunday after
Pentecost.



AND he said also to his Disciples: There was a certaine rich man that had a c bailife: & he was il reported of vnto him, as he that had wasted his goods. 2. And he called him, and said to him: What heare I this of thee? render account of thy c bailiship: for now thou canst no more be bailife. 3. And the bailife said within him self: What shal I doe, because my Lord taketh away from me the bailiship? dig I am not able, to beg I am ashamed. 4. I know what I wil doe, that when I shal be remoued from the bailiship, they may receiue me into their houses. 5. Therefore calling together euery one of his Lords debtors, he said to the first: How much doest thou owe my Lord? 6. But he saith: An hundred pipes of oile. And he said to him: Take thy bil and sit downe, quickly write fiftie. 7. After that he said to an other: But thou, how much doest thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bil, and write eightie. 8. And the Lord praised the bailife of iniquitie, because he had done wisely: for the children of this world, are wiser then the children of light in their generation. 9. And I say to you: Make vnto you freinds of the mammon of iniquitie that when you faile, they may receiue you into the eternal tabernacles. 10. He that is faithful in the least, is faithful in the greater also: and he that is vniust in litle, is vniust in the greater also. 11. If then you haue not been faithful in the vniust mammon, with that which is the true who may credit you? 12. And if you haue not been faithful in other mens, that which is yours, who wil giue you? 13. * No seruant can serue two maisters; for either he shal hate the one, and loue the other; or cleaue to one, and contemne the other. You can not serue God and mammon.

* Mammon (saith S. Hierom q. 6. ad Algas.) in the Syriake tongue signifieth riches.

Mammon of iniquitie, because they are often il gotten, or il bestowed, or occasion of euil, or at the least worldly & false, & not the true heavenly riches.

14. And the Phatisees which were couetous, heard al these things: and they derided him. 15. And he said to them: You are they that iustifie your selues before men, but God knoweth your hartes, because that which is high to men, is abomination before God. 16. * a The Law and the Prophets, vnto Iohn. From that time the Kingdom of God is euangelized, and euery one doth force toward it. 17. * b And it is easier for Heauen and earth to passe, then one tittle of the Law to fal. 18. * c Euery one that dimisseth his wife, and marieth another, committeth aduoutrie: and he that marieth her that is dismissed from her husband, committeth aduoutrie.

οὐκ ἔστιν
ἰσχυρὸν

οὐκ ἔστιν
ἰσχυρὸν

Mat. 6,
24,

a Mat. 11,
12.

b Mat. 5,
18.

Mat. 5,
31. 19,

9. c Mr.
10. 11.

1. Cor. 7,
11.

19. There



19. There was a certaine rich man, & he was clothed with purple and
 filke: and he fared euery day magnifically. 20. And there was a certaine
 begger called Lazarus, that lay at his gate, ful of sores: 21. desiring to
 be filled of the crummes, that fel from the rich mans table, * but the
 dogges also came, and licked his sores. 22. And it came to passe that
 the begger died, and was caried of the Angels into Abrahams bos-
 me. And the rich man also died: and he was buried in Hel. 23. And lif-
 ting vp his eyes, when he was in torments, he saw Abraham a farre off,
 and Lazarus in his bosome: 24. and he crying said: Father Abraham,
 haue mercie on me, and send Lazarus that the may dip the tip of his
 finger into water for to coole my tongue, because I am tormented in
 this flame. 25. And Abraham said to him: sonne, remember that thou
 didst receiue good things in thy life time, and Lazarus likewise euil:
 but now he is comforted, and thou art tormented. 26. And beside al these
 things, between vs and you there is fixed a great chaos: that they
 which wil passe from hence to you, may not, neither goe from thence
 hither. 27. And he said: Then, father, I beseech thee that thou wouldest
 send him vnto my fathers house, for I haue five brethren, 28. for to tes-
 tifie vnto them, lest they also come into this place of torments. 29. And
 Abraham said to him: They haue Moyfes and the Prophets: let them
 heare them. 30. But he said: No, father Abraham, but if some man shal
 goe from the dead to them, they wil doe penance. 31. And he said to him:
 If they heare not Moyfes and the Prophets, neither if one shal rise againe
 from the dead, wil they belecue. H

The Gospel
 upon Thursday
 in the 1 weeke
 of Lent.

Lazarus in
 Abrahams bo-
 some, and rest,
 but both in
 hel, and not in
 the Kingdom
 of Heauen
 before Christ.
 Hiero. ep. 3.
 Epiphanius, Ne-
 pot.

To be in
 continual
 pleasures, ea-
 se, wealth,
 peace, and
 prosperity in
 this world, is
 perilous, & a
 signe of paines
 in the next. S.
 Hiero.

Abraham
 had knowled-
 ge of things in
 earth which
 were not in his
 time; as that
 they had
 Moyfes and
 the Prophets
 bookes which
 he neuer saw.

August. de cura
 pro mor. c. 14.

A N N O T A T I O N S.

C H A P. XVI.

8. *The Lord praised.*) This mans deceiuing his maister is not praised, nor we warranted
 by his fact to gaine vniuersally for to haue wherewith to giue almes: but his prudence, in
 that he prouided so substantially for him selfe whilest his maisters goods were in his
 handes, is commended, not for a vertue, but for a wordly pollicie: and proposed as an
 example of the careful prouision that rich men (who are Gods stewards in earth) should
 make for their soules, against they be put out of their bailship and be called to ac-
 count, which is the day of their death: and for a condemnation of faithfull mens folly
 and negligence, that being assured they shal out of their offices, and wel knowing they
 might gaine saluation by their money, haue so litle regard thereof.

Good workers;

9. *They may receive*) A great comfort to al great almes-men, & a wonderful force and
 vertue in almes, which beside the merit of the worke of mercie, which (as in other places
 of Scripture is said) purgeth sinne and gaineth Heauen, procureth also not only the
 prayers of their beadsmen in earth, but their patronage in Heauen also. Whereby also
 the prayers of Saints for the liuing, and namely for them to whom they were beholding
 in their life, are proued. Yea and that they be in such fauour with God, that they may
 and doe receiue their freinds which were once their benefactors, into their mansions
 in Heauen, no lesse then the farmers whom the ill steward pleased, might receiue
 their freind into their earthly houses. Which also insinuateth to vs, that almes be-
 stowed specially vpon holy men, who by their merites and prayers are great in Gods
 grace, may much more helpe vs then our charitable deedes done vpon vulgar men in ne-
 cessitie, though that be of exceeding great merit also. See al this in these Doctours

Almes meri-
 torious.

The Saints
 doe pray for
 vs.



following. Hierom. *quæst.* 6. *Algas.* 10m. 3. *Ambros.* in *Luc.* *August.* *serm.* 35. *de verb.* *Do.* c. 1. *Gregor.* *moral.* li. 21. c. 14. *August.* li. 2. *qu.* *Euang.* *qu.* 34. *Chrys.* *ho.* 33. *ad Po.* *Antioch.* 10. 5.

Marriage after 18. *And marieth.*) The good of Marriage throughout al Nations and men, is in issue
diuorce vnlaw- and fidelitie of chastitie, but among the people of God it consisteth also in holines of
ful. Sacrament: whereby it commeth to passe that it is a heinous crime to mary againe,
though there be a diuorce made, so long as the parties liue. *Aug. de bono coniug.* c. 24. 10. 6.
See the Annotations vpon Marke 10. 11.

Vnmerciful 21. *Of the Angels.*) Angels carie good mens soules to Heauen now, as they did then
rich men. his to Abrahams bosome. See the reward of pouerty, affliction, and patience: and on the
contrarie, the end and reward of wealth ioyned with vnmercifulnes. Note also here that
at the day of euery mans death there is a particular iudgement, and therfore the soule
sleepeth not, nor hangeth in suspence til the general iudgement.

Abrahams bo- 22. *Abrahams Bosome.*) The Bosome of Abraham is the resting place of al them that
som. died in perfect state of grace before Christs time, Heauen before being shut from men.
It is called in Zacharie, *a lake without water*, and sometimes *a prison*, but most commonly

Limbus patrū, of the Diuines *Limbus patrum*, for that it is thought to haue been the higher part or
brimme of Hel, the places of punishment being far lower then the same, which therfore
be called *Infernum inferius* * *the lower hel*. Where this mansion of the Fathers stood, or
whether it be any part of Hel, S. Augustine doubted: but that there was such a place, he

Christ descen- nor no Catholike man euer doubted: as al the Fathers make it most certaine, that our
ded into Hel, & Sauour descending to Hel, went thither specially, and deliuered the said Fathers out of
deliuered the that mansion. *Iren.* li. 4. c. 19. *Euseb.* *Demonst.* *Euang.* li. 10. c. 8. *sub finem.* *Nazian.* *orat.* 2. *de*
Fathers. *Pasch.* *Chrysost.* 10. 5. *in demonst.* *Quod Christus sit Deus,* paulo post initium. *Epiph.* *in heres.* 26.
Tatini. *Ambros.* *de myst.* *Pasch.* c. 4. *Hiero.* in 9. *Zacharie.* *August.* *ep.* 99. & li. 20. *de Ciuit.* c. 15.
Paulinus in Panegyrico Celsi. *Cyrillus in so.* li. 12. c. 36. *ad illud,* *Inclinato capite.* *Gregor.*
li. 6. *ep.* 179. which truth and place though of al the ancient writers confessed and proued
by this and other Scriptures; yet the Aduersaries deny it (as they doe Purgatorie) most
impudently.

Purgatorie; 26. *A great chaos.*) A great distance betwixt Abrahams bosome and the inferiour Hel.
Some iudge Purgatorie to be placed there, from whence (no doubt) Christ also deliue-
red some at his descending to Hel. For, these in Abrahams bosome were not in paines:
and S. Augustine saith the Scriptures be plaine that he tooke some out of the places of
punishment, and yet none out of the Hel of the damned. What other place then can that
be but Purgatorie?

Saints doe 28. *Let them also.*) If the damned had care of their freindes aliue, how & for what cause
heare our foeuer, much more haue the Saints and saued person. And if those in Hel haue meanes
prayers & haue to expresse their cogitations and desires, and to be vnderstood of Abraham so far distant
care of vs. both by place and condition, much rather may the liuing pray to the Saints and be
heard of them: betwixt earth (that is to say) the Church militant and Heauen, being
continual passage of soules, and * Angels ascending and descending by Iacobs ladder.
Caluins blas- Men must not for al that be curious to search how the soules of the deceased expresse
phemie. their mindes, and be heard one of another, and so fall to blasphemie, as Caluin doth,
asking whether their eares be so long to heare so far off, & wickedly measuring al things
by mortal mens corporal grosse manner of vtering conceits one to another. Which was
not here done by this damned nor by Abraham, with corporal instruments of tongue,
teeth, & eares: though for the better expressing of the damned case, Christ vouchsafed
to vtter it in termes agreeing to our capacite.

Zach. 9.
11.
Esa. 42.
7.
* *Aug.* in
Pf. 85.
Ep. 99.

Aug.
Ep. 99.

Gen. 32.
Cal. li. 2.
Instit. c.
22. *scilicet.*
24.



CHAP. XVII.

So damnable it is to be author of a Schisme, 3. that we must rather forgine be it neuer so often. 5. We must be seruent in faith, and humble withal, knowing that we are bound to God, and not he to vs. 11. The nine Iewes are vngateful after that he hath cured their leprosie: but the one Samaritane (the one Catholike Church of the Gentils) far otherwise. 20. The Pharisees asking, when cometh this Kingdom of God (of whose approaching they had now heard so much) he teacheth that God must reigne within vs: 22. and warneth vs after his Passion neuer to goe out of his Catholike Church, for any new secret comming of Christ that Heretikes shal pretend; but only to expect his second comming in glorie, 26. preparing our selues vnto it, because it shal come vpon many vnprovided, 31. specially through the persecution of Antichrist: a litle before it.

Mat. 18,
Mar. 9,
42.

Mat. 18,
21.

Mat. 17,
20.

Leu. 14,
2.



AND he said to his Disciples: It is impossible that scandal should not come: but woe to him by whom they come. 2. It is more profitable for him, if a mil-stone be put about his necke, and he be cast into the sea, then that he scandalize one of these litle ones. 3. Looke wel to your selues. * If thy brother sinne against thee, rebuke him: and if he doe pennance, forgieue him. 4. And if he sinne against thee seuen times in a day, and seuen times in a day be conuerted vnto thee, saying, It repenteth me, forgieue him. 5. And the Apostles said to our Lord: Increase faith in vs. 6. And our Lord said: * If you had faith like to a mustard-seed, you might say to this mulberie tree, be thou rooted vp, and be transplanted into the sea: and it would obey you. 7. And which of you hauing a seruant plowing or keeping cattle, that wil say to him returning out of the field: Passe quickly, sit downe: 8. and saith not to him: Make ready supper, and gird thy self, and serue me whiles I eate and drinke, and afterward thou shalt eate and drinke? 9. Doth he giue that seruant thanks, for doing the things which he commanded him? 10. I trow not: So you also, when you shal haue done al things that are commanded you, say: We are vnprofitable seruants; we haue done that which we ought to doe.

Not of mere necessitie, for then it were no fault: but supposing the great wickednes of men, it is impossible but there shal be scandals, and therefore it followeth, woe to him by whom they come.

11. And it came to passe, as he went vnto Hierusalem, he passed through the middes of Samaria and Galilee. 12. And when he entred into a certaine towne, there met him ten men that were lepers, who stood a farre off; 13. and they lifted vp their voice, saying: IESVS Master, haue mercie on vs. 14. Whom as he saw, he said: Goe, * shew your selues to the Priests. And it came to passe, as they went, they were made cleane. 15. And one of them as he saw that he was made cleane, went-backe with a loud voice magnifying God, 16. and he fel on his face before his feet, giuing thanks: and this was a Samaritane. 17. And IESVS answering said: Were not ten made cleane? and where are the nine? 18. There was not found that returned, and gaue glorie to God, but this

The fourth part of this Ghospel. The comming of Christ into Iewrie, towardes his Passio. The Ghospel vpon the 13. Sunday after Pentecost.



19. And he said to him: Arise, goe thy waies; because thy
 fee here it was faith hath made thee safe. ¶
 20. And being asked of the Pharisees: when commeth the Kingdom
 of God? he answered them and said: The kingdom of God commeth not
 with obseruation: 21. neither shal they say: Loe here, or loe there. For
 loe the Kingdom of God is within you.
 22. And he said to his Disciples: The daies wil come when you shal
 desire to see one day of the Sonne of man; and you shal not see. 23. * And
 they wil say to you: Loe here and loe there. Goe not, neither doe ye
 follow after. 24. For euen as the lightning that lightneth from vnder
 Heauen, vnto those partes that are vnder Heauen, shineth: so shal the
 Sonne of man be in his day. 25. But first he must suffer many things and
 be reiected of this Generation. 26. And as it came to passe in the * daies
 of Noe, so shal it be also in the dayes of the Sonne of man. 27. They did
 eate and drinke, they did marie wiues and were giuen to mariage euen
 vntil the day that Noe entred into the arke: and the floud came, and
 destroyed them al. 28. Likewise as it came to passe in the * daies of
 Lot: They did eate and drinke, bought and sould, planted, and builded:
 29. and in the day that Lot went out frō Sodome, it rained fire & brim-
 stone frō Heauen, & destroyed them al: 30. according to these things it
 shal be in the day that the Sōne of man shal be reuealed. 31. In that houre
 he that shal be in the house-top, and his vessel in the house, let him not
 goe downe to take them vp: & he that is in the field, in like manner let
 him not returne backe. 32. Be mindful of * Lots wife. 33. Whosoever see-
 keth to saue his life, shal lose it: and whosoever doth lose the same, shal
 quicken it. 34. I say to you, in that night there shal be two in one bed: the
 one shal be taken, and the other shal be left: 35. two women shal be
 grinding together: the one shal be taken, and the other shal be left: two
 in the field: the one shal be taken, and the other shal be left. 36. They
 answering say to him: Where Lord? 37. Who said to them: Wherefoeuer
 the body shal be, thither wil the eagles also be gathered together.

ANNOTATIONS.

CHAP. XVII.

How we are
 vnprofitable &
 profitable ser-
 uants.

10. *Vnprofitable seruants*) If our Saviour had said that the keeping of Gods com'man-
 dements had bene vnprofitable & not available to our selues, then might the Protestant
 haue truly argued thereby that our workes deserue not Heauen or any reward at Gods
 hand. but so he said not, but that our seruice is to God vnprofitable, who calleth for it as
 duty, and not as a thing needful or profitable to himself. And though here our Maister
 teach vs so humbly to conceiue of our owne doings toward him, yet him self elsewhere
 calleth not his seruants vnprofitable when they haue done their labour, but speaketh
 thus: *Good & faithful seruant, because thou wast faithful in a litle, I wil place thee ouer much: enter
 into the ioy of thy Lord.* Yea of such as serue him in the grace of the new Testament, he
 affirmeth that he wil not now name them seruants but freinds, yea & take them for his owne
 children, & as his freinds and sonnes he counteth of vs and our workes towards heauen,
 though we in humilitie and truth must confesse alwaies that we be to him vnprofitable
 seruants. Yea and S. Paul saith p'l'y, that by cleansing our selues from sinful workes
 we shal be profitable vessels to our Lord. 1. Tim. 2, 1.

Mt. 24

23.

Mr. 13

21.

Gen. 7.

5.

Gen. 19,

14.

Gen. 19,

26.

Mt. 25

21.

10. 15

15.



14. *To the Priest.*) This leprosie signifieth sinne, which though God may & can heale without any mans meanes, yet he doth it not ordinarily but by the Priests ministerie: therefore let no man despise Gods ordinance, nor say that it is enough to confesse to God though he neuer come at the Priest. *Li. de visit. infirm. apud August.*

14. *As they went.*) A man may sometimes be so contrite and penitent, that his sinne is forgiven before he come to the Priest, but then also he must notwithstanding goe to the Priest, as these lepers did: specially whereas we are neuer sure how contrite we are, and because there is no true contrition, but with desire also of the Sacrament in time and place.

CHAP. XVIII.

The Church is taught to commit the reuenge of her persecutions to God, and to pray incessantly, for he no doubt (though in the persecution of Antichrist few wil so thinke) wil at length come. 9. We must also pray with humility, because we know not with the Pharisee if we be iust, but we know with the Publican that we be sinners. 13. He wil haue children to be brought to him, and al to be as children. 18. What is to be done to get life everlasting. 22. What also, to get perfection; 28. and what reward they shal haue that leaue al, yea or any part, for his sake. 31. He foretelleth of his Passion most particularly, 33. And entring into Iericho, cureth one blind man.



AND he spake also a parable to them that it behoueth alwaies to pray, & not to be weary, 2. saying: There was a certaine iudge in a certaine citie, which feared not God, and of man made no account. 3. And there was a certaine widow in that citie, and she came to him, saying: Reuenge me of mine aduersarie. 4. And he would not of a long time. But afterward he said within himself: Although I feare not God, nor make account of man, 5. yet because this widow is importune vpon me, I wil reuenge her, lest at the last she come and defame me. 6. And our Lord said: Heare what the iudge of iniquitie sayeth. 7. And wil not God reuenge his elect that crie to him day and night: and wil he haue patience in them? 8. I say to you that he wil quickly reuenge them. But yet the Sonne of man coming, shal he find trow you, faith in the earth?

9. And he said also to certaine that trusted in them selues as iust, and despised others, this parable: 10. Two men went vp into the Temple to pray: the one a Pharisee, and the other a Publican. 11. The Pharisee standing, praied thus with him self: God, I giue thee thanks that I am not as the rest of men, extortioners, vniust, aduouterers, as also this Publican. 12. I fast twise in a weeke: I giue tithes of al that I possesse. 13. And the Publican standing a farre off would not so much as lift vp his eyes toward Heauen; but he knocked his breast, saying: God be merciful to me a sinner. 14. I say to you, this man went downe into his house iustified more then he: because euery one that exalteth himself, shal be humbled; and he that humbleth himself, shal be exalted.

15. And they brought vnto him infants also, that he might touch them. Which thing when the Disciples saw, they rebuked them. 16. But IESVS calling them together, said: Suffer children to come vnto me, and forbid them not, for the Kingdom of Heauen is for such.

17. Amen

¶ We should pray alwaies by faith, hope, & charitie and by working the things that be acceptable to God: though special times of vocal praiers, in the Canonical houres be assigned for the stirring of vs vp to God through external signes of deuotion.

¶ The Gospell vpon the 10. Sunday after Pentecost.

¶ To take pride of fasting, tithing, or any good worke, is naught, though the workes themselves be very good.

¶ So doe the Priests & people at the holy Altar knocke their breasts, & say with the humble Publican, *Deus propitius.* *Aug. 1st. 31.*

cent. 3.



17. Amen I say to you: Whosoever receiveth not the Kingdom of God as a child, shall not enter into it.

18. * And a certaine Prince asked him, saying: Good Maister, by doing what, shall I possesse everlasting life? 19. And IESVS said to him: Why dost thou call me good? None is good but only God. 20. Thou knowest ^a the commandements: *Thou shalt not kil, Thou shalt not commit adultery, Thou shalt not steale, Thou shalt not beare false witness, Honour thy father & mother.* 21. Who said: Al these things haue I kept from my youth. 22. Which IESVS hearing, said to him: Yet one thing thou lackest: ^b Sell al that euer thou hast, & giue to the poore, and thou shalt haue treasure in Heauen: and come, follow me. 23. He hearing these things, was stroken sad: because he was very rich. 24. And IESVS seeing him stroken sad, said: How hardly shall they that haue money enter into the Kingdom of God? 25. For it is easier for a camel to passe through the eye of a needle, then for a rich man to enter into the Kingdom of God. 26. And they that heard, said: And who can be saued? 27. He said to them: The things that are impossible with men, are possible with God. 28. And Peter said: Loe, we haue left al things, and haue followed thee. 29. Who said to them: Amen I say to you, there is no man that hath left house, or parents, or brethren, or ^c wife, or children for the Kingdom of God, 30. and shall not receiue much more in this time, and in the world to come ^d life everlasting.

31. * And IESVS tooke the Twelue, and said to them: Behold we goe vp to Hierusalem, and al things shall be consummate which were written by the Prophets of the Sonne of man. 32. For he shall be deliuered to the Gentils, and shall be mocked, and scourged, and spit vpon: 33. and after they haue scourged him, they wil kil him, and the third day he shall rise againe. 34. And they vnderstood none of these things, and this word was hid from them, and they vnderstood not the things that were said.

35. ^e And it came to passe, when he drew nigh to Iericho, a certaine blind man sate by the way, begging. 36. And when he heard the multitude passing by, he asked what this should be. 37. And they told him that IESVS of Nazareth passed by. 38. And he cried saying: IESVS sonne of David, haue mercie vpon me. 39. And they that went before, rebuked him, that he should hold his peace. But he cried much more, Sonne of David haue mercie vpon me. 40. And IESVS standing commanded him to be brought vnto him. And when he was come neere, he asked him, 41. saying: What wilt thou that I doe to thee? but he said: Lord, that I may see. 42. And IESVS said to him: Doe thou see; thy faith hath made thee whole. 43. And forthwith he saw, and followed him, magnifying God. And al the people as they saw it, gaue praise to God. **†**

Mt. 19,
16. Mr.
10, 17.

Exo. 20,
13.

Mt. 20,
17. Mr.
10, 31.

ANNO-



ANNOTATIONS.

CHAP. XVIII.

Hier.
cont.
Lucif. c.
6.
Aug.
de unit.
Ec. c. 15,
& de
verb.
De Ser
36.

8. *Shall he find faith.*) The Luciferians and Donatists vsed this place to excuse their fall from the Church, as our Aduersaries now doe, saying that it was decaied in faith, when they forsooke it. To whom we answer as S. Hierom and S. Augustin answered them, that Christ saith not that there should be no faith left in earth: but by this manner of speach insinuateth, that at the later day in the great persecution of Antichrist faith should be more rare, and the faithful among so many wicked not so notorious: specially that perfect faith containing deuotion, trust, and affection toward God, which our Maister so praised in certaine vpon whom he wrought miracles, and by force whereof mountaine might be moued, which is rare euen when the Church flourisheth most.

The Church
erret in not in
faith.

CHAP. XIX.

In Iericho he lodgeth in the house of Zachæus a Publicane, and against the murmuring Iewes openeth the reasons of his so doing. 11. He sheweth, that the last day should not be yet, 15. and what then in the iudgement he wil doe both to vs of his Church as wel good as bad, 27. and also to the reprobate Iewes. 29. Being now come to the place of his Passion, he entreteth (weeping and foretelling the destruction of blind Hierusalem): with triumph as their Christ. 45. He sheweth his zeale for the house of God, and teacheth therein euery day. 47. The rulers would destroy him, but for feare of the people.



AND entring in, he walked through Iericho. 2. And behold a man named Zachæus: and this was a Prince of the Publicans, and he rich. 3. And he sought to see Iesus what he was, and he could not for the multitude, because he was litle of stature. 4. And running before, he went vp into

The Gospell
in the Dedicat
tion of a
Church, &
Anniuersarie
therof.

a sycomore tree that he might see him: because he was to passe by it. 5. And when he was come to the place, Iesus looking vp, saw him, and said to him: Zachæus, come downe in hast: because this day I must abide in thy house. 6. And he in hast came downe, and receiued him reioycing. 7. And when al saw it, they murmured saying, that he turned in, to a man that was a sinner. 8. But Zachæus standing said to our Lord: Behold the halfe of my goods, Lord, I giue to the poore: and if I haue defrauded any man of any thing, I restore fourefold. 9. Iesus said to him: That this day saluation is made to this house: because that he also is the sonne of Abraham. 10. * For the Sonne of man is come to seeke and to saue that which was lost. †

Zachæus.

11. They hearing these things, he added and spake a parable, for that he was nigh to Hierusalem, and because they thought that forthwith the Kingdom of God should be manifested. 12. He said therefore: * A certaine noble man went into a farre countrie to take to him self a Kingdom, and to returne. 13. And calling his ten seruants, he gaue them ten poundes, and said to them: Occupie til I come. 14. And his citizens hated him;

The Gospell
for S. Lewis
the King of
France, Augu.
15. And for
some other
Confessours,
not Bishops.

Mat. 18,
12.

Mat. 15,
14.



¶ Marke here
against the ad-
uersaries, that
the rewards of
these two good
seruants be di-
uers & vne-
equal, accor-
ding to the di-
uersitie or in-
equalitie of
their gaires,
that is, their
merites: & yet
one receiueth
the peny (Mt.
19, 9.) as wel
as the other,
that is, Heauen
or life euerlas-
ting.

¶ See annota-
tions Mat. 25,
29. &c.

The fifth part
of this Ghos-
pel. Of the
Holy weeke of
his Passion in
Hierusalem.
P A L M E
funday.

The Ghospel
vpon the 9.
Sunday after
Pentecost.

¶ This was ful-
filled 40. yea-
res after the

him: and they sent a legacie after him, saying: We wil not haue this man reigne ouer vs. 15. And it came to passe after he returned, hauing receiued his Kingdom: and he commanded his seruants to be called, to whom he gaue the money; that he might know how much euery man had gained by occupying. 16. And the first came, saying: Lord thy pound hath gotten ten poundes. 17. And he said to him: Wel- fare thee good seruant, because thou hast been faithful in a litle, thou shalt haue power ouer ten cities. 18. And the second came saying: Lord, thy pound hath made five poundes. 19. And he said to him: And be thou ouer five cities. 20. And an other came, saying: Lord, loe here thy pound, which I haue had laid vp in a napkin. 21. For I feared thee, because thou art an austere man: thou takest vp that thou didst not set downe, and thou reapest that which thou didst not sow. 22. He saith to him: By thine owne mouth I iudge thee, naughty seruant. Thou didst know that I am an austere man, taking vp that I set not downe, and reaping that which I sowed not: 23. and why didst thou not giue my money to the banke, and I comming might certes with vsurie haue exacted it? 24. And he said to them that stood by: Take the pound away from him, and giue it to him that hath the ten poundes. 25. And they said to him: Lord, he hath ten poundes. 26. But I say to you, that to euery one that hath shal be giuen: and from him that hath not, that also which he hath shal be taken from him. ¶

27. But as for those mine enemies that would not haue me reigne ouer them, bring them hither; and kil them before me.

28. And hauing said these things, he went before ascending to Hierusalem. 29. And it came to passe * when he was come nigh to Bethphage and Bethania vnto the mount called Oliuet, he sent two of his Disciples, 30. saying: Goe into the towne which is ouer against, into the which as you enter, you shal find the colt of an asse tied, on which no man euer hath sitten: loose him, and bring him. 31. And if any man aske you: Why loose you him? You shal say thus to him: Because our Lord needeth his seruice. 32. And they that were sent, went their waies, and found as he said to them, the colt standing. 33. And when they loosed the colt, the owners thereof said to them: Why loose you the colt? 34. But they said: Because our Lord hath need of him. 35. And they brought him to I E S V S. And casting their garments vpon the colt, they set I E S V S thereupon. 36. And as he went, they spred their garments vnderneath in the way. 37. And when he approached now to the descent of mount-Oliuet, al the multitudes of them that descended, began with ioy to praise God with a loud voice, for al the miracles that they had seen, 38. saying: Blessed is he that commeth King in the name of our Lord, peace in Heauen, and glorie on high. 39. And certaine Phari- sees of the multitudes said to him: Maister, rebuke thy Disciples. 40. To whom he said: I say to you, that if these hold their peace, the stones shal crie. 41. And as he drew neere, seeing the citie, he wept vpon it, saying 42. Because if thou also hadst knowen, and that in this thy day, the things that pertaine to thy peace: but now they are hid from thine eyes. 43. For the daies shal come vpon thee: and thy enemies shal compasse

Mt. 21

1.

Mr. 11

1.

Io. 12,

1.

15.

This Dif-
ciples.

MVN-
DAY.
* Mt.
21, 12.
Mr. 11,
15. Es.
36, 7.
Jer. 7,
11.

compass thee with a trench, and inclose thee about, and straiten thee on euery side, 44. and beat thee flat to the ground, and thy children that are in thee: and they shal not leaue in thee a stone vpon a stone, because thou hast not knowen the time of thy visitation.

death of Christ by Titus and Vespasianus, when besides incredible iniuries of famine and other distresses, there perished cleue hundred thousand, and were taken captiues 97000, the siege beginning in the very same feast & greatest sollemnitie of Easter when they put Christ to death. Euseb. li. 5. hist. c. 7. 8. Iosiph. li. 7. c. 17. External deuotion.

45. * And entring into the Temple, he began to cast out the sellers therein and the buyers, 46 saying to them: It is written, *That my house is the house of prayer.* But you haue made it a denne of theeues. 47. And he was teaching daily in the Temple. ¶ And the cheefe Priests and the scribes and the Princes of the people sought to destroy him: 48. and they found not what to doe to him. For al the people was suspense, hearing him.

ANNOTATIONS.

CHAP. XIX.

4. *Went up.*) Not only inward deuotion of faith and charitie towards Christ, but external offices of seeing, following, touching, receiuing, harbouring him, are recommended to vs in this example: euen so our manifold exterior deuotion towards his Sacraments, Saints, and seruants, be grateful: specially the endeauour of good people not only to be present at Masse or in the Church, but to be neere the B. Sacrament, and to see it with al reuerence and deuotion according to the order of the Church, much more to receiue it into the house of their body.

8. *I restore fourfold.*) That which we giue of our owne, is almes and satisfaction for Restitution: our sinnes: but that which we restore of il gotten goods by Extortion, Vsurie, Simonie, Bribric, Theft, or otherwise, that is called here Restoring. And it is of duty and not of free almes, and must be rendred not to who we list, but to the parties annoyed if it be possible; otherwise it must be bestowed vpon the Poore, or other good vses, according to the aduise of our superiour & such as haue charge of our soules. But that he yealded fourfold, that was more then he was bound, but very satisfactorie for his former sinnes also. And herewith we may note, that it is not the giuing of a peny, grote, or crowne of a rich mans superfluitie, that is so much recommended to sinners for redeeming their faultes: but this large bestowing vpon Christ, to sel al and giue it in almes, to giue the moytie of our goodes, to render foure times so much for that which is wrongfully gotten, that extinguisheth sinnes. The poore widowes brasle peny was very grateful, because it was al or much of that she had: but the rich mans pound of his superfluitie, though it be good, yet is nothing so grateful.

CHAP. XX.

To the Iewes he attoucheth his power by the witnes of Iohn who was a man sent of God. 9. & foretellet in a parable their reprobation most worthy (with the vocation of the Gentils in their place) 17. and consequently their irreparable damnation: that shal ensue thereof. 20. He defeateth their snare about paying tribute to Caesar: 27. he answereth also the inuention of the Sadducees against the Resurrection. 40. And so hauing put them al to silence, 41. he turneth and poseth them, because they imagined that Christ should be no more but a man: 45. bidding al to beware of the Scribes (authors of the Iewes schisme from him) being ambitious & hypocrites.

Mt. 21,
23. Mr.



AND it came to passe in one of the daies, when he was teaching the people in the Temple & euangelizing, the cheefe Priests & the scribes with the Ancients assembled, 2. and spake saying: To him ¶ Tel vs, in what power doest thou these things? or, who is he

See Annot
Mat. c. 21, 23.

M * that

that hath giuen thee this power? 3. And IESVS answering, said to them: I also wil aske you one word. Answer me, 4. The Baptisme of Iohn was it from Heauen, or of men? 5. But they thought within themselves, saying: That if we say, From Heauen, he wil say: Why then did you not beleue him? 6. But if we say, of men, the whole people wil stone vs: for they are certaine that Iohn is a Prophet. 7. And they answered that they knew not whence it was. 8. And IESVS said to them: Neither doe I tel you in what power I doe these things.

See the marginal annotations Marc. 11.

9. And he began to say to the people this parable: * A certaine man planted a vineyard, & let it out to husbandmen: and he was from home a long time. 10. And in time he sent to the husbandmen a seruant, that they should giue him of the fruit of the vinyard. Who beating him sent him away emptie. 11. And againe he sent another seruant. But they beating him also and reprochfully abusing him, sent him away emptie. 12. And againe he sent the third: who wounding him also, cast him out. 13. And the Lord of the vineyard said: What shal I doe? I wil send my beloved sonne: perhaps when they shal see him, they wil reuerence him. 14. Whom when the husbandmen saw, they thought within themselves, saying: This is the heire, let vs kil him, that the heritage may be ours. 15. And casting him forth out of the vineyard, they killed him. What therfore wil the Lord of the vineyard doe to them? 16. He wil come, and wil destroy these husbandmen, and wil giue the vinyard to others. Which they hearing, said to him: God forbid. 17. But he beholding them said: What is this then that is written, *The stone which the builders rejected, the same is become into the head of the corner*? 18. Euery one that falleth vpon this stone, shal be quashed: and vpon whom it shal fal, it shal breake him to poulder. 19. And the cheefe Priests and scribes sought to lay hands vpon him that houre: and they feared the people, for they knew that he spake this similitude to them.

* 20. And watching, they sent spies which should feine themselves iust: that they might take him in his talke, and deliuer him to the principallie and power of the President. 21. And they asked him, saying: Maister, we know that thou speakest and teachest rightly; and thou doest not accept person, but teachest the way of God in truth. 22. Is it lawful for vs to giue tribute to Cæsar, or no? 23. But considering their guile, he said to them: Why tempt you me? 24. Shew me a penie. Whose image hath it and inscription? They answering said: Cæsars. 25. And he said to them: Render therfore the things that are Cæsars, to Cæsar: and the things that are Gods, to God. 26. And they could not reprehend his word before the people: and marueling at his answer, they held their peace. 27. * And there came certaine of the Sadducees, which denie that there is a resurrection, and they asked him, 28. saying: Maister, Moyse gaue vs in writing: * If a mans brother die hauing a wife, and he haue no children, that his brother take her to wife, and raise vp seed to his brother. 29. There were therfore seuen brethren: and the first tooke a wife, and died without children. 30. And the next tooke her, & he died without child. 31. And the third tooke her. Inlike manner also al the seuen, and they left no seed, and died. 32. Last of al the woman died

Esai. 53.1
Mt. 21.33.
Mr. 12.1.

Pf. 11
12.

Mt. 22.
15. Mr.
12.13.

Mt. 22.
21. Mr.
11.18.
Den 25.
5.

So duties must be done to Princes, that our dutie to God be not neglected: See Annot. Mat. c. 22, 11.



died also. 33. In the resurrection therefore, whose wife shal she be of them? sithens the seuen had her to wife. 34. And IESVS said to them: The children of this world marrie, and are giuen in marriage: 35. But they that "shal be" counted worthie of that world and the resurrection from the dead, neither marrie, nor take wiues; 36. neither can they die any more, for they are "equal to Angels": and they are the sonnes of God, seeing they are the sonnes of the resurrection. 37. But that the dead rise againe, Moyse also shewed, beside the bush, as he calleth the Lord: *The God of Abraham, and the God of Isaac, and the God of Iacob.* 38. For God is not of the dead, but of the liuing: for al liue to him. 39. And certaine of the Scribes answering, said to him: Maister, thou hast said wel. 40. And further they durst not aske him any thing.

41. But he said to them: * How say they that Christ is the sonne of Dauid, 42. and Dauid himself saith in the booke of Psalmes: *The Lord said to my Lord, sit on my right hand,* 43. til I put thine enemies, the footstool of thy feet? 44. Dauid then calleth him Lord: and how is he his sonne?

45. And al the people hearing him, he said to his Disciples: 46. * Beware of the Scribes, that wil walke in robes, and loue salutations in the market-place, and the first chaires in the synagogues, and the cheefe roomes in feastes. 47. Which deuoure widowes houses: feining long praier. These shal receiue greater damnation.

∴ The greeke
ὁ καταξιώμενος
importeth also
this much

They that are
made worthie,
to wit, by the
grace of God;
and so they are
indeed wor-
thie: as also

in the next
chapter verse
36. & 1. Thess.
1, 5.

ANNOTATIONS.

CHAP. XX.

35. *Shal be counted worthie.*) This truth and Speach that good men be worthy of Hea- To be worthie
uen, is according to the Scriptures, and signifieth that mans workes done by Christs of heauen, or
grace doe condignely or worthily deserue eternal ioy: As Sap. 3. *God proued them,* and to deserue &
found them worthy of himself: and Mat. 10. *He that loveth his father more than me, is not worthy* merite it.
of me: and Colos. 1, *That you may walke worthy of God:* and most plainly Apoc. 3. *They*
shal walke with me in white, because they are worthy: as of Christ (c. 1.) *Thou art worthie, O Lord,*
to receiue glorie &c. And that, to be counted worthie, & to be worthie, is here al one, it is καταξιώμενος.
plaine, by the Greeke word, which S. Paul vseth so, as the aduersaries owne English οξιάμενος.
The new Testa-
ment.
20, 1, 80
Testaments doe testifie, reading thus Hebre. 10. *Of how much sorer punishment shal he be*
worthie, which &c. And it must needs signifie, because men for sinnes are not only
counted, but are indeed worthie of punishment, as themselves doe grant. They doe
greatly therefore forget themselves, and are ignorant in the Scriptures, and know not
the force nor the valure of the grace of God, which doth not only make our labours
grateful to God, but worthie of the reward which he hath prouided for such as loue
him See the Annot. 1. Thess. 1, 1.

36. *Equal to Angels.*) Saints of our kind, now in their soules, and after their resurrec-
tion in body and soule together, shal be in al things equal to Angels: and for degree of
blisse, many Saints of greater merit shal be aboue diuers Angels: as S. Iohn Baptist, the
Apostles, and others, and our B. Lady aboue al the orders of holy Spirits in dignitie
and blisse: & no maruel, our nature by Christ being so highly exalted aboue al Angels. The dignitie
of Saints.



CHAP. XXI.

He commendeth the poore widow for her two mites, aboute al. 5. Having said that the Temple shal be quite destroyed, 7. he foretellet first many things that shal goe before, 20. then a signe also when it is nere, after which shal come the destruction it self in most horrible manner, without hope of restitution, vntil al Nations of the Gentils be gathered into his Church in the very end of the world. 25. And then what signes shal come of the last day, terrible to the world, 28. but comfortable to vs of his Church, 34. so that we be alwaies watchful.

A This was fulfilled 40. yeares after the death of Christ, the 19. of August, being the very moneth and day wherein the Babylonias burnt it: from the first building thereof by Salomon 1130. yeares: from the re-edifying thereof vnder Cyrus 639. yeares. Iosep. de bel. Iud. li. 7. cap. 10. **B** Many false prophets & Heretikes. See An. Mt. 24. Mar. 13. **C** The Gospel upon. S. S. Vincentius and Anastasius day. Ian. 22. And for many other Martyrs. **D** Great persecution of Catholike men.



AND beholding, he saw them that did cast their gifts into the treasurie, rich persons. 2. And he saw also a certaine poore widow casting two brasse mites. 3. And he said: Verily I say to you, that this poore widow hath cast more then al. 4. For al these of their abundance haue cast into the gifts of God: but she of her penurie, hath cast in al her liuing that she had.

5. And certaine saying of the Temple that it was adorned with goodly stones and donaries, he said: 6. These things which you see, * the daies wil come wherein ^a there shal not be left a stone vpon a stone that shal not be destroyed. 7. And they asked him, saying: Maister, when shal these things be: and what shal be the signe when they shal begin to come to passe? 8. Who said: See you be not seduced. For ^b many wil come in my name, saying that I am he: and the time is at hand, goe not therfore after them. 9. ^c And when you shal heare of warres and seditions, be not terrified: these things must first come to passe, but the end is not yet by and by. 10. Then he said to them: Nation shal rise against Nation, and Kingdom against Kingdom. 11. And there shal be greate earth-quakes in places, and pestilences and famines, and terrours from Heauen, and there shal be great signes. 12. But before al these things they wil ^d lay their hands vpon you: and persecute you deliuering you into Synagogues and prisons, drawing you to Kings and Presidents for my name. 13. and it shal happen vnto you for testimonie. 14. Lay vp this therfore in your hartes, not to premeditate how you shal answer. 15. For I wil giue you mouth and wisdom, which al your aduersaries shal not be able to resist and gaine say. 16. And you shal be deliuered vp of your parents and brethren, and kinsmen and freinds: and they wil put to death of you. 17. And you shal be odious to al men for my name: 18. and a haire of your head shal not perish. 19. In your patience you shal possesse your soules. **¶**

20. And when you shal see Hierusalem compassed about with an armie, then know that the desolation thereof is at hand. 21. then they that are in Iewrie, let them flee to the mountaines: and they in the middes thereof, let them depart: and they in the countries, let them not enter into it. 22. For these are the daies of vengeance, that al things may be fulfilled that are written. 23. But woe to them that are with child & that giue

Mr. 12,
14.

Mt. 24,
1. Mar.
13, 1.
Tues-
day
night.



giue sucke in those daies. For there shal be great affliction vpon the land, and wrath on this people. 24. And they shal fall by the edge of the sword; and shal be led captiue into al Nations: and Hierusalem shal be troden of the Gentils, til the times of Nations be fulfilled.

Eze. 31,
7. Ierl.
31. 15.

25. * And there shal be signes in the sunne and the moone and the starres: and vpon earth distresse of Nations, for the confusion of the sound of sea and waues, 26. men withering for feare and expectation, what shal come vpon the whole world. For the powers of Heauen shal be moued: 27. and then they shal see the Sonne of man comming in a cloude with great power and maiestie. 28. But when these things begin to come to passe, looke vp and lift vp your heades: because your redemption is at hand. 29. And he spake to them a similitude. See the figtree and al trees: 30. when they now bud forth fruit out of them selues, you know that summer is nigh. 31. So you also when you shal see these things come to passe, know that the Kingdom of God is nigh. 32. Amen I say to you, that this Generation shal not passe, til al be done. 33. Heauen and earth shal passe; but my wordes shal not passe. ✠

The Ghospel
vpon the 1.
Sunday in
Aduent.

34. And looke wel to your selues, lest perhaps your hartes be overcharged with surfetting and drunkenesse and cares of this life: and that day come vpon you sodenly. 35. For as a snare shal it come vpon al that sit vpon the face of al the earth. 36. Watch therefore, praying at al times, that you may be accounted worthie to escape al these things that are to come, and to stand before the Sonne of man.

“ Solitarinesse
or eremitage
(as S. Gregorie
Nazian. saith)
is a goodly
thing: this doth
the mount
Garmel of Elias
teach, Iohns
desert, & that
mount vnto
which IESVS
often retired, &
was quietly
alone with him
self. Ser. 26. de
amore pauperum.”

CLYDE-
WILKINSON
See An.
not. c.
20. 35.

37. And the daies he was teaching in the Temple: but the nightes going forth, he abode in the mount that is called Oliuet. 38. And al the people in the morning went vnto him in the Temple to heare him.

ANNO TATIONS.

CHAP. XXI.

4. *Of her penurie.*) To offer or giue almes of our superfluities, is not so acceptable nor meritorious, as to bestow some of that which is of our necessarie prouision and which we may hardly spare from our selues: for, that proceedeth of greater zeale, wil, and intention, which be more respected of God then the substance of the giift.

M ij

CHAP.



CHAP. XXII.

Judas doth sel him to the Iewes. 7. After the old Pascall, 19. he giueth to his Disciples the bread of life in a mystical Sacrifice of his body and bloud, for an euerlasting commemoration of his Passion. 21. He covertly admonisheth the traitour. 24. Against their ambitious contention he sheweth them that the maioritie of any among them in this world is for their seruice, as his owne also was: 28. & how he wil exalt them al in the world to come: 31. foretelling Peter the singular priuiledge of his faith neuer failing, 33. and his three negations: 35. and how they shal al now be put to their shiftes. 39. And that night, after his praier with sweating of bloud, 42. he is taken of the Iewes men, Judas being their Capitaine: yet shewing them both by miracle and word, that they could doe nothing vnto him but by his owne permission. 54. Then in the cheefe Priestes house he is thrise denied of Peter, 63. shamefully abused of his keepers, 66. and in the morning impiously condemned of their Councel, for confessing himself to be the Sonne of God.

The Passion according to S. Luke in these two chapters, is the Gospel at Masse vpon Tenebre wednesday.
TENEBRE wednesday.

MAVNDI Thursday.

AND the festiual day of the Azymes approched, which is called Pasche: 2. & the cheefe Priests & the Scribes sought how they might kil him: but they feared the people. 3. And Satan entred into Judas that was surnamed Iscariote, one of the Twelue. 4. And he went, and talked with the cheefe Priests and the Magistrates, how he might betray him to them. 5. And they were glad, and bargained to giue him money. 6. And he promised. And he sought opportunitie to betray him apart from the multitudes.

7.* And the day of the Azymes came, wherein it was necessarie that the Pasche should be killed. 8. And he sent Peter and Iohn, saying: Goe and prepare vs the Pasche, that we may eate. 9. But they said: Where wilt thou that we prepare it? 10. And he said to them: Behold, as you enter into the citie, there shal meete you a man carying a pitcher of water: follow him into the house into which he entreth, 11. and you shal say to the Good-man of the house: The Maister saith to thee, where is the inne where I may eate the Pasche with my Disciples? 12. And he wil shew you a great refectione adorned: and there prepare. 13. And they going, found as he said to them, and prepared the Pasche.

14. And when the houre was come, he sate downe, and the twelue Apostles with him. 15. And he said to them: "With desire I haue desired to eate this Pasche with you before I suffer. 16. For I say to you, that from this time I wil not eate it, til it be fulfilled in the Kingdom of God. 17. And" taking the chalice he gaue thanks, and said: Take and deuide among you. 18. For I say to you, that I wil not drinke of the generation of the vine, til the Kingdom of God doe come.

19.* And taking bread, he gaue thanks, and brake; and gaue to them, saying: "THIS IS MY BODY" WHICH IS GIVEN FOR YOU. "Doe this" for a commemoration of me. 20. In like manner the chalice also, after he had supped, saying: "THIS IS THE CHALICE" THE NEW Testament

Mt. 26,
1.
Mr. 14,
11.

Mt. 16,
17. Mr.
14, 12.

Mt. 26,
26. Mr.
14, 22.
1. Cor.
11, 24.

The Greeke is here so play.



TESTAMENT IN MY BLOVD, " WHICH SHAL BE SHED FOR YOY.

21. * But yet behold, the hand of him that betraiech me, is with me on the table. 22. And the Sonne of man indeed goeth according to that which is determined : but yet woe to that man by whom he shal be betrayed. 23. And they began to question among them selues, which of them it should be that should doe this.

24. * a And there fel also a contention between them, which of them seemed to be greater. 25. And he said to them : The Kinges of the Gentiles ouerrule them; and they that haue power vpon them, are called beneficial. 26. But you not so : but he that is the greater among you, let him become as the yonger : & he that is the leader, as the waiter. 27. For which is greater, he that sitteth at the table, or he that ministreth ? is not he that sitteth ? but I am in the middes of you, as he that ministreth : 28. & you are they that haue remained with me in my tentations. 29. And I dispose to you, as my Father disposed to me, a Kingdom : 30. that you may cate & drinke vpon my table in my Kingdom, & may sit vpon thrones, iudging the twelue tribes of Israel.

31. And our Lord said : " Simon, Simon, behold Satan hath required to haue you for to sift as wheate : 32. BUT I HAVE PRAIED FOR THEE, that thy faith faile not : and thou once conuerted, confirme thy brethren. 33. Who said to him : Lord, with thee I am readie to goe both into prison and vnto death. 34. And he said : * I say to thee Peter, the cocke shal not crow to day, til thou denie thise that thou knowest me. 35. And he said to them : when I sent you * without purse and skrip and shoes, did you lacke any thing ? But they said : Nothing. 36. He said therfore vnto them : But now he that hath a purse, let him take it, likewise also a skrip : and he that hath not, let him sel his coate, and buy a sword. 37. For I say to you, that yet this that is written must be fulfilled in me : *And with the wicked was he reputed.* For those things that are concerning me, haue an end. 38. But they said : Lord, loe two swordes here. But he said to them : It is enough. 39. * And going forth he went according to his custome into mount-Oliuet. And his Disciples also followed him. 40. And when he was come to the place, he said to them : Pray, lest ye enter into tentation. 41. And he was pulled away from them a stones cast : and kneeling he praied, 42. saying : Father, if thou wilt, transerre this chalice from me. But yet not my wil, but thine be done. 43. And there appeared to him an Angel from Heauen, strengthening him. And being in an agonie, he praied the longer. 44. And his sweat became as drops of bloud triking downe vpon the earth. 45. And when he was risen vp from praier, and was come to his Disciples, he found them sleeping for pensuenes. 46. And he said to them : Why sleep you ? arise, pray, lest you enter into tentation.

47. As he was yet speaking, behold a multitude : and he that was called Iudas, one of the Twelue, went before them, and approched to IESVS, for to kisse him. 48. And IESVS said to him : Iudas with a kisse doest thou betray the Sonne of man ? 49. And they that were about him, seeing what would be, said to him : Lord, shal we strike with the sword ? 50. And one of them smote the seruant of the high Priest : and cut off

ne, that there was very bloud in the chalice shed for vs, that Beza saith it is a corruption in the greeke. See the Annora. vpon this place. The Ghospel vpon S. Apotinaris day. Iulij.

"Straight after the former louing checke & admonition, he promiseth to them al that haue beene partakers with him of his miserie in this life, greater preeminence in heauen, then any Potentate can haue in this world, & therfore that they need not be careful of dignitie or Supremacie.

Thursday night.

Mt. 26,
21. Mr.
14, 20.
Io. 13,
18.

Mt. 20,
21. Mr.
10, 41.

Mt. 26,
34. Mr.
14, 30.
Mt. 10,
9. Luc.
10, 4.

Es. 53.
12.
Mt. 26,
36. Mr.
14, 31.
Io. 13,
1.



his right eare. 51. But IESVS answering, said: Suffer ye thus farre. And when he had touched his eare, he healed him. 52. And IESVS said to them that were come vnto him, the cheefe Priests, and Magistrates of the Tēple, & Ancients: As it were to a theefe are you come forth with swordes and clubs? 53. When I was daily with you in the Temple, you did not lay handes vpon me, but this is your houre, and the power of darkenesse.

54. And apprehending him, they led him to the high Priests house: but Peter followed a farre off. 55. And a fire being kindled in the middes of the court, & they sitting about it, Peter was in the middes of them. 56. Whom when a certaine wench saw sitting at the light, and had beheld him, she said: This fellow also was with him. 57. But he denied him, saying: Woman, I know him not. 58. And after a while another man seeing him, said: And thou art of them. But Peter said: O man I am not. 59. And after the space as it were of one houre, a certaine other man affirmed, saying: Verily this fellow also was with him: for he is also a Galilæan. 60. And Peter said: Man I know not what thou sayest. And incontinent as he was yet speaking, the cocke crew. 61. And our Lord turning looked on Peter. And Peter remembred the word of our Lord, as he had said: That before the cocke crow thou shalt thrise denie me. 62. And Peter going forth a doores, wept bitterly.

63. And the men that held him, mocked him, beating him. 64. And they did blind-fold him, and smote his face. And they asked him saying: Prophecie, who it is that smote thee? 65. And blaspheming many other things they said against him.

66. And when it was day, there assembled the Ancients of the people and cheefe Priests and Scribes, and they brought him into their Counsel, saying: 67. If thou be Christ tel vs. And he said to them: If I tel you, you wil not belecue me: 68. if also I aske, you wil not answer me, nor dimisse me. 69. But from henceforth the Sonne of man shal be sitting on the right hand of the power of God. 70. And they al said: Art thou then the Sonne of God? Who said: You say that I am. 71. But they said: What need we testimonie any further? For our selues haue heard of his owne mouth.

ANNOTATIONS.

CHAP. XXII.

11. *With desire I haue desired.*) This great desire he had to eate this Paschal lambe, was not for it self, which he had celebrated many yeares before: but because he meant immediatly after the Paschal of the Law was sacrificed & eaten, to institute the other new Paschal in the oblation and eating of his owne body, by which the old Paschal should end and be fulfilled, and in which the old Testament and Law ceasing, the Kingdom of God (which is the state of the new Testament and of his Church) should begin. For, the very passage from the old Law to the new was in this one supper.

17. *Taking the chalice.*) This chalice according to the very euidence of the text it self also, is not the second part of the Holy Sacrament, but that solemne cup of wine which belonged as a libament to the offering and eating of the Paschal lambe. Which being a figure

The old Paschal ceaseth and a new is instituted.



a figure specially of the holy Chalice, was there drunken by our Saviour, and giuen to the Apostles also, with declaration that it should be the last cuppe of the Law, not to be drunken any more, til it should be drunken new in the Kingdom of God, that is to say, in the celebration of the B. Sacrament of his blood of the new Testament. And

Two cups or chalices at Christes last supper.

16. by this place it seemeth very like that the wordes in S. Matthew, *I wil not drinke of the fruit of the vine &c.* were pertaining to this cuppe of the old Law, and not to the Holy Sacrament, though they be there by repetition or recapitulation spoken after the holy Chalice. 19. *This is my body.*) Although sense tel thee it is bread, yet it is the body, according to his wordes, let faith confirme thee, iudge not by sense. After the wordes of our Lord let no doubt rise in thy mind. Cyril. mystag. 4. *Of the veritie of flesh and blood there is left no place to doubt: by the profession of our Lord him self, and by our faith it is flesh and blood indeed. Is not this truth? To them be it vntime, which deny IESV CHRIST to be true God.* Hilar. li. 2. de Trinit.

The real presence.

19. Which is giuen.) As the former wordes make and proue his body present, so these wordes plainly signifie, that it is present, as giuen, offered or sacrificed for vs: and being vttered in the * present tence, it signifieth not only that it should afterward be giuen or offered on the Crosse, but that it was then also in the Sacrament giuen and offered for vs. Whereby it is inuincibly proued that his Body is present: as an Host or Sacrifice: and that the making or consecrating thereof must needs be Sacrificing. And therefore the holy Fathers in this sense call it a Sacrifice. Nissen. orat. 1. de resur. Les. ser. 7. et 8. de Pass. Hefychius li. 1. in Lenit. c. 8. Grego. ho. 37. in Euan et Dial. li. 4. c. 59. Cyrillus Hieros. mystag. 1. Dionys. Eccl. Hier. c. 3. Ignat. ep. 6. ad Smyrn. Iustinus dial. cum Tryph. circ. med. Iren. li. 4. c. 32. et 34. Tertul. de cult. fam. et ad uxor. li. 2. Cypr. ep. ad Cecil. et de Can. Do. Euseb. Demonstr. euang. li. 1. c. 10. Nazian. orat. 1. cont. Iulianum Chrys. ho. 83 in 26. Mat. et li. 6. de Sacerd. Ambros. li. 4. de Sacram. c. 6. et li. 1. Offic. c. 48. Hiero. in ep. ad Hebr. q. 2. et ad Euagr. ep. 126. to. 3. August. in psal. 33. conc. 1. et alibi saepe. Gracianus in 9. Hebr. et Primasius. Conc. Nic. 1. 14. Ephes. ad Nestor. Constantinop. 6. can. 31. Nicen. 2. act. 6. 10. 3. Lateran. Constant. Flor. Trid.

Christ sacrificed his body and blood in Sacrament at his supper.

The Sacrifice of the Alter.

19. Doe this.) In these wordes the holy Sacrament of Order is instituted, because power and commission to doe the principal act & worke of Priesthood, is giuen to the Apostles: that is, to doe that which Christ then did concerning his body: which was, to make & offer his body as a Sacrifice for vs and for al that haue need of Sacrifice, & to giue it to be eaten as Christes body sacrificed, to al faithful. For as the Paschal lambe was first sacrificed, and then eaten; so was his body: and thus to doe he here giueth commission and authoritie to the Apostles, & to al Priests which be their successors in this matter. Dionys. Eccl. Hierar. c. 3. Iren. li. 4. c. 32. Cypr. ep. ad Cecil. Chrys. ho. 17. in ep. ad Hebr. Ambros. in Ps. 38. & in c. 10. ad Hebr.

The Apostles are made Priests, & the Sacrament of holy Orders instituted.

19. For a commemoration) This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Christ, specially of his Passion: that is to say, that it may be a liuely representation, exemplar, and forme of his Sacrifice vpon the crosse. Of which one oblation on the crosse, not only al other Sacrifices of the Law were figures, but this also: though this in a more high, high, mystical, and maruelous sort then any other. For in them Christs death was signified as by resemblance and similitudes of external creatures and bodies of brute beasts: but in this of the new Testament, his body visibly sacrificed on the crosse, in and by the self same body sacrificed and immolated in Sacrament and vnder the shapes of bread and wine, is most necessarily and perfectly resembled. And therefore this is most properly commemorative, as most necerly expressing the very condition, nature, efficacie, sort, and substance of that on the crosse. For which the holy Fathers call it the very self same sacrifice (though in other manner) which was done on the crosse, as it is the self same thing, that is offered in the Sacrament, & on the crosse. Whereby you may see the perversitie of the Protestants or their ignorance, that thinke it therefore not to be Christs body because it is a memorie of his body or a figure of his body vpon the crosse: nor to be a true Sacrifice because it is a commemorative Sacrifice. For as the thing that more liuely, necerly, & truly resembleth or representeth, is a better figure then that which shadoweth it a far off: so this his body in the Sacrament, is more perfectly a figure of Christs body & Sacrifice, then any other. Christ himself the Sone of God is a figure & character of his Fathers Person, being yet of the self same substance. And Christs body transfigured on the holy Mount, was a figure & resemblance of his Person glorified in Heaven. Euen of a thing, and so is his body in the Sacrament to a faithful man that knoweth by his beleefe grounded on yet the thing it Christes owne word, that in the one forme is his body, in the other his blood, the most perfect representation of his death that can be. As for the Sacrifice, it is no lesse a true Sacrifice, not,

A commemorative Sacrifice is a true Sacrifice, no lesse then the prefigurative Sacrifices were true Sacrifices.

To be a figure



because it is commemorative of Christs Passion, then those of the old Testament were the lesse true, because they were prefigurative. For that is the condition annexed to al Sacrifice of euery Law, to represent Christs Passion.

Both Testaments dedicated in blood.

The external religion of the new Testament principally in the Sacrifice of the Altar.

10. *The new Testament in my blood.*) Moyses tooke the blood of the first Sacrifice that was made after the giuing of the Law *Exod. 24.* and with blood confirmed the couenant & compact betwixt God and his people, and so dedicated the *old Testament*, which without blood (saith S. Paul) was not dedicated. Moyses put that blood also into a standing peece, & sprinkled al the people &c. with the same, & said these formal wordes: *This is the blood of the couenant &c.* or (as it is read in S. Paul) *of the Testament which God hath deliuered vnto you.* Vnto al which, Christ in this action about the second part of this his Sacrifice, in euery of the Euangelists most cleerely alludeth: expressing that the new Testament is begun and dedicated in his blood in the Chalice, no lesse then the old was dedicated, begun, and ratified in that blood of calues contained in the goblet of Moyses. With which his owne blood he sprinkled inwardly his Apostles as the first fruits of the new Testament, imitating the wordes of Moyses, and saying: *This is the Chalice the new Testament &c.* Which the other Euangelists spake more plainly: *This is my blood of the new Testament.* By al which it is most certaine, that Christs blood in the Chalice, is the blood of sacrifice, and that in this Sacrifice of the Altar consisteth the external religion and proper seruice of the new Testament, no lesse then the soueraigne worship of God in the old Law did consist in the Sacrifices of the same. For though Christs Sacrifice on the Crosse and his blood shed for vs there, be the general price, redemption, and satisfaction for vs al, and is the last & perfectest sealing or confirmation of the new law & Testament: yet the Seruice & Sacrifice which the people of the new Testament might resort vnto could not be that violent action of the Crosse, but this on the Altar, which by Christs owne appointment is & shal be the eternal office of the new Testament, & the continual application of al the benefites of his Passion vnto vs.

Hebr. 9.

The chalice shed for vs, must needs signifie, the word *chalice*. Which is most plaine by the Greeke: Which taketh away al cauillations blood therein, and shifts from the Protestants, both against the real presence & the true Sacrificing: not wine, and For it sheweth evidently, that the blood as the contents of the chalice, or as in the chalice, is shed for vs (for so the Greeke readeth in the present tense) & not only as vpon the crosse. And therefore as it followeth thereof inuincibly, that it is no bare figure, but his blood indeed, so it ensueth necessarily, that it is a Sacrifice and propitiatorie, because the chalice (that is the Blood contained in the same) is shed for our sinnes. For al that know the manner of the Scriptures speeches, know also that, *Bloud to be shed for sinne*, is to be sacrificed for propitiation or for pardon of sinnes. And this text proueth al this so plainly, that

20. *Which shal be shed.*) It is much to be obserued that the relatiue, which in these wordes for vs, must needs signifie, the word *chalice*. Which is most plaine by the Greeke: Which taketh away al cauillations blood therein, and shifts from the Protestants, both against the real presence & the true Sacrificing: not wine, and For it sheweth evidently, that the blood as the contents of the chalice, or as in the chalice, is shed for vs (for so the Greeke readeth in the present tense) & not only as vpon the crosse. And therefore as it followeth thereof inuincibly, that it is no bare figure, but his blood indeed, so it ensueth necessarily, that it is a Sacrifice and propitiatorie, because the chalice (that is the Blood contained in the same) is shed for our sinnes. For al that know the manner of the Scriptures speeches, know also that, *Bloud to be shed for sinne*, is to be sacrificed for propitiation or for pardon of sinnes. And this text proueth al this so plainly, that

vers. 20: *calice qui the chalice which τὸ ποτήριον τοῦ ἐκχυμένου*

Beza condemneth the Gospel it self of falshood and impossibilitie.

this so plainly, that * Beza turneth himself roundly vpon the Holy Euangelist, charging him with Solæcisme or false Greeke, or elsthat the wordes (which yet he confesseth to be in al copies Greeke & Latin) are thrust into the text out of some other place: which he rather standeth vpon then that S. Luke should speake incongruously in so plaine a matter. And therefore he saith plainly that it can not be truly said neither of the chalice it self nor of the contents thereof: which is indeed to giue the lie to the Blessed Euangelist, or to deny this to be Scripture. So cleere is the Scripture for vs, so miserable flights and shifts is falshood put vnto, God be thanked.

* Annot. not. no. Test. 1356.

Ambition.

24. *Contention*) The Apostles perceining Christs departure from them and his Kingdom to be neere, as infirme men and not yet indowed with the Spirit of God, began to haue emulation & cogitations of Superiority one ouer another which our Maister represseth in them by exhortation to humilitie and by his owne example, that being their Lord, yet so lately serued them: not forbidding Maioritie or Superioritie in them, but pride, tyranny, & contempt of their inferiours

Peters faith shal neuer faile

21. *Simon Simon,*) Lastly to put them out of doubt, he calleth Peter twice by name, and telling him the Diuels desire to sift & trie them al to the vttermost (as he did that night) saith that he hath specially prayed for him, to this end that his faith should neuer faile, & that he being once conuerted, should after that for euer confirme, establish or vphold the rest in their faith. Which is to say, that Peter is that man whom he would make Superiour ouer them and the whole Church. Whereby we may learne that it was thought fit in the prouidence of God, that he who should be the Head of the Church, should haue a special priuiledge by Christes praier & promise neuer to faile in faith & that



that none other either Apostle, Bishop, or Priest may chalenge any such singular or special prerogative either of his Office or person, otherwise the ioyning in faith with Peter & by holding of him. The danger (saith S. Leo) was comon to al the Apostles, but our Lord tooke special care of Peter, that the state of al the rest might be more sure, if the Head were inuincible: God so dispensing the aide of his grace, that the assurance & strength which Christ gaue to Peter, might redound by Peter to the rest of the Apostles: S. August. also, Christ praying for Peter, prayed for the rest, because in the Pastour & Prelate the people is corrected or comended. And S. Ambrose writeth, that Peter after his tentation was made Pastour of the Church, because it was said to him: *Thou being converted, confirme thy brethren.* Neither was this the priuiledge of S. Peters person, but of his Office, that he should not faile in faith but euer confirme al other in their faith. For the Church, for whose sake that priuiledge was thought necessarie in Peter the Head thereof, was to be preserved no lesse afterward, then in the Apostles time. Whereupon al the Fathers apply this priuiledge of not failing & of confirming other in faith, to the Romane Church & Peters successours in the same. To which (saith S. Cyprian) infidelitie or false faith can not come. And S. Bernard saith writing to Innocentius Pope, against Abailardus the Heretike: We must referre to your Apostleship al the scandals and perils which may fall, in matter of faith specially For there the defects of faith must be holpen, where faith can not faile. For to what other See was it euer said: *I haue prayed for thee Peter, that thy faith doe not faile?* So say the Fathers: not meaning that none of Peters seat can erre in person, vnderstanding, priuate doctrine or writings, but that they can not nor shal not euer iudicially conclude or giue definitiue sentence for falshood or heresie against the Catholike faith, in their Consistories, Courts, Councils, Decrees, Deliberations or Consultations kept for decision and determination of such controuerfies, doubts, or questions of faith as shalbe proposed vnto them: because Christs prayer and promise protecteth them therein for confirmation of their brethren. And no maruel that our Maister would haue his Vicars Consistorie & Seat infallible, seeing euen in the old Law the high Priesthood & Chaire of Moyse wanted not great priuiledge in this case, though nothing like the Churches and Peters prerogative. But in both, any man of sense may see the difference between the person, and the Office, as wel in doctrine as life. Liberius in persecution might yeald, Marcellinus for feare might commit Idolatrie, Honorius might fall to Heresie, and more then al this, some Iudas might creepe into the Office: and yet al this without preiudice of the Office and Seat, in which (saith S. Augustin) our Lord hath set the doctrine of truth. Caiphas by priuiledge of his Office prophesied right of Christ, but according to his owne knowledge and faith, knew not Christ. The Euangelists and other penners of holy writ, for the execution of that function had the assistance of God, & so farre could not possibly erre: but that Luke, Matke, Salomō or the rest might not erre in other their priuate writings; that we say not. It was not the personal wisdom, vertue, learning, or faith of Christs Vicars, that made S. Bernard seeke to Innocentius the third; S. Augustine and the Bishops of Afrike to Innocentius the first, and to Celestinus, ep. 90. & 1. 93; S. Chrysostome to the said Innocentius: S. Basil to the Pope in his time ep. 52; S. Hierom to Damasus ep. 57. 18. 10. 1. but it was the prerogative of their Office and higher degree of Vnction, & Christs ordinance, that would haue al Apostles and Pastours in the world, for their confirmation in faith and Ecclesiastical regiment, depend on Peter. The lacke of knowledge and humble acceptation of which Gods prouidence, that is, that one is not honoured and obeyed of al the brotherhood, is the cause of al Schismes and Heresies, saith S. Cyprian. A point of such importance, that al the Twelue being in Apostleship like, Christ would yet for the better keeping of vnity & truth, haue one to be Head of them al, that a Head being once appointed, occasion of Schisme might be taken away, saith S. Hierom. li. 1. adu. Iovinian. c. 14.

The Romane faith of Peters successours cannot faile,

Popes may erre personally, not indicially, or definitiue.

The learned fathers sought the B. of Rome for resolution of doubts,

Serm. 3. Aft p. ad Pent. li. 9. No. vi. Test. 9. 75. 10. 4.

Cyp. ep. 55. nu. 6. E. 17. 2. ep. 190.

Deu. 12

Aug. ep. 166. in fine.

Bern. ep. 190. Chry. ep. 1. & 2.

Cyp. ep. 55. nu. 1.



C H A P. XXIII.

The Iewes accuse him to Pilate the Gentil: 4. who seeking earnestly to deliuer him, specially after that Herod sent him backe, 17. they not only prefferre the murderer Barabbas, but also crie, CRUCIFIGE: 26. In the way to Caluarie he foretelleth the women that lamented vpon him, the horrible destruction of their Hierusalem. 32. Vpon the crosse he is between two theeues, 35. scorned of the Iewes, 36. of the souldiars, 39 and of one of the theeues, 40. but euen there confessed of the other theefe, 44. and after his death (because of the great miracles concurring) also of the Centurion, 48. yea and of the whole multitude. 50. And finally he is buried honourably.

GOOD
Friday.

AND al the multitude of them rising vp, led him to Pilate. 2. And they began to accuse him, saying: We haue found this man subuerting our Nation, & prohibiting to giue tributes to Caesar, and saying that he is Christ the King. 3. And Pilate asked him, saying: Art thou the King of the Iewes? But he answering said: Thou sayest. 4. And Pilate said to the cheefe Priests and multitudes: I find no cause in this man. 5. But they were more earnest, saying: He stirreth the people teaching throughout al Iewrie, beginning from Galilee euen hither. 6. But Pilate hearing Galilee, asked if the man were of Galilee. 7. And when he vnderstood that he was of Herods iurisdiction, he sent him backe to Herod, who was also himself at Hierusalem in those daies.

8. And Herod seeing IESVS, was very glad, for he was desirous of a long time to see him, for because he heard many things of him: and he hoped to see some signe wrought by him. 9. And he asked him in many wordes. But he answered him nothing. 10. And there stood the cheefe Priests and the Scribes constantly accusing him. 11. And Herod with his armie set him at naught: and he mocked him, putting on him a white garment, and sent him back to Pilate. 12. And Herod and Pilate were made freindes that day. For before they were enemies one to another.

13. And Pilate calling together the cheefe Priests and Magistrates, and the people, 14. said to them: You haue presented vnto me this man, as auerting the People, and behold I examining him before you, haue found no cause in this man of those things, wherein you accuse him. 15. No, nor Herod neither. For I sent you to him, and behold, nothing worthie of death is done to him. 16. I wil chasten him therfore and dimisse him.

17. And he of necessitie had to release vnto them vpon the feast day, one. 18. But the whole multitude together cried out, saying: Dispatch him, and release vs Barabbas. 19. Who was for a certaine sedition made in the citie and murder, cast into prison. 20. And Pilat againe spake to them, desirous to release IESVS. 21. But they cried againe, saying: Crucifie, crucifie him. 22. And he the third time said to them: Why, what euil hath this man done? I find no cause of death in him. I wil correct him therfore & let him goe. 23. But they were instant with loud voices requiring

Mr. 17;
1. 11.
Mr. 15,
1.
Io. 18,
17.



requiring that he might be crucified. And their voices preuailed. 24. And Pilate adiudged their petition to be done. 25. And he released vnto them him that for murder and sedition had been cast into prison, whom they demanded: but IESVS he deliuered to their pleasure.

26. And when they led him, they tooke one Simon of Cyrene coming from the countrie: and they laid the Crosse vpon him to carie after IESVS. 27. And there followed him a great multitude of people, and of women which bewailed and lamented him. 28. But IESVS turning to them, said: Daughters of Hierusalem, weepe not vpon me, but weepe vpon your selues, and vpon your children. 29. For behold the daies shal come, wherein they wil say: Blessed are the barren, and the wombes that haue not borne, & the pappes that haue not giuen suck. 30. Then

of. 10, 8. shal they begin to say to the mountaines, Fall vpon vs: and to the hilles, Couer vs. 31. For if in the greene wood they doe these things, in the drie what shal be done?

32. And there were led also other two malefactours with him, to be executed. 33. And after they came to the place which is called Caluarie, there they crucified him: and the theeues, one on the right hand and the other on the left. 34. And IESVS said: Father, "forgiue them, for they know not what they doe. But they deuiding his garments, did cast lots.

35. And the people stood beholding, and the Princes with them derided him, saying: Others he hath saued, let him saue himself, if this be Christ, the elect of God. 36. And the souldiars also mocked him coming to him, and offering him vinegre, 37. saying: If thou be the King of the Iewes, saue thy self. 38. And there was also a superscription written ouer him in Greeke, and Latine, and Hebrew letters: THIS IS THE KING OF THE IEWES. 39. And one of those theeues that were hanged, blasphemed him, saying: If thou be Christ, saue thy self, and vs. 40. But the other answering, rebuked him, saying: Neither dost thou feare God, where as thou art in the same damnation? 41. And we indeed iustly, for we receiue worthie of our doings: but this man hath done no euil. 42. And he said to IESVS: Lord, remember me when thou shalt come into thy Kingdom. 43. And IESVS said to him: Amen I say to thee; this day thou shalt be with me in Paradise.

44. And it was almost the sixt houre: and there was made darkenesse vpon the whole earth vntil the ninth houre. 45. And the sunne was darkened; and the veile of the Temple was rent in the middes. 46. And IESVS crying with a loud voice, said: Father, into thy handes I commend my spirit. And saying this, he gaue vp the ghost.

47. And the Centurion seeing that which was done, glorified God, saying: Indeed this man was iust. 48. And al the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts. 49. And al his acquaintance stood a far off, and the women that had followed him from Galilee, seeing these things.

50. * And behold a man named Ioseph, which was a Senatour, a good man and a iust. 51. He had not consented to their counsel and doings,

This eclipse was scene and wondred at as a thing aboue nature, of Dionysius Areopagita at Thebes, when he was yet a Pagan. Dionys. ep. ad Policarp & ep. ad Appollonia, nem.

2 Mt. 27, 57.
Mr. 15, 43. 16.



doings, of Arimathæa a citie of Iewrie, who also himself expected the Kingdom of God. 52. This man came to Pilate, and asked the body of IESVS. 53. And taking it downe, wrapped it in sindon, and laid him in a monument hewed of stone, " wherein neuer yet any man had been laid. 54. And it was the day of Parasceue, and the Sabbath drew neere. 55. And the women that were come with him from Galilee, following after " saw the monument, and how his body was laid. 56. And returning they prepared spices and ointments: and on the Sabbath they rested according to the commandement.

ANNOTATIONS.

CHAP. XXIII.

34. *Forgive them.*) A perfect example of charitie in our Sauour praying for his crucifiers, which the first martyr S. Steuen did follow, *Act. 7:* and the prayers of both were heard: Christs praier taking effect in the Centurion and others, Steuens in Paul.

The good
theefe.

Pardon of due
pennance and
satisfaction.

43. *In Paradise.*) Thou maist not hereupon differre thy conuersion or amendement, presuming of grace at the last houre of thy life, nor looke to haue saluation by faith and confession of Christ without good workes, nor to goe straight to Heauen without satisfaction pennance, or punishment for thy former sinnes & life il spent; nor challenge securitie and certaine knowledge of thy saluation. For this good theefes case is not common but a rare exāple of mercie & prerogatiue. But for the first point, learne only not to despaire, though thou hast been il to the last moment of thy life. For the second, that faith, hope, and charitie, repentance, and good wil be sufficient, and good workes not required, where for want of time and opportunitie they cannot be had. For the third, that Christ gaue to this happy man for his zelous confession of him & reprehending his fellow not only remission of his sinnes, but also by extraordinarie grace, a pardon of al pennance and satisfaction due either in this life or the next for the same: euen as the holy Church by his example and commission giueth pardons also to some of her zelous children of al punishment due for their offenses, & such goe straight to Heauen. Lastly, that euery one hath not a reuelation of his saluation as this man had, and therefore can not be so sure as he was.

53. *Wherein neuer.*) As in the wombe of Marie none was conceiued before nor after him, so in this monument none was laid before nor after him: which prerogatiue (no doubt) was of Gods providence; this Ioseph no lesse abstaining afterward to be buried in it, then the other Ioseph from copulation with the mother of our Lord. *S. Augustine.*

Visiting the
Sepulcher, or
Sepulchres.

55. *Saw the monument.*) These good women of great deuotion obserued the sepulchre for the honour of the holy body. Whereupon the deuotion of faithful folke watching & visiting on Good-Friday and easter eue the sepulchre made in euery Church for memorie of our Lords burial, is exceeding good & godly, specially the B. Sacrament for more signification sake being present in the same Sepulcher.

CHAP.



CHAP. XXIV.

Devout women not finding his body in the Sepulchre, 4. Angels tel them that he is risen according to his owne prediction: 9. yet the Apostles wil not beleene it. 12. But neither Peter findeth his body there. 13. He walketh with two Disciples, declaring al this vnto them out of the Scriptures, and is knowen of them by breaking of bread. 36. The same day he appeareth to the Apostles being together, is felt of them, and eateth with them. Finally teaching them out of the Scriptures not only of his Passion and Resurrection, 47. but also of his Catholike Church, 49. he promiseth the Holy Ghost to confirme them, 50. and so ascendeth into Heauen.



AND in the first of the Sabbath very early they came **EASTER** day.

to the monument, carying the spices which they had prepared. 2. And they found the stone roled backe from the monument. 3. And going in, they found not the body of our Lord IESVS. 4. And it came to passe, as they were astonished in their mind at this, behold two men stood beside them in glistering apparel. 5. And when they feared and cast downe their countenance toward the ground, they said vnto them: Why seeke you the lining with the dead? 6. he is not here, but is risen. Remember how he spake to you, when he yet was in Galilee, 7. saying: * That the Sonne of man must be deliuered into the handes of sinners and be crucified, and the third day rise againe. 8. And they remembered his wordes. 9. And going backe from the monument, they told al these things to those eleuen, and to al the rest. 10. And it was Marie Magdalene, and Ioane, and Marie of Iames, and the rest that were with them, which said these things to the Apostles. 11. And these wordes seemed before them as dotage, and they did not beleue them.

12. But * Peter rising vp ranne to the monument; and stouping downe he saw the linnen clothes lying alone, and went away maruelling with himself at that which was done.

13. * And behold, two of them went the same day into a towne which was the space of sixtie furlongs from Hierusalem, named Emmaus. 14. And they talked betwixt themselves of al those things that had chanced. 15. And it came to passe, while they talked and reasoned with themselves, IESVS also himself approching went with them. 16. But their eyes were held that they might not know him. 17. And he said to them: What are these communications that you conferre one with another walking, and are sad? 18. And one whose name was Cleophas, answering, said to him: Art thou only a stranger in Hierusalem, and hast not knowen the things that haue been done in it, these daies? 19. To whom he said: What things? And they said, concerning IESVS of Nazareth, who was a man a Prophet, mightie in worke and word before God and al the People. 20. And how our cheefe Priests and Princes deliuered him into condemnation of death, and crucified him. 21. But we hoped that it was he that should redeeme Israel: and now besides al this, to day is the

That is, first after the Sabbath, which is (saith S Hiero. q. 4. ad Hedib.) dies Dominica our Lords day, wherein he arose. For the weeke is deuided into the Sabbath, & the 1. 2. 3. 4. 5. 6. of the Sabbath. And the Apostle (1. Cor. 16, 2.) commanded a collection of money to be made on the first of the Sabbath. Whereby we learne, both the keeping of Sunday, & the Churches coust of daies by the 1. 2. 3. 4. of the Sabbath, to be Apostolical. Which S. Syluester after-ward named, 1. 3. 4. seriam, &c. Eueniar. Roman. Decemb. 31. The Gospell vpon Munday in easter weeke.

Mat. 1,
1.
Mr. 16,
1.
Io. 10,
1.
Luc. 9,
22.

Io. 10,
3.

Mr. 16,
22.



the third day since these things were done. 22. But certaine women also of ours, made vs afraid: who before it was light, were at the monument, 23. and not finding his body, came, saying that they saw a vision also of Angels, who say that he is aliue. 24. And certaine men of ours went to the monument: and they found it so as the woman said, but him they found not. 25. And he said to them: O foolish, and slow of hart to beleue in al things which the Prophets haue spoken. 26. Ought not Christ to haue suffered these things, and so to enter into his glorie? 27. And beginning from Moyse and al the Prophets, he did interpret to them in al the scriptures the things that were concerning him. 28. And they drew nigh to the towne whither they went: and he made semblance to goe further. 29. And they forced him, saying: Tarie with vs, because it is toward night, and the day is now farre spent. And he went in with them. 30. And it came to passe, whiles he sate at the table with them, he tooke bread, and blessed and brake, and did reach to them. 31. And their eyes were opened, and they knew him: and he vanished out of their sight. 32. And they said one to the other: Was not our hart burning in vs, whiles he spake in the way, and opened vnto vs the scriptures? 33. And rising vp the same houre they went backe into Hierusalem: and they found the eleuen gathered together, and those that were with them, 34. saying: That our Lord is risen indeed, and hath appeared to Simon. 35. And they told the things that were done in the way: and how they knew him in the breaking of bread. **¶**

The Ghospel
vpon Tuesday
in Easter weeke.
b: As he shal
be Anathema
(saith S. Aug.)
which preach-
eth that Christ
neither suffe-
red nor rose
again, because
we learne by
the Ghospel,
That it behoued
Christ to suffer
and rise againe
the third day: so
he shal also be
Anathema,
who soeuer
preacheth the
Church to be
elsewhere the in
the comuniõ of
al Nations: be-
cause by the
selfsame
Ghospel we
learne in the
next
wig, and

36. * And whiles they speake these things, Iesus stood in the middes of them, and he saith to them: Peace be to you; it is I, feare not. 37. But they being troubled and frightened, imagined that they saw a Spirit. 38. And he said to them: Why are you troubled, and cogitations arise into your harts? 39. See my handes, and feet, that it is I my self: handle, and see: for a Spirit hath not flesh and bones, as you see me to haue. 40. And when he had said this, he shewed them his handes and feet. 41. But they yet not beleueing and maruelling for ioy, he said: Haue you here any thing to be eaten? 42. But they offred him a peece of fish broiled, and a honie combe. 43. And when he had eaten before them, taking the remaines he gaue to them. 44. And he said to them: These are the wordes which I spake to you, when I was yet with you, that al things must needs be fulfilled, which are written in the law of Moyse, and the Prophets, and the Psalmes, of me. 45. Then he opened their vnderstanding, that they might vnderstand the Scriptures. 46. And he said to them: That so it is written, and so it behoued Christ to suffer, and to rise againe from the dead the third day: 47. b and pennance to be preached in his name and remission of sinnes vnto al Nations, **¶** beginning from Hierusalem. 48. And you are witnesses of these things. 49. * And I send the promise of my Father vpon you: but you, tarie in the citie, til you be indowed with power from high.

50. * And he brought them forth abrode into Bethania: and lifting vp his handes he blessed them. 51. * And it came to passe whiles he blessed them,

Mr, 16,
14. 10.
10, 19.

Mat. 1,
1. 11.
10. 41.

Mat. 16,
19. Mat.
1, 9.



them, he departed from them, and was caried into Heauen. 52. And they adoring went backe into Hierusalem with great ioy: 53. and they were alwaies in the temple praising and blessing God. Amen.

penance to be preached in his name & remission of sinnes throughout all Nations. August ep 41. Ascension day.

ANNOTATIONS.

CHAP. XXIV.

30 Tooke bread.) The Fathers in diuers places take this to be meant of the B. Sacrament. *Author operis imperf. lib. 17. S. Augustine li. 19. de consensu Euang. c. 25. & ser. 140. de temp. & ep. 59. ad Paulinum q. 8.* Paulinus himself in the next epistle before that, among S. Augustines. Venerable Bede also vpon this place. Theophylact vpon this place. And that it should be meant of the holy Sacrament; the forme of solemne taking the bread into his handes, blessing it, breaking it, and reaching it to his Disciples (exceeding proper to the consecration, and common to none other vulgar benediction, nor any where vsed but in Christs miraculous multiplying the loaves) and the singular effect in notifying Christ vnto them, doe proue. And if it be the Sacrament (as it is most probable) then is it an euident example and warrant of ministration in one kind.

The B. Sacrament in one kind.

The Catholike or vniuersal Church.

De unit. Ec. c. 10. * Mt. 24. 14. * Heb. 7, 6. 10. 10. 21. 16. Mr. 10, 16. Gen. 48, 14. * Tertu. de coron. milit. nu. 3. Basil. de Sp. sanct. 1, 27.

46. *Penance to be preached.*) He shewed vnto them out of the Scriptures, not only the things that were now accomplished in himself, but also that were yet to come about his Church: as, where it should begin, to wit, at Hierusalem & how farre it should goe, to wit, to all Nations: that he might not suffer vs (saith S. Augustine) to erre neither in the bridegrome nor in the bride. For this maketh manifestly against all Heretikes and Schismatikes, that set vp new Churches in particular countries, drawing the people from the foresaid only true Church which from Hierusalem so groweth * ouer all Nations til the end of the world come.

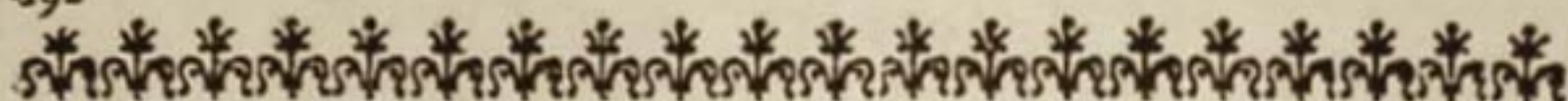
Christ blessed diuers waies.

Blessing with the signe of the crosse.

50. *Blissed them*) Christ our high Priest, * prefigured specially therein by Melchisedech, often gaue his blessing to his: sometimes by wordes, as, *Peace be to you*: sometimes by imposing his handes: and now hereby lifting vp his hands ouer his Disciples as it were for his farewell. In what forme, the Scripture doth not expresse, but very like it is that in forme of the crosse, as Iacob the Patriarch blessed his nephewes for signification of Christs benediction: for now the crosse began to be glorious among the faithful, and the Apostles (as it is most certaine * by the Fathers which call it an ancient tradition) vsed that signe for an external note of benediction. Yea S. Augustine saith (in Ps. 30. Can. 1.) that Christ himself not without cause would haue his signe to be fixed in our foreheads as in the seat of shamefastnes; that a Christian man should not be ashamed of the reproch of Christ. And what forme can a Christian man vse rather to blesse himself or others, then that which was dedicated in Christs death, & is a conuenient memorial of the same? Howsoeuer it be, that the Bishops and Priests of Gods Church blesse with an external signe, no man can reprehend, being warranted by Christs owne example and action.

THE





T H E A R G V M E N T OF S. IOHNS GHOSPEL.

Iohns Ghospel may be deuided into foure partes.

The first part is of the Actes of Christ before his solemne manifestation of himselfe, while Iohn Baptist was yet baptizing: Chap. 1. 2. 3. 4.

The second, of his Actes in Iurie (hauing now begunne his solemne manifestation in Galilee, Mat. 4. 12.) the second Easter or Pasche of his preaching: Chap. 5. For of the first Pasche, we had in the first part. chap. 2. 13: And the Pasche of * the Iewes was at hand. And that feast whereof we haue in this second part, chap. 5. 1: After this there was a festiual day of * the Iewes, is thought of good Authours, to be the feast of Pasche.

* This speech very comon in this Ghospel, as appeareth by the places here marked, declareth that he writeth to the Gentils.

The third part is of his Actes in Galilee, and in Iurie, about the third Pasche, and after it: chap. 6, to the 12. For so we haue chap. 6, 4: And Pasche the festiual day of * the Iewes was at hand.

The fourth part is of the fourth Pasche (which we haue in the end of the chap. 11, 55) And the Pasche of * the Iewes was at hand) that is to say, of the Holy weeke of his Passion in Hierusalem: chap. 12. vnto the end of the booke.

By which diuision it is manifest, that the intent of this Euangelist writing after the other three, was, to omit the Actes of Christ in Galilee, because the other three had written them at large: and to report his Actes done in Iurie, which they had omitted.

And this he doth, because Iurie with Hierusalem and the Temple, boeing the principal part of the Country, there abode the principal of the Iewes, both for authoritie, and also for learning in the law or knowledge of the Scriptures, and therefore that was the place, where our Lord IESVS finding in the Head it selfe and in the leaders of the rest, such wilful obstinacie and desperate resistance, as the Prophets had foretold, did by this occasion, much more plainely then in Galilee, both say and proue, at sundry times, euen euery yeare of his preaching, himselfe to be the CHRIST that had beene so long promised vnto them, and expected of them: and the same CHRIST to be not only a man, as they imagined, but also the natural, consubstantial, and coeternal Sonne of God the Father, who now had sent him. Therefore these were the wordes and deedes that serued best the purpose of this Euangelist, being to shew the glorie and excellencie of this Person IESVS: that thereby the Gentils might see how worthily Hierusalem and the Iewes were reprobated who had refused yea & crucified such an one: and how wel & to their owne saluation themselves might doe, to receiue him and to beleue in him. For this to haue beene his purpose, himselfe declareth in the end, saying: These are written, that you may beleue that IESVS is CHRIST the Sonne of God: and that beleeuing, you may haue life in his name.

Io. 20, 31.

Hier. in Catal.

Io. 21, 10.

Mat. 4, 21.

Act. 13, 2.

And hereupon it is, that S. Hierome writeth thus in his life: Iohn the Apostle & whom IESVS loued very much, the sonne of Zebedee, the brother of Iames the Apostle, whom Herod after our Lords Passion beheaded, last of al wrote the Ghospel, at the request of the Bishops of Asia, against Cerinthus, and other Heretikes, and specially against the

Iren. li.
1. c. 19.



assertion of the Ebionites then rising, who say that Christ was not before M A R I E. Whereupon also he was compelled to utter his Diuine Natiuitie.

Of his three Epistles, and of his Apocalypse, shal be said in their owne places.

It followeth in S. Hierome, that In the second persecution vnder Domitian, fourteene yeares after the persecution of Nero he was exiled into the ile Patmos. But after that Domitian was slaine, and his actes for his passing crueltie repealed by the Senate; vnder Nerua the Emperour he returned to Ephesus, and there continuing vnto the time of Traiane the Emperour, he founded and gouerned al the Churches of Asia: and worne with old age, he died the threescore and eight yeare after the Passion of our Lord, and was buried besides the same citie.

*Whose excellencie the same holy Doctour thus briesly describeth. li. i.
Aduers. Iovinianum.*

IOHN the Apostle, one of our Lords Disciples, who was the yongest among the Apostles, and whom the faith of Christ found a virgin, remained a virgin, and therefore is ^{a Io. 13, 13. 14.} ^{& c. 21, 20.} more loued of our Lord, and ^a lieth vpon the breast of IESVS: and that which Peter durst not aske, ^a he desireth him to aske. And after the resurrection, when Marie Magdalen had reported that our Lord was risen againe, both of them ranne to the Sepulchre, ^b but he came thither first: and when they were in the ship and ^{b. Io. 10. 4.} fished in the lake of Genesareth, IESVS stood on the shore, neither did the Apostles know who they saw: ^c onely the virgin, knoweth the virgin ^{c Io. 11, 7.} & saith to Peter: *It is our Lord.* This Iohn was both an Apostle, & Euangelist, and Prophet. An Apostle, because he wrote to the Churches as a Maister: an Euangelist, because he compiled a booke of the Ghospel, which (except Matthew) none other of the twelue Apostles did: a Prophet, for he saw in the ile Patmos, where he was bannished by Domitian the Emperour for the testimonie of our Lord, the Apocalipse, conteining infinite mysteries of things to come. Tertullian also reporteth, that at Rome being cast into a barrel of hote boiling oile, he came forth more pure and fresher or liuelier, then he went in. Yea and his Ghospel it self much differeth from the rest. Matthew beginneth to write as of a man: Marke of the prophetic of Malachie and Esay. Luke of the Priesthood of Zacharie: The first hath the face of a man, because of the genealogie: the second the face of a lion, for the voice of one crying in the desert: the third the face of a calfe, because of the Priest-hood. But Iohn as an Eagle flieth to the things on high, and mounteth to the Father himself, saying: *In the beginning was the W O R D, and the W O R D was with God, and God was the W O R D.* Thus saith S. Hierome.

Vpon this Ghospel there are the famous commentaries of S. Augustine called Tractatus in Euang. Ioan. to. 9. and twelue bookes of S. Cyrils commentaries.





T H E
H O L Y G H O S P E L
O F
I E S V S C H R I S T
A C C O R D I N G T O I O H N.

C H A P. I.

The preface of the Euangelist, commending Christ (as being God the Sonne incarnate) to the Gentils, and setting out the blindnes of the Iewes in not receiuing him. 19. Then, the testimonies of Iohn Baptist, first to the solemne legacie of the Iewes: 29. secondly, when he saw IESVS come to him: 35. thirdly, to his owne Disciples also putting them ouer from himself to IESVS who made it plainer to them that he is Christ, 40. and so began he also to haue Disciples.

The I. parte:
THE ACTS
of Christ before his manifestation, whiles Iohn Baptist was yet baptizing



'nothing
that
was made.

IN THE beginning "was the word, and the word was "with God, and "God was the word. 2. This was in the beginning with God. 3. All things were made" by him: and without him was made 'nothing. That which was made', 4. in him was life, and the life was the light of men: 5. and the light shineth in darkenesse, and the darkenesse did not comprehend it. 6. There was a man sent from God, whose name was Iohn. 7. This man came for testimonie; to giue testimonie of the light, that al might belecue through him. 8. He was not the light, but to giue testimonie of the light. 9. It was the true light, which lighteneth euery man that commeth into this world. 10. He was in the world, and the world was made by him,

The Gospel at the third Masse vpon Christmas day. And euery day at the end of Masse,

N ij

him,



Beza falsly translated dignitatem for potestatem.

EXCUSE.

ET VERBUM CARO FACTUM EST.

He is preferred & made of more dignitie and excellencie then I, because he was before me & all things

Eternal God. The Gospell vpon the 3.

Sunday in Aduent.

By like the Iewes ignorantly vnderstood not the place in Deuteronomie, of Christ, and therefore they aske also whether he be the Prophet there spoken of. See also c. 7, 40.

He doth oftē here signifie the great difference of his Baptisme & of Christs, as of his person & Christs. See

Annot, Mat. 3.

The Gospell on the octaue of the Epiphanie.

The Gospell vpon S. Andrews eue.

him, and the world knew him not. 11. He came into his owne, and his owne receiued him not. 12. But as many as receiued him, he gaue them power to be made the sonnes of God, to those that beleue in his name. 13. Who, not of bloud, nor of the wil of flesh, nor of the wil of man, but of God are borne. 14. AND THE WORD WAS MADE FLESH, and dwelt in vs (and we saw the glorie of him, glorie as it were of the Only-begotten of the Father) ful of grace and veritie. 15. Iohn giueth testimonie of him, and crieth saying: This was he of whom I spake, He that shal come after me, is made before me: because he was before me. 16. And of his fulnes we all haue receiued, and grace for grace. 17. For the law was giuen by Moyse, grace and veritie was made by IESVS Christ. 18. God no man hath seen at any time: the only-begotten Sonne which is in the bosome of the Father, he hath declared.

19. And this is Iohns testimonie, when the Iewes sent from Hierusalem Priests and Leuites to him, that they should aske him, who art thou? 20. And he confessed, and did not denie: and he confessed, That I am not CHRIST. 21. And they asked him: What then? Art thou * Elias? And he said: I am not. Art thou * the Prophet? And he answered: No. 22. They said therefore vnto him: Who art thou, that we may giue an answer to them that sent vs? what saiest thou of thy self? 23. He said: *I am the voyce of one crying in the desert, make straight the way of our Lord,* as Esaie the prophet said. 24. And they that were sent were of the Pharisees. 25. And they asked him, and said to him: why then doest thou baptize, if thou be not Christ, nor Elias, nor the Prophet? 26. Iohn answered them, saying: * I baptize in water; but there hath stood in the middes of you whom you know not. 27. The same is he that shal come after me, that is made before me; whose latchet of his shoe I am not worthie to loose. 28. These things were done in Bethania beyond Iordan, where Iohn was baptizing.

29. The next day Iohn saw IESVS comming to him, and he saith: Behold the Lamb of God, behold him that taketh away the sinne, of the world. 30. This is he of whom I said: After me there commeth a man, which is made before me: because he was before me. 31. And I knew him not, but that he may be manifested in Israel, therefore came I baptizing in water. 32. And Iohn gaue testimonie, saying: That I saw the Spirit descending as a doue from Heauen, and he remained vpon him. 33. And I knew him not: but he that sent me to baptize in water, he said to me: He vpon whom thou shalt see the Spirit descending and remaining vpon him, he it is that baptizeth in the Holy Ghost. 34. And I saw; and I gaue testimonie that this is the Sonne of God.

35. The next day againe Iohn stood, and two of his Disciples. 36. And beholding IESVS walking, he saith: Behold the Lamb of God. 37. And the two Disciples heard him speaking, and they followed IESVS. 38. And IESVS turning, and seeing them following him, saith to them: What seeke you? Who said to him: Rabbi (which is called by interpretation, Maister) where dwellest thou? 39. He saith to them:

Come

Mal. 4,

5.

Deu. 18,

15.

Esa. 40,

3.

Mat. 3. 11

Mr. 1, 8.

Lu. 3, 16

sinnes

Agnus

Dei at

Masse.



Come and see. They came, and saw where he abode, and they taried with him that day : and it was about the tenth houre. 40. And Andrew the brother of Simon Peter was one of the two that had heard of Iohn, and followed him. 41. He findeth first his brother Simon, and saith to him: We haue found " MESSIAS, which is being interpreted, CHRIST. 42. And he brought him to IESVS. And IESVS " looking vpon him, said: Thou art Simon the sonne of Iona: thou shalt be called " (a) Cephas, which is interpreted, Peter. 43. On the morow he would goe forth into Galilee, and he findeth Philippe. And IESVS saith to him: Follow me. 44. And Philippe was of Bethsaida, the citie of Andrew and Peter. 45. Philippe findeth Nathanael, and saith to him: Him whom Moyse in the law, and the Prophetes wrote of, we haue found, IESVS the sonne of Ioseph, of Nazareth. 46. And Nathanael said to him: From Nazareth can there be any good? Philippe saith to him: Come and see. 47. b IESVS saw Nathanael comming to him, and he saith of him: Behold an Israelite in very deed, in whom there is no guile. 48. Nathanael saith to him: How knowest thou me? IESVS answered and said to him: Before that Philippe did cal thee, when thou wast vnder the figtree, I saw thee. 49. Nathanael answered him and saith: Rabbi, thou art the Sonne of God, thou art the King of Israel. 50. IESVS answered, and said to him: Because I said vnto thee, I saw thee vnder the figtree, thou belieuest; greater then these things shalt thou see. 51. And he saith to him: Amen Amen I say to you, You shal see the Heauen opened, and the * Angels of God ascending and descending, vpon the Sonne of man, ¶

••Messias in Hebrew, in Greeke Christ, in English Anointed, to wit, with the spiritual oile of grace aboue his brethren. Ps. 44 a ••Cephas in Syriake, & Peter in Greeke, in English Rocke. See Mat. 16, 18.

b The Ghospel in a votue Masse of the holy Angels.

Gen. 18, 11.

ANNOTATIONS.

CHAP. I.

1. *was the Word.*) The second Person in Trinitie which is the natural, only, and eternal Sonne of God the Father, is called the WORD: not as the holy Scriptures or speeches of the Prophets and Apostles (written and spoken by Gods commandement for the uttering of his diuine wil towards man) be called his word, but in a more diuine, eminent and ineffable sort, to expresse vnto vs in a sort, by a terme agreeable to our capacitie, that he Sonne of God so is and so from euerlasting is borne of God the Father, as our prime concept (which is our internal and mental word) is & issueth out of our intelligence & mind. This WORD then, Sonne, or second Person in the holy Trinitie, was & had his being then already, when other creatures (of what sort soeuer) had but their beginning, and therefore cannot be a creature, as many Heretikes before the writing of this Ghospel thought, and as the Arians after taught. And this first sentence of the Ghospel not only the faithful, but the Platonikes did so admire (as S. Augustine writeth) that they wished it to be written in gold.

1. *With God.*) Because a man might say; If the WORD were before any thing was created, where or how could he be? the Euangelist preuenting that carnal concept, coeternal with, saith first, that he was with God, whose being dependeth not vpon time, place, space, the Father, distinct in Person stand, that the WORD ha'v his proper subsistence or personalitie distinct from and of the Father, whereby Sabellius the old Heretike is refuted. Thirdly, here is insinuated the order of these two persons, one towards the other, to wit, that this Sonne is with and of the Father, and not the Father of the Sonne. Fourthly, you may

Augu. de Civ. Dei. li. 10. c. 12



The WORD
true God by
nature.

confute here the blasphemie of Caluin, holding the second Person to be God, not as of the Father, but as of himself. And yet such are the bookes that our youth now read commonly in England, and that by commandement.

Calu.
inst. li.
10, 13.
Sect. 23.
Ch. 25.

The Protec-
tants are like
the wrangling
Arians.

The WORD
not a creature
but the Crea-
tour.

Free-wil.

Humble knee-
ling at the so-
lemne wordes
of Christs in-
carnation.

How mortal
men see God.

The B. Trini-
tie.

Peter by his
new name de-
signed to be
the Rocke of
the Church.

1. *God was the word.*) Lest any man vpon the premisses, which set forth the relation, & distinction of the second Person from the first, might thinke that the Father only were God, the Euangelist expressly teacheth, the WORD to be God. For though the wordes seeme to lie otherwise (because we haue of purpose followed the elegancie which the Euangelist himself obserued in placing them so, and therefore they stand so both in Greeke and Latin) yet indeed the construction is thus : *The WORD was God*, and (as is his first Epistle the same Apostle writeth) *true God* : lest any might say (as the Arians did) that he was God indeed, but not truly & naturally, but by common adoption or calling, as good men in the Church be called the sonnes of God. What wonderful wrangling and tergiversation the Arians vsed to auoid the euidence of this place, we see in S. Augustine. li. 3. de Doct. Christ. c. 2. euen such as the Protestants doe, to auoid the like wordes, *This is my body*, concerning the B. Sacrament.

1. Io. c.
3, 10.

3. *By him.*) Againe, by this he signifieth the eternitie, diuinitie, omnipotencie, and equalitie of the WORD or Sone, with God the Father, because by him al things were created. Al things he saith, both visible of this world, and inuisible, as Angels and al Spiritual creatures. Wherevpon it is euident also, that himself is no creature, being the Creatour of al : neither is sinne of his creation, being a defect of a thing, rather then a thing it self, and therefore neither of nor by him.

12. *He gaue them power.*) Free wil to receiue or acknowledge Christ, & power giuen to men, if they wil, to be made by Christ the sonnes of God : but not forced or drawn therevnto by any necessitie.

14. *The Word made flesh.*) This is the high and diuine testimonie of Christs incarnation and that he vouchsafed to become man. For the acknowledging of which inexplorable benefit & giuing humble thanks for the same, al Christian people in the world by tradition of the Fathers prostrate themselves or kneele downe, when they heare it sung or said at the holy Masse, either in this Ghospel, or in the Cricde by these wordes : *ET HOMO FACTVS EST.*

18. *No man hath seen.*) Neuer man in this mortalitie saw God in the very shape and natural forme of the diuine essence, but men see him only in the shape of visible creatures, in or by which it pleaseth him to shew himself vnto many diuersly in this world : but neuer in such sort as when he shewed himself in the Person of the Sonne of God, being made truly man and conuersing with men.

31. *The Spirit.*) Here is an euident testimonie of the third Person in Trinitie, which is the Holy Ghost : so that in this one Chapter we finde expressly against al Heretikes, Iewes, & Pagans, set forth the truth of the Churches doctrine concerning the whole Trinitie.

41. *Looking vpon him*) This beholding of Simon, insinuateth Christs designement : and preferring of him to be the cheefe Apostle, the Rocke of the Church and his Vicar : and therefore vpon that Diuine prouidence & intention he accordingly changeth his name, calling him for Simon, *Cephas*, which is a Syriake word, as much to say as Rocke or stone. And S. Paul commonly calleth him by this name *Cephas*, whereas other both Greekes and Latines cal him altogether by the Greeke word, *Peter*, which signifieth the self same thing. Whereof S. Cyril saith, that our Sauour by foretelling that his name should no more now be Simon, but *Peter*, did by the word it self aptly signifie, that on him, as on a rocke and stone most firme, he would build his Church.

Cephas.
Petrus.
Li. 2. c.
12. in
Iohn.

CHAP.



CHAP. II.

At the request of his mother he worketh his first miracle turning water into wine at a mariage in Galilee, although the time of his manifestation be not yet come. 12. Then in Hierusalem at Pasche, being but one, and yet obscure, he throweth out of the Temple most miraculously at the marchantes. 28. And being yet of the blind Iewes asked a signe, he signifieth so long before, that they should kill him, but he wil rise againe the third day. 23. Which also presently they would doe, but that he knowing their false hartes (though many beleue in him) wil not tarie among them.



AND the third day there was a mariage made in Cana of Galilee : and the mother of I E S V S was there. 2. And I E S V S also was called, and his Disciples to the mariage. 3. And the wine failing, the mother of I E S V S saith to him: " They haue no wine. 4. And I E S V S saith to her : What is to me and thee woman ? my houre commeth not yet. 5. His mother saith to the ministers : " Whatsoeuer he shal say to you, doe ye. 6. And there were set there six water-pots of stone, according to the purification of the Iewes, holding euery one two or three measures. 7. I E S V S saith to them : Fil the water-pots with water. And they filled them vp to the top. 8. And I E S V S saith to them : Draw now, and carie to the cheefe steward. And they caried it. 9. And after the cheefe steward tasted the " water made wine, and knew not whence it was, but the ministers knew that had drawne the water ; the cheefe steward calleth the bridegrome, 10. and saith to him : Euery man first setteth the good wine, and when they haue wel drunken, then that which is worse. But thou hast kept the good wine vntil now. 11. This beginning of miracles did I E S V S in Cana of Galilee : and he manifested his glorie, and his Disciples beleued in him. ¶

The Ghospel
vpon the 2.
Sunday after
the Epipha-
nie.

He that seeth
water turned
into wine, needeth not dispute or doubt how Christ changed bread into his body.

12. After this he went downe to Capharnaum himself and his mother, and his brethren, and his Disciples ; and there they remained not many daies. 13. And the Pasche of the Iewes was at hand, and I E S V S went vp to Hierusalem : 14. and he found in the Temple them that sold oxen and sheep and dones, and the bankers sitting. 15. And when he had made as it were a whip of litle cordes, he " cast them al out of the Temple, the sheep also and the oxen, and the money of the bankers he powred out, and the tables he ouerthrew. 16. And to them that sold dones, he said : Take away these things hence, and make not the house of my Father, a house of merchandise. 17. And his Disciples remembered that it is written : The zeale of thy house hath eaten me. 18. The Iewes therefore answered and said to him : What signe doest thou shew vs, that thou doest these things 19. I E S V S answered and said to them : * Dissolue this temple, and in three daies I wil raise it. 20. The Iewes therefore said : In fourtie and six yeares was this Tēple built, & wilt thou raise it in three daies? 21. But he spake of the tēple of his body

The Ghospel
vpon Munday
in the fourth
week of Lent.

Tr. 48.
10.

Mr. 16,
61. 27,
40



22. Therefore when he was risen againe from the dead, his Disciples remembered, that he said this, and they beleued the scripture and the word that I E S V S did say. 23. And when he was at Hierusalem in the Pasche, vpon the festiual day, many beleued in his name, seeing his signes which he did. 24. But " I E S V S did not commit himself vnto them, for that he knew al, 25. and because it was not needful for him that any should giue testimonie of man; for he knew what was in man. **K**

ANNOTATIONS.

CHAP. II.

Christ with his
presence ho-
noureth and
approveth
Mariage.

1. I E S V S also was called.) By his vouchsafing to come with his to the Mariage, he approveth the custome of the faithful in meeting at honest feastes and recreations for maintenance of loue, peace, and amitie among them selues: he reproveth the heresie of Tatian, Marcion, and such like condemning wedlocke: lastly (as S. Cyril saith) he sanctifieth and blesteth the mariage of the Faithful in the new Testament, making it a new creature in him, and discharging it of the manifold maledictions and disorders wherein it was before. By which benediction the often diuorces, remariages, and pluralities of wiues, and the womens seruile subiection and imparitie in that case, be redressed and reduced to the primitiue institution, and so Christian mariage made a Sacrament. See S. Aug. de nupt. & concup. li. 1. c. 10. & 11. li. 1 de adult. coniug. c. 8. *Cyri. in 2. lo. c.*

Our Ladies in-
tercession.

2. They haue no wine.) Our Lady many waies vnderstood that now the time approched of manifesting him self to the world by miracles and preaching, and nothing doubted but that he would now begin a her request. Whereby we learne that Christ ordinarily giueth not his graces, but humbly asked and requested thereunto; and that his mothers intercession is more then vulgarly effectual, and that he denieth her nothing.

Translatours
of holy Scrip-
tures.

4. What is to me and thee?) Because this speech is subiect to diuers senses, we keepe the wordes of our text, lest by turning it into any English phrase, we might straiten the Holy Ghosts intention to some certaine sense either not intended, or not only intended, and so take away the choise and indifferencie from the Reader, whereof (in holie Scripture specially) al Translatours must beware. Christ then may meane here, what is that, woman, to me & thee being but strangers, that they want wine? as some interpret it. Or (which is the more proper vse of that kind of speech in holy writ) what haue I to doe with thee? that is, why should I haue respect to thy desire in this case? in matters touching my charge & the commission of my Father for preaching, working miracles, and other graces, I must not be tied to flesh and bloud. Which was not a reprehension of our Lady, or signification that he would not heare her in this or other things pertaining to Gods glorie or the good of men, for the euent sheweth the contrarie: But it was a lesson to the companie that heard it, and namely to his Disciples, that respect of kintred should not draw them to doe any thing against reason, or be the principal motion why they doe their dueties, but Gods glorie.

Our Lady
doubteth not
but Christ wil
grant her peti-
tion.

5. Whatsoeuer he shal say.) By this you see, our Lady by her diuine prudence and entire familiaritie and acquaintance with al his manner of speeches, knew it was no checke to her, but a doctrine to others: & that she had no repulse, though he seemed to say his time was not yet come to worke miracles: not doubting but he would begin a litle before his ordinary time for her sake, as S. Cyril thinketh he did; and therefore she admonisheth the waiters to marke wel, & to execute whatsoeuer Christ should bid them doe. *li. 1. in 10. c. 13.*

Profaners of
Gods Church
are to be puni-
shed in soul &
body by the
Spiritual pow-
er.

15. Cast them out.) By this chastising corporally the defilers & abusers of the Temple, he doth not only shew his power, that being but one poore man he could by force execute his pleasure vpon so many sturdy fellowes: but also his soueraigne authoritie ouer al offenders; and that not vpon their soules only, as by excommunication and spiritual penalties, but so farre as is requisite for the execution of spiritual iurisdiction, vpon their bodies and goods also. That the Spirituallie may learne, how farre and in what cases, for iust zeale of Christs Church, they may vse and exercise both spirituallie and temporally their forces and faculties against offenders, specially against the profaners of Gods Church, according to the Apostles allusion 1. Cor. 3. *If any defile the Temple of God him wil God destroy.*

24. I E S V S



Tract. in
Jo. 11.

24. IESVS committed not himself.) S. Augustine applieth this their first faith and be-
leeve in Christ, suddenly raised vpon the admiration of his wonders, but yet not fully for-
med or established in them, vnto the faith of Nouices or Catechumens in the Church &
Christ not committing his Person to them as yet, to the Churches like warinesse and
wisedom, in not opening nor giuing to them our Lord in the B. Sacrament, because al-
were not to be trusted with that high point without full trial of their faith.

The B. Sacra-
ment is not to
be giuen to no-
uices or yong-
lings, in faith.

C H A P. III.

He teacheth Nicodemus, that to come to the Kingdom of God, Baptisme is necessarie, as
being our Regeneration. 10 Which point Nicodemus as then not vnderstanding. 11
he sheweth that they must beleeue him, and what good cause there is for them so to
doe. 23. After this he also baptized, & Iohn likewise at the same time, 25. Whereup-
on a question being moued, whether Baptisme is better, 15. Iohn answereth it by
saying, that he is so farre inferiour to Christ, as a mere man to God most high.



AND there was a man of the Pharisees, named Nicode-
mus, a Prince of the Iewes. 2 This man came to IESVS
by night, and said to him: Rabbi, we know that thou
art come from God a Maister; for no man can doe these
signes which thou doest, vnles God be with him. 3.

The Gospell
vpon Holie
Roode day, or
Inuention of
the holy
Crosse. Maij 3.

IESVS answered, and said to him: Amen, Amen I say to
thee, vnles a man be borne againe, he can not see the Kingdom of God.
4. Nicodemus said to him: How can a man be borne, when he is old? can
he enter into his mothers wombe againe & be borne? 5. IESVS answered:
Amen, Amen I say to thee, vnles a man be " borne againe of water and
the Spirit, he can not enter into the Kingdom of God. 6. That which is
borne of the flesh, is flesh: & that which is borne of the Spirit, is spirit..
7. Maruel not, that I said to thee, You must be borne againe. 8. The
Spirit breatheth where " he wil; and thou hearest his voice, but thou
knowest not whence he cometh and whither he goeth: so is euery one
that is borne of the Spirit. 9. Nicodemus answered, & said to him: How
can these things be done? 10. IESVS answered, and said to him: Thou art
a Maister in Israel, and art thou ignorant of these things? 11. Amen,
Amen I say to thee, that we speeke that which we know, and that
which we haue seen we testifie, and our testimonie you receiue not.
12. If I haue spoken to you earthly things, and you beleeue not: how if I
shal speake to you heauenly things, wil you beleeue? 13. And no man
hath ascended into Heauen, but he that descended from Heauen, the
Sonne of man which is in Heauen. 14. And as * Moyses exalted the ser-
pent in the desert, so must the Sonne of man be exalted: 15. that euery
one which beleeueth in him, perish not, but may haue life euerlasting.
16. For so God loued the world, that he gaue his only-begotten Sonne;
that euery one that beleeueth in him, perish not, but may haue life euer-
lasting. ¶ 17. For God sent not his Sonne into the world, to iudge the
world, but that the world may be saued by him. 18. He that beleeueth
in him, is not iudged. But he that doth not beleeue, " is already iudged:
because he hath not beleeued in the name of the only-begotten Sonne of
God.

We follow
rather S. Aug.
& those ancient
Fathers, which
most comonly
vnderstand this
place of the
Holy Ghost,
& not of the
winde: al-
though both
senses be good.

The Gospell
vpon Munday
in the whitson-
weeke.

Nu. 11,
9.



God. 19. And this is the iudgment : because the light is come into the world, and men haue loued the darkenesse rather then the light : for their workes were euil. 20. For euery one that doth it, hateth the light, and commeth not to the light, that his workes may not be controuled. 21. But he that doth veritie, commeth to the light, that his workes may be made manifest, because they were done in God. **I**

22. After these things IESVS came and his Disciples into the countrie of Iewrie; & there he abode with them, and baptized. 23. And Iohn also was baptizing in Ænon beside Salim; because there was much water there, and they came, and were baptized. 24. For Iohn was not yet cast into prison. 25. And there rose a question of Iohns Disciples with the Iewes concerning purification. 26. And they came to Iohn, and said to him : Rabbi, he that was with thee beyond Iordan, to whom * thou didst giue testimonie, behold he baptizeth, and al come to him. 27. Iohn answered and said: A man can not receiue any thing, vnlesse it be giuen him from Heauen. 28. Your selues doe beare me witnesse, * that I said, I am not CHRIST; but that I am sent before him. 29. He that hath the bride, is the bridegrome: but the freind of the bridegrome that standeth and heareth him, reioyceth with ioy for the voice of the bridegrome. This my ioy therefore is filled. 30. He must increase, and I diminish. 31. " He that cometh from aboue, is aboue al. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from Heauen, is aboue al. 32. And what he hath seen and heard, that he testifieth: and his testimonie no men receiue. 33. He that hath receiued his testimonie, hath signed that God is true. 34. For he whom God hath sent, speaketh the wordes of God. For God doth not giue the spirit by measure. 35. The Father loueth the Sonne : & he hath giuen al things in his hand. 36. He that beleeueth in the Sonne : hath life euerlasting: but he that is incredulous to the Sonne, shal not see life, but the wrath of God remaineth vpon him.

Io. 1, 19.

Io. 1, 20.

ANNOTATIONS.

CHAP. III.

Baptisme in
water necessa-
rie to saluatiō.

Baptisme in
water in two
cases other wise
supplied.

5. *Borne againe of water.*) As no man can enter into this world nor haue his life & being in the same, except he be borne of his carnal parents: no more can a man enter into the life & state of grace which is in Christ, or attaine to life euerlasting, vnles he be borne and baptized of water and the Holy Ghost. Whereby we see first, this Sacrament to be called our regeneration or second birth, in respect of our natural and carnal which was before. Secondly, that this Sacrament consisteth of an external element of water, and internal vertue of the Holy Spirit: wherein it excelleth Iohns Baptisme, which had the external element, but not the spiritual grace. Thirdly, that no mā can enter into the Kingdom of God, nor into the fellowship of Holy Church, without it. Whereby the * Pelagians, & Calvinists be condemned, that promise life euerlasting to yong children that die without Baptisme, and al other that thinke only faith to serue, or the external element of water superfluous or not necessarie: our Sauours wordes being plaine & general. Though in this case, God which hath not bound his grace, in respect of his owne freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or els depart this life with vow and desire to haue that Sacrament, but by some remediable necessitie could not obtaine it. Lastly, it is proued that this Sacrament giueth grace *ex opere operato*, that is, of the worke itself

* Aug.
heres.
88.

(which



(which al Protestants denie) because it so breedeth our spiritual life in God, as our carnal birth giueth the life of the world.

Gal. 5, 6. *18 Is iudged a' r. ady.* He that beleueth in Christ with faith which worketh by charitie (as the Apostol speaketh) shal not be condemned at the later day nor at the houre of his death: but the Infidel, be he Iew, Pagan, or Heretike, is already (if he die in his incredulitie) by his owne profession and sentence condemned, and shal not come to iudgement either particular or general, to be discusse according to his workes of mercie done or omitted. In which sense S. Paul saith that the obstinate Heretike is condemned by his owne iudgement, preuenting in himself, of his owne free wil, the sentence both of Christ and of the Church.

Tit. 3, 11. *31. He that commeth from aboue*) As though he should say: No maruel that men resort to Christ so fast and make lesse account of me. For, his Baptisme and his preaching and his Person are al from Heaue immediarly. He bringeth al from the very bosome, mouth, and substance of God his Father. Whatsoeuer is in me, is but a litle drop of his grace. His spirit & graces are aboue al measures or mens guiftes, euen according to his Manhood: and al power temporal & spiritual, the Kingdom & the Priesthood, and al soueraignie in Heaue and earth are bestowed vpon him as he is man also.

CHAP. IV.

Leauing Iewrie because of the Pharisees, in the way to Galilee he talketh with a Samaritane woman, telling her that he wil giue water of euerlasting life, 16. shewing himself to know mens secrets, 19. preferring the Iewes religion before the Samaritanes, but ours (the Christian Catholike religion) before them both, 25. and vtering vnto her that he is Christ. 28. which by her testimonie and his preaching very many Samaritanes doe beleue: he in the meane time foretelling his Disciples, of the haruest he wil send them into. 45. The Galileans also receiue him, where againe he worketh his second miracle.

He did not baptize ordinarily: yet that he baptized his Apostles, S. Aug. thinketh it very probable, ep. 08.

The Ghospel vpon Friday in the 1. weeke in Lent.

This woman is a figure of the Church, not yet iustified, but now to be iustified.

Aug. trafl. 15. in Ioan.

There were many other causes why the faithful Iewes could not abide the Samaritanes, but their precise abstaining from their compaignie & conuersation, was their Schismatical Tēple and Service in mount Garizim.

He speaketh of his baptizing in the Holy Ghost, and See Io. c. 7, 39.



WHEN IESVS therefore vnderstood that the Pharisees heard that IESVS maketh moe Disciples, and baptizeth, then Iohn, 2. (howbeit IESVS did not baptize, but his Disciples) 3. he left Iewrie, and went againe into Galilee. 4. And he had of necessitie to passe through Samaria. 5. He commeth therefore into a citie of Samaria which is called Sichar; * beside the Manour that Iacob gaue to Ioseph his sonne. 6. And there was there the fountaine of Iacob. IESVS therefore wearied of his iourney, sate so vpon the fountaine. It was about the sixt houre.

Gen. 48, 22.

7. There cometh a woman of Samaria to draw water. IESVS said to her: Giue me to drinke. 8. For his Disciples were gone into the citie, to buie meates. 9. Therefore that Samaritane woman saith to him: How doest thou being a Iewe, aske of me to drinke, which am a Samaritane woman? For the Iewes doe not communicate with the Samaritanes. 10. IESVS answered, and said to her: If thou didst know the guift of God, and who he is that saith vnto thee, Giue me to drinke; thou perhaps wouldest haue asked of him, and he would haue giuen thee the liuing water. 11. The woman saith to him: Sir, neither hast thou wherein to draw, and the well is deep; whence hast thou liuing water? 12. art thou greater then our Father Iacob, who gaue vs the wel, & himself dranke of it, and his children, and his cattel? 13. IESVS answered,



and said to her: Every one that drinketh of this water, shall thirst againe; but he that shall drinke of the water that I wil giue him, shall not thirst for euer, 14. but the water that I wil giue him, shall become in him a fountaine of water springing vp vnto life euerlasting. 15. The woman saith to him: Lord giue me this water, that I may not thirst, nor come hither to draw.

16. IESVS saith to her: Goe, call thy husband and come hither. 17. The woman answered and said: I haue no husband. IESVS said to her: Thou hast said wel, that I haue no husband. 18. For thou hast had five husbands; and he whom thou now hast, is not thy husband. This thou hast said truly.

19. The woman saith to him: Lord, I perceiue that thou art a Prophet. 20. "Our Fathers adored in this mountaine, and you say * that at Hierusalem is the place where men must adore. 21. IESVS saith to her: Woman beleue me, that the houre shall come, when you shall neither in this mountaine, nor in Hierusalem adore the Father. 22. * You adore that you know not: we adore that we know; for saluatiō is of the Iewes. 23. But the houre cometh, and now it is, when the true adorers shall adore the Father" in spirit and veritie. For the Father also seeketh such to adore him. 24. God is a Spirit, and they that adore him, must adore in spirit and veritie. 25. The woman saith to him: I know that MESSIAS cometh, (which is called CHRIST) therefore when he cometh, he wil shew vs al things. 26. IESVS saith to her: I am he, that spake with thee.

27. And incontinent his Disciples came: and they marvelled that he talked with a woman. No man for al that said: What seekest thou, or why talkest thou with her?

28. The woman therefore left her water-pot: and she went into the citie, and saith to those men: 29. Come, and see a man that hath told me al things whatsoever I haue done. Is not he CHRIST? 30. They went forth therefore out of the citie, and came to him.

31. In the meane time the Disciples desired him, saying: Rabbi eate.

32. But he said to them: I haue meate to eate which you know not.

33. The Disciples therefore said one to another: Hath any man brought him for to eate? 34. IESVS saith to them: My meate is to doe the wil of

* This woman mystically being the Church, it is here signified that they which at the first beleue because the Church teacheth so, afterward be much confirmed, finding it in the Scripture also, and by other in-

him that sent me, to perfite his worke. 35. Doe not you say that yet there are foure moneths, and haruest cometh? Behold I say to you, lift vp your eyes, and see the Countries, that they are white already to haruest. 36. And he that reapeth, receiueth hire, and gathereth fruit vnto life euerlasting: that both he that soweth, and he that reapeth, may reioyce together. 37. For in this is the saying true: that it is one man that soweth, and it is another that reapeth. 38. I haue sent you to reap that which you laboured not: others haue laboured, & you haue entred into their labours.

39. And of that citie many beleued in him of the Samaritans, for the word of the * woman giuing testimonie, that he told me al things whatsoever I haue done. 40. Therefore when the Samaritans were come to him, they desired him that he would tarry there. And he tarried there

Deu. 12,
6. Psal.
121. 13.

4. Reg.
17. 20,
18. 36.



there two daies, 41. And many more beleueed for his owne word. 42. And they said to the woman, That now not for thy saying doe we beleue; for our selues haue heard, and doe know that this is the Saviour of the world indeed. ¶

43. And after the two daies he departed thence; and went into Galilee. 44. For IESVS himself gaue testimonie that a Prophet hath not honour in his owne countrie: Therefore * when he was come into Galilee, the Galilæans receiued him, whereas they had seen all things that he had done at Hierusalem in the festiual day: for themselves also came to the festiual day.

46. He came againe therefore into Cana of Galilee, * where he made water wine. And there was a certaine Lord whose sonne was sicke at Capharnaum. 47. He hauing heard that IESVS came from Iewrie into Galilee, went to him, and desired him that he would come downe and heale his sonne, For he began to die. 47. IESVS therefore said to him: Vnlesse you see signes and wonders, you beleue not. 49. The Lord saith to him: Lord, come downe before that my sonne die. 50. IESVS saith to him: Goe, thy sonne liueth. The man beleueed the word that IESVS said to him, and went. 51. And as he was now going downe, his seruants met him: and they brought word, saying, That his sonne liued. 52. He asked therefore of them the houre, wherein he was amended. And they said to him, That yesterday at the seauenth houre the feuer left him. 53. The father therefore knew that it was in the same houre wherein IESVS said to him: I hy sonne liueth, and himself beleueed and his whole house. ¶ 54. This againe the * second signe did IESVS, when he was come from Iewrie into Galilee.

The Gospell
vpon the 10.
Sunday after
Pentecost.

ANNOTATIONS.

CHAP. IV.

20. *Our Fathers adored.* By adoration is meant doing of Sacrifice. For other offices of Religion might be done in any place. The Samaritanes to defend their adoring in Garizim, pretended their worshiping there to be more ancient then the Iewes in Hierusalem, contendeth referring it to Iacob: whereas indeed that Patriarch adoring there before the Temple against the was appointed, or the Law giuen, made nothing for their Schisme: which was begun by true Temple? Manasses a fugitiue Priest, only to hold his vnlawful wife thereby, and to obtaine Superioritie in Schisme: which he could not doe in the vnitie of his brethren; long after the Temple of Hierusalem from which reuolt was made Therefore Christ giueth sentence for the Iewes & the Temple of Hierusalem, affirming that they had a good ground thereof, but the Samaritans none at all.

Iosephus also recordeth how the Samaritans demanded of Alexander the Great, the like priuiledges & immunities as he had granted to the high Priest and Temple of Hierusalem, pretending their Temple to be as great and as worthy, and themselves to be Iewes as the other, and to worship the same God. But their Schismatical hypocrisie was easily spied and dimissed with nothing. Another time the Iewes and Samaritanes (as the same writer testifieth) made a great sturre in Alexandria about the truth and antiquitie of the Schismatical Temple & seruice in Garizim, and the other true Temple of Salomon: in so much that the matter was put to arbitrement by Ptolomæus the Kings commandement, only to trie whether of the two was first. And the Schismatikes as their custome is) *per saltum* can make their Church or seruice as old as they list, referring it to the Patriarches, as our Schismatikes doe now to Christ and the Apostles. But when

The true Temple
preuaileth.



The true Temple is proved by continual succession.

when the trial was made, only they of Hierusalem did inuincibly proue by continual succession of their Priests, and by the iust note of the time when the Schismatikes went out from them, that theirs was the lawful, and the other the false Temple and false adoration. And so it was iudged, and the Samaritanes put to silence. Afterward the said Schismatikes (which is lightly the end of al Schismes) reuolted quite from the Iewes religion, and dedicated their Temple in Garizim to Iupiter Olympius; as Caluins supper and his bread and wine is like at length to come to the sacrifice of Ceres & Bacchus.

Christian adoration through- out al Nations in euery place, in spirit & veritie: that is in the Sacraments & Seruice of the new law, ful of spirit & grace: in the veritie of things before prefigured, specially the true Sacrifice of Christs body and bloud.

23. *In Spirit and veritie.*) Our Sauour foretelleth her that the end & ceasing of their Sacrifice & adoration in both the Temples should shortly be, and euen then was begun to be fulfilled: instructing her in three things concerning that point. First, that the true Sacrifice should betied no more to that one place or Nation, but that true adoration should be throughout al Nations according to the Prophecie of Malachie. Secondly, that the grosse and carnal adoration by the flesh and bloud of beastes and other external terrene creatures not hauing in them grace, spirit, and life, should be taken away, & another Sacrifice succeed, which should be in it self inuisible, celestial, diuine, ful of life, Spirit & grace. And thirdly, that this adoration & Sacrifice should be the veritie it self whereof al the former Sacrifices and Hostes were but shadowes & figures. And he calleth that here spirit and truth, which in the first Chapter is called grace and truth. Al which is no more but a prophecie and description of the Sacrifice of the faithful Gēti's in the bodie & bloud of Christ: not that it is not by external meanes giuen to vs (for otherwise we being men consisting of flesh & bloud could not be capable thereof) but that it is spirit and life in it self, being the flesh of the WORD of God. And if a man enlarge the word of Adoration, (which here as is said, signifieth properly the worship of God by Sacrifice) to al the Sacraments of the new Law, they al likewise be spirit and grace, the Holy Ghost working inuisibly and internally vpon our soules by euery one of thē. Whereupon our Baptisme, is water & the Holy Ghost: our Penance, the word of absolutiō & the Holy Ghost: our Confirmatiō, oile & the Holy Ghost by imposition of handes: finally, al the adoration of the Catholike Church, is properly spiritual, though certaine external creatures for our natures, state and necessitie, be ioyned therunto. Take heed therefore thou gather not of Christs wordes, that Christian men should haue no vse of external office towards God: for that would take away al Sacrifice, Sacraments, Praiers, Churches, and societie of men in his Seruice.

Mel.
11.

10.1,2

CHAP. V.

The 2. part:
The Actes of Christ in Iewrie (hauing already begun his solēne Manifestation in Galilee. Mt. 4, 12) the second Pasche of his preaching.
The Gospell vpon Imber Friday i the first weeke of Lent.
By our latin text and the Greeke, this miraculous pond was in or vpon Probatica, that is, a place where the

Curing a bedred man at the pond of miracle, because he doth it on the Sabbath, the blind Iewes doe persecute him. 17. And againe because he saith that God is his natural Father. 19. He thereupon continueth saying, the Fathers operation and his to be in euery thing al one, and that he shal doe greater things then these miraculous cures, to wit, 21. quicken the dead in soule by sinne, as being appointed Iudge of al, 28. yea and quicken the dead in bodies also, incontinent iudging al vprightly. 31. And that these are not bragges of his owne but his witnessses to be 33. Iohn Baptist, 36. his owne miraculous workes, 37. his Fathers voice at his Baptisme, 39. the Scriptures also, namely of Moyse.



AFTER these things there was a festiual day of the Iewes, and Iesvs went vp to Hierusalem. 2. And there is at Hierusalem vpon Probatica a pond which in hebrew is surnamed Bethsaïda, hauing five porches. 3. In these lay a great multitude of sicke persons, of blind, lame, withered, expecting the stirring of the water. 4. And an Angel of our Lord descended at a certaine time into the pond; and the water was stirred. And he that had gone downe first into the

Beths
da



the pond after the stirring of the water, was made whole of whatsover sheep to be infirmities he was holden. 5. And there was a certaine man there that sacrificed, were had been eight and thirtie yeares in his infirmities. 6. Him when kept. But by IESVS had seen lying, & knew that he had now a long time, he saith other latin copies, S. Hierom, and some to him: Wilt thou be made whole? 7. The sicke man answered him: Lord, I haue no man, when the water is troubled, to put me into the Greeke Fathers, Probatica. pond. For whiles I come, another goeth downe before me. 8. IESVS is the very pond: it self: so called he was made whole: and he tooke vp his bed, and walked. And it was because the the Sabbath that day. 10. The Iewes therefore said to him that was sheepe of sacrifice were there: healed: It is the Sabbath, thou maist not take vp thy bed. 11. He answered them: He that made me whole, he said to me, take vp thy bed, washed. and walke. 12. They asked him therefore, what is that man that said to thee, take vp thy bed, and walke? 13. But he that was made whole, knew not who it was. For IESVS shronke aside from the multitude standing in the place. 14. Afterward IESVS findeth him in the Temple, & said to him: Behold thou art made whole; sinne no more, lest some worse thing chance to thee. 15. That man went his way, and told the Iewes that it was IESVS that made him whole. ¶ 16. Thereupon the Iewes persecuted IESVS, because he did these things on the Sabbath.

17. But IESVS answered them: My Father worketh vntill now; and I doe worke. 18. Thereupon therefore the Iewes sought the more to kil him: because he did not only breake the Sabbath, but also he said God was his Father, making himself equal to God. 19. IESVS therefore answered, and said to them: Amen, amen, I say to you, the Sonne can not doe any thing of himself, but that which he seeth the Father doing. For what things soeuer he doeth, these the Sonne also doeth in like manner. 20. For the Father loueth the Sonne, and sheweth him all things that himself doeth, and greater workes then these wil he shew him, that you may maruel. 21. For as the Father doth raise the dead, and quickeneth: so the Sonne also quickeneth whom he wil. 22. For neither doth the Father iudge any man: but all iudgement he hath giuen to the Sonne, 23. that all may honour the Sonne, as they doe honour the Father. He that honoureth not the Sonne, doth not honour the Father, who sent him. 24. Amen, amen I say to you, that he which heareth my word, and beleueth him that sent me, hath life euerlasting: and he cometh not into iudgement, but 'shal passe' from death into life. 25. Amen, amen I say to you, that the houre cometh, and

now it is when the dead shal heare the voice of the Sonne of God, and they that haue heard, shal liue. 26. For as the Father hath life in himself; so he hath giuen to the Sonne also to haue life in himself: 27. and he hath giuen him power to doe iudgement also because he is the Sonne of man. 28. Maruel not at this, because the houre cometh wherein all that are in the graues, shal heare his voice, 29. and they that haue done good things, shal come forth into the resurrection of life: but they that haue done euil into the resurrection of iudgement. ¶ 30. I can not of myself doe any thing. As I heare so I iudge: and my iudgement

The Gospell vpon All soules day.
Not faith only, but good & ill deedes shal be counted, & accordingly rewarded at the day of iudgement.

ment

ment is iust, because I seeke not my wil, but the wil of him that sent me.

¶ *a* Catholikes search the scriptures, and find there, Peters & his Successours Primacie, the Real presence, the Priests power to forgive sinnes, Iustificatiō by faith and good workes, Virginitie preferred before matrimonie, breach of the vow of continencie damnable, Volontarie pouertie, Penāce, almes, & good deeds meritorious, diuers rewardes in heauen according to diuers merites, & such like.

¶ *b* He meaneth specially Anti-christ. How the can the Pope be he, seing the Iewes receiue him not.

31. If I giue testimonie of myself, my testimonie is not true. There is another that giueth testimonie of me: and a know that the testimonie is true which he giueth of me.

33.* You sent to Iohn; and he gaue testimonie to the truth, 34. But " I receiue not testimonie of man: but I say these things that you may be saued. 35. He was the lampe burning and shining. And you would for a time reioyce in his light. 36. But I haue a greater testimonie then Iohn. For the workes which the Father hath giuen me to perfit them: the very workes themselves which I doe, giue testimonie of me, that the Father hath sent me. 37. And the Father that sent me, himself hath * giuen testimonie of me: neither haue you heard his voice at any time, nor seen his shape, 38. and his word you haue not remaining in you: because who he hath set, him you beleeue not. 39. "Search the" *a* scriptures, for you thinke in the to haue life euerlasting: & the same are they that giue testimonie of me: 40. and you wil not come to me that you may haue life. 41. Glorie of men I receiue not. 42. But I haue knowen you, that the loue of God you haue not in you. 43. I am come in the name of my Father, and you receiue me not: if *b* another shal come in his owne name, him you wil receiue. 44. How can you beleeue, that receiue glorie one of another: and the glorie which is of God only, you seeke not? 45. Thinke not that I wil accuse you to the Father. There is that accuseth you, Moyses, in whom you trust. 46. For if you did beleeue Moyses: you would perhaps beleeue me also. For of me he hath written. 47. And if you doe not beleeue his writings: how wil you beleeue my wordes.

Is. i. 19.

Mt. 3, 17.

ANNOTATIONS.

CHAP. V.

1. Vertue of miracles giuen to creatures.

a The same giuen specially to sanctified creatures.

3. Miracles done at one time for fables, because they know not the Scriptures nor the power of God. Thirdly, that more the at another, special-ly greater maner.

1. *A pond.*) This is as great a wonder and worke as was in the old Law, yet neuer recorded in the Scripture before: the conditions & circumstances of the same much to be distinctly weighed against the miscreants of this time for many causes. First, that God without derogatiō to his honour, yea to the great cōmendation of it, doth giue vertue of miracles and cure to water or other creatures. Secondly, that he giueth such vertues to these creatures specially which be by vse & occupying in sacred functions or otherwise, as it were sanctified: for this pond was it wherein the carcasses of sheep (therfore called Probatica) & other beasts to be sacrificed, were first washed, to which being alwayes red (as S. Hierom saith) with the bloud of hostes, this force was giuen, for the commendation of the Sacrifice of the Law there offered. How much more may we acknowledge such workes of God miraculously done in or about the Sacrifice or Sacraments of the new Testament, which faithlesse men wholly relect and condemne this operation was giuen at one time more then another & rather on great festival daies then other vulgar times (for this was the feast of Pasche or Pentecost) as daies more sanctified, & when the people made greater concourse: which sheweth that we should not wonder

Hiero de locis Heb. post med.



wonder to see miracles done at the Memories and feastes of martyrs or other great Festiuities, more then at other places and times. Fourthly, that the Angels or some special Saints are Presidents or Patrons of such places of miracle, and workers also vnder God of the effects that there extraordinarily be done. Which ought to make Christians lesse doubt, that the force of diuers waters in the world is iustly attributed by our forefathers and good stories to the prayers and presence of Saints, which profane incredulous men referre only to nature, vntuly pretending that God is more glorified by the workes of nature, which be of his ordinarie prouidence, then by the graces of Miracle giuen to his Saints or Angels by his extraordinarie prouidence. Fifthly, that miracles be not wrought on men by their faith only and as wel by their presence in spirit as in body, or vpon the parties desire or deuotion only, according to the Heretikes pretext that God is a like present by his power & grace to euery man & place: & therefore that men need not to goe from their owne houses or countries to seeke holines or health at the places of Christs or his Saints birth, death, memories: for none could haue benefit of this water but he that could touch it, and be in it corporally, and at that iust time when the water was in motion by the Angel. Yea sixthly, we may consider that in such cases to make the matter more maruelous, rare, and more earnestly to be sought for, and to signifie to vs that God hath al such extraordinary operations in his owne wil & comandement, without al rules of our reasons and questioning thereon, none could be healed but that person who first could get into the pond after the Angel came & stirred the same. Seuenthly, that these graces of corporal cures giuen to this water, * prefigure the like force of the Sacrament of Baptisme for the cure of soules, though we need not seeke the correspondance thereof to the figure in euery point. Lastly, Christ by his power of excellencie and prerogative could and did heale this poore man that could get no body to help him into the water, because he earnestly and long desired the remedie by God appointed, but was excluded by necessitie: as our Lord saueh al such as die without Baptisme, if they in their owne persons earnestly intended, desired, and sought for the same.

14. *Sinne no more.*) We may gather hereby that this mans long infirmitie was for punishment of sinnes, and that men often attribute their sicknes to other natural defects, and seeke for remedies of the world in vaine, when the sinne for which it was sent, remaineth, or is not repented of: and therefore that in al infirmities men should first turne to God and goe to their Ghostly father, and then cal for the wordly Phisicians afterward.

34. *I receiue not.*) Our Maister meaneth that mans testimonie is not necessarie to him, nor that the truth of his Diuinitie dependeth on wordly witnesses, or mens commendations: though to vs such testimonies be agreeable and necessarie. And so for our instruction he vouchsafed to take the testimonies of Iohn the Baptist and Moyse the Prophets: and departing out of this world, to send forth al his Apostles, and in them al Bishops and Lawful Pastours, to be his witnesses from Hierusalem to the end of the world.

39. *Search the Scriptures.*) He reprehendeth the Iewes, that reading daily the Scriptures and acknowledging that in them they should find life and saluation, they yet looked ouer them so superficially that they could not find therein him to be CHRIST their King, Lord, Life, and Sauour. For the special maisters & Scribes of the Iewes then, were like vnto our Heretikes now, who be euer talking and turning and shuffling the Scriptures, but are of al men most ignorant in the deep knowledge thereof. And therefore our Maister referreth them not to the reading only, learning them without booke, or hauing the sentences thereof gloriously painted or written in their Temple, houses, or coates: but to the deepe search of the meaning and mysteries of the Scriptures, which are not so easily to be seene in the letter.

4. Angels and Saintes patrones & workers in places of miracles.

5. Miracles in certaine places, & wrought vpon them that corporally visite the same. See S. Augustine ep: 137.

6. Al reasoning in these matters must yeald to Gods pleasure.

7. This water is a figure of Baptisme.

8. Christ extraordinarily healeth and saueh without creatures. Sinne the cause of sicknes and infirmities.

Neither Iewes nor Heretikes find the truth, because they search not the Scriptures deeply, but read superficially.



CHAP. VI.

The 3. part.
His Actes in
Galilee, & in
Iewrie, about
the third Paſ-
che and after.

Having with ſixe loaves ſed ſixe thouſand 16. (walking alſo the night after vpon the ſea) 22. on the morow the people thereupon reſorting vnto him, 27. he preacheth vnto them of the Bread which he wil giue : telling them that he is come from Hea- uen, and therfore able to giue ſuch bread as can quicken the world, euen his owne fleſh : and that al his Eleſt ſhal beleue as much. 60. Many notwithstanding doe murmur at this doctrine yea and become apoſtataes, though he tel them that they ſhal ſee by his Aſcenſion into Heauen, that he is deſcended from Heauen. But the Twelue ſticke vnto him, Peter in al their names confeſſing that he is God Omnipotent. 70. Among which twelue yet (that no man be ſcandalized) he ſignifieth that he foreknoweth which wil become a traitour : as among the ſoreſaid, which would become apoſtataes.

The Ghoſpel
vpon Midlent
ſunday.



AFTER theſe things I E S V S went beyond the ſea of Galilee, which is of Tiberias. 2. and a great multitude followed him, becauſe they ſaw the ſignes which he did vpon thoſe that were ſicke. 3. I E S V S therfore went vp into the mountaine, and there he ſate with his Diſci- ples. 4. And the Paſche was at hand, the feſtial day of the Iewes. 5. When I E S V S therfore had liſted vp his eies, and ſaw that a very great multitude commeth to him, he ſaith to Philippe : Whence ſhal we buie bread, that theſe may eate? 6. And this he ſaid, tempting him. For himſelf knew what he would doe? 7. Philippe answered him: Two hundred penie worth of bread is not ſufficient for them, that euery man may take a litle peece. 8. One of hiſ Diſci- ples, Andrew the brother of Simon Peter, ſaith to him: 9. There is a boy here that hath ſixe barley loaves, & two fiſhes; but what are theſe among ſo many? 10. I E S V S therfore ſaith: Make the men to ſit downe. And there was much graſſe in the place. The men therfore ſate downe, in number about ſixe thouſand. 11. I E S V S therfore tooke the loaves; and when he had giuen thanks, he diſtributed to them that ſate. In like manner alſo of the fiſhes as much as they would. 12. And after they were filled, he ſaid to his Diſci- ples: Gather the fragments that are remaining, leſt they be loſt. 13. They gathered therfore, and filled twelue baskets with fragments of the ſixe barley loaves, which remained to them that had eaten. 14. Thoſe men therfore when they had ſeen what a ſigne I E S V S had done, ſaid, That this is the Prophet indeed that is to come into the world. 15. I E S V S therfore when he knew that they would come to take him, and make him King, * he fled againe into the mountaine himſelf alone. ¶

16. And when euen was come, his Diſci- ples went downe to the ſea. 17. And when they were gone vp into the ſhip, they came beyond the ſea into Carpharnaum: And now it was darke and I E S V S was not come vnto them. 18. And the ſea aroſe, by reaſon of a great wind that blew. 19. When they had rowed therfore about ſixe and twentie or thirtie furlongs,

Mt. 14.
13. Mr.
6. 32. 1
Luc. 9.
10.

Mt. 14.
13. Mr.
6. 46.



farlongs, they see IESVS walking vpon the sea, and to draw nigh to the ship, and they feared. 20. But he said to them: It is I, feare not. 21. They would therefore haue taken him into the ship: and forthwith the ship was at the land to which they went.

22. The next day, the multitude that stood beyond the sea, saw that there was no other boat there but one, and that IESVS had not entred into the boat with his Disciples, but that his Disciples only were departed. 23. But other boats came in from Tiberias beside the place where they had eaten the bread, our Lord giuing thanks. 24. Whentherfore the multitude saw that IESVS was not there, nor his Disciples, they went vp into the boats, & came to Capharnaum seeking IESVS. 25. And when they had found him beyond the sea, they said to him: Rabbi, when camest thou hither? 26. IESVS answered them, and said: Amen, amen I say to you, you seeke me not because you haue scene signes, but because you did eate of the loaves, and were filled. 27. " Worke not the meate that perisheth, but that endureth vnto life euerlasting, which the Sonne of man wil giue you. For him the Father, God, hath signed. 28. They said therefore vnto him: What shal we doe that we may worke the workes of God? 29. IESVS answered, and said to them: This is the worke of God, that you beleeue in him whom he hath sent. 30. They said therefore to him: What signe therefore dost thou, that we may see, and may beleeue thee? what workest thou?

These wordes doe plainly import, that the giuing thanks was an effectual blessing of the bread and working the multiplication thereof.

31. Our * Fathers did eate Manna in the desert as it is written, *Bread from Heauen he gaue them to eate.* 32. IESVS therfore said to them: " Amen, amen I say to you, Moyse gaue you not the bread from Heauen, but my Father giueth you " the true bread from Heauen. 33. For the bread of God it is that descendeth from Heauen, and giueth life to the world. 34. They said therefore vnto him: Lord, giue vs alwaies this bread. 35. And IESVS said to them: I am the bread of life, he that cometh to me, shal not hunger; and he that beleeueth in me, shal neuer thirst. 36. But I said to you that both you haue seen me and you beleeue not. 37. Al that the Father giueth me, shal come to me; and him that cometh to me I wil not cast forth. 38. Because I descended from Heauen, not to doe mine owne wil, but the wil of him that sent me. 39. For this is the wil of him that sent me, the Father; that al that he hath giuen me I leese not thereof, but raise it in the last day. 40. And this is the wil of my Father that sent me; that euery one that seeth the Sonne, and beleeueth in him, haue life euerlasting, & I wil raise him in the last day.

Why we keepe the hebrew word, Amen, and translate it not, See the Annot. c. vers. 34.

The Ghospel in the Anniversarie of the dead.

41. The Iewes therfore murmured at him, because he had said, I am the bread which descended from Heauen; 42. and they said: Is not this IESVS the sonne of Ioseph, whose father and mother we know? How then saith he, That I descended from Heauen? 43. IESVS therfore answered and said to them: Murmure not one to another: 44. no man can come to me, vnles the Father that sent me, draw him, and I wil raise him vp in the last day. 45. It is written in the Prophets: *And al shal be docible of God.* Euery one that hath heard of the Father, & hath learned, cometh to me. 46. Not that any man hath seen the Father, but he which is of God; this hath seen the Father. 47. Amē, amen I say to you: He that beleeueth in me, hath life euerlasting.

The Ghospel vpon Imber wene day in whitson weeke.

Exo. 16,
4. 14.
Ps. 77,
24.

Es. 14,
13.



The Ghospel
in a daily Masse
for the dead.

48. I am the bread of life. 49. Your fathers did eate " Manna in the desert; and they died. 50. This is the bread that descendeth from Heauen: that if any man eate of it, he die not. 51. I am the liuing bread, that came downe from Heauen. If any man eate of this bread, he shal liue for euer: and * the bread which I wil giue, is my flesh for the life of the world. ¶

The Ghospel
vpon Corpus
Christi day.

52. The Iewes therfore stroue among themselues, saying: " How can this man giue vs his flesh to eate? 53. I E S V S therfore said to them: Amen, amen I say to you, " Vnles you eate the flesh of the Sonne of man, " and drinke his bloud, " you shal not haue life in you. 54. He that eateth my flesh, and drinketh my bloud, hath life euerlasting; and " I wil raise him vp in the last day. ¶ 55. For my flesh, is " meate indeed: and my bloud is drinke indeed. 56. He that eateth my flesh, and drinketh my bloud, abideth in me, and I in him. 57. As the liuing Father hath sent me, and I liue by the Father: and he that eateth me, the same also shal liue by me. 58. This is the bread that came downe from Heauen. Not as your Fathers did eate Manna, and died. " He that eateth this bread, shal liue for euer. ¶ 59. These things he said teaching in the Synagogue, in Capharnaum.

60. Many therfore of his Disciples hearing it, said: This saying is hard, and who can heare it? 61. But I E S V S knowing with himself that his Disciples murmured at this, he said to them: Doth this scandalize you? 62. " If then you shal see * the Sonne of man ascend where he was before? 63. It is the spirit that quickeneth, " the flesh profiteth nothing. The wordes that I haue spoken to you, be spirit and life. 64. But there be certaine of you " that beleeue not. For I E S V S knew from the beginning who they were that did not beleeue, and who he was that would betray him. 65. And he said: Therfore did I say to you, that no man can come to me, vnles it be giuen him of my Father. 66. After this many of his Disciples " went backe: and now they walked not with him.

67. I E S V S therfore said to the Twelue: What, wil you also depart? 58. Simon " Peter therfore answered him: Lord, to whom shal we goe? thou hast the wordes of eternal life. 69. And we beleeue and haue knowen that thou art Christ the Sonne of God. 70. I E S V S answered them: Haue not I chosen you the Twelue; and of you one is a Diuel? 71. And he meant Iudas Iscariot, Simons sonne: for this same was to betray him, whereas he was one of the Twelue.

Mt. 16,
16. Mt.

14, 22.

Lu. 22,

19.

1. Cor.

11, 24.

Jo. 3, 13.

ANNOTATIONS.

CHAP. VI.

27. *Werke in them*) By their greedy seeking after him for meate of the bodie, he taketh occasion to draw them to the desire of a more excellent food which he had to giue them, and so by litle and litle to open vnto them the great meate and mysterie of the B. Sacrament: which (as he proueth) doth not only far passe their ordinarie bread or his maruelous multiplied loaves, but Manna it self, which they thought came from Heauen, and so much wondered at it.



32. *The true bread*) Though the Person of Christ incarnate, even out of the Sacrament Why Christ is also, be meant vnder the Metaphores of bread and drinke from Heauen: and our beleefe called bread, in him, be signified by eating and feeding: yet the causes why they should be recom- & beleeuing, mended vnto vs in such termes, were, that he was to be eaten and drunken indeed in the eating. formes of bread & wine: for the which cause his bodie on the crosse is called * his bread: and his bloud shed on the crosse, * the bloud of the grape: no doubt because the same bodie and bloud were in Holy Sacrament to be eaten and drunken. In which speeches, either of Christs Person generally, or peculiarly of the same as in the B. Sacrament, the What signifi- true bread is not taken properly and specially for that substance which is of corne, and eth, The true bread. called with vs bread; but generally for food or meate: and therefore it hath ioyned with it lightly a terme signifying a more excellent sort of sustenance: as, the true bread, the bread of Heauen, the bread of life, Super substantial bread. In which sort the holy Sa- The B. Sacra- crament which is Christs bodie, is both here, and in S. Luke and S. Paul also, often cal- ment called led bread euen after consecration: not only for that it was made of bread, but because it bread. is bread more truly, and by more excellent property and calling, then that which ordi- narily is named bread.

44. *Draw him.*) The Father draweth vs and teacheth vs to come to his Sonne, and to God draweth vs with our beleefe these high and hard mysteries of his incarnation and of feeding vs with his owne free-will, substance in the Sacrament: not compelling or violently forcing any against their wil or without any respect of their consent, as Heretikes pretend; but by the sweet internal motions and persuations of his grace and spirit he wholly maketh vs of our owne wil and liking to consent to the same.

49. *Manna and died.*) The Heretikes holding the Fathers of the old Testament to haue The manifold preeminences eaten of the same meate, and to haue had as good Sacraments as we, be here refuted: of the B. Sa- Christ putting a plaine difference in the very substance thereof, and in the graces and crament about Manna, effects much more at large. Manna was only a figure of the B. Sacrament, though a very excellent figure thereof for many causes. It came in a sort from heauen, our Sacrament more: it was made by God miraculously, our Sacrament more: it was to be eaten for the time of their peregrination, our Sacrament more: it was to euery man what he liked best, our Sacrament more: a litle thereof serued and sufficed as well as much, our Sacrament more: it was reserued for such daies as it could not be gathered, and our Sa- crament much more: it was kept for a memorial in the arke of the Testament, our Sacra- ment much more: the discontented and incredulous murmured and gainsayed it, at our Sacrament much more: it sustained their bodies in the desert, our Sacrament, both bodie and soule much mote.

52. *How can this man?* It came not to their mind that nothing was impossible to God, that wic- In the B. Sa- kedly said, How can this man giue vs his flesh? but we may make great profit of their sinne, belie- crament, How- uing the Mysteries, and taking a lesson, neuer to say or thinke, How? for it is a Iewish word and is a Iewish worthy a punishment. So saith, S. Cyril. li. 4. c. 13. in Io. Neuertheles if one asked only for word, desire to learne in humilitie, as our Ladie did touching her hauing a child in her virginie, then he must take the Angels answer to her, That it is of the Holy Ghost. So saith S. Damascene li. 4. c. 14.

53. *Unless you eat.*) Christ commending the Sacrament of the faithful vnto vs, said, Except you The real pres- eate, &c you can not haue life in you So the life saith of life: and to him that thinketh the life to be a lie, sence, this meate shall be death & not life to him. Aug. Ser. 2. de verb. Ap. c. 1. And S. Leo thus: Because our Lord saith, Except you eat &c let vs so communicate that we nothing doubt of the truth of Christs bodie and bloud: for that is received with mouth, which is beleued in hart: and they answer Amen in vaine, that dispute against that which they receiue.

54. *And drinke.*) This the Protestants alleage for the necessitie of receiuing in both Receiving in- kindes: but in respect of themselves (who lightly hold al this chapter to pertaine no- both kindes thing to the Sacramental receiuing, but to spiritual feeding on Christ by faith only) it not necessarie; can make nothing for one kind or other. And in respect of vs Catholikes, who beleue Christs whole Person both huminitie and Diuinitie, both flesh and bloud to be in either forme, and to be wholly received no lesse in the first, then in the second or in both, this place commandeth nothing for both the kindes.

55. *You shall not haue life*) Though the Catholikes teach these wordes to be spoken of meate recei- The Sacra- uing of Christs the Sacrament, yet they meane not (no more then our Sauour here doth) to exclude uing of Christs al from saluation: that receiue not actually and Sacramentally vnder one or both kin- bodie, not des. For then children that die after they be baptized and neuer received Sacramen- alwaies ne- tally, should perish: which to hold, were heretical. Neither did S. Augustine meane, cessarie to sal- applying uation.



The true meaning of S. Augustin's words touching infants receiuing of the B. Sacrament.

The effects of the B. Sacrament both in our bodie and soule.

The B. Sacrament is the true Manna & water of the rock.

The whole grace & effect therof in one kind; and therefore the people not defrauded.

Receiuing in one or both kinds, indifferent, according to the holy Churches appointment.

Authoritie of Scriptures and the Primitive Church for receiuing in one kind.

The causes of the Churches practise & ordinance concerning one kind.

applying these words to infants also, that they could not be saved without receiuing sacramentally, as not only the Heretikes, but Erasmus did vnlearnedly mistake him: but his sense is that they were by the right of their Baptisme ioyned to Christs bodie Mystical, & thereby spiritually partakers of the other Sacrament also of Christs bodie & bloud. As al Catholike me that be in prison, ioyning with the Church of God in hart & desire to receiue & be partakers with the Church of this Sacrament, and those specially that deuoutly heare Masse & adore in presence the bodie & bloud of Christ, ioyning in hart with the Priest, al these receiue life & fruit of the Sacrament, though at euery time they receiue not sacramentally in one or both kinds. And although in the Primitive Church the Holy Sacrament in the second kind were often giuen euen to infants to sanctifie them, yet (as the holy Councel hath declared) it was neuer ministred vnto them with opinion that they could not be saved without it. And therefore the Heretikes doe vntuly charge the Church & the Fathers with that errour.

54. *I wil raise him.*) As the Sonne liueth by the Father, euen so doe we liue by his flesh, saith S. Hilarie. li. 8. de Trin. And S. Cyril againe thus: Though by nature of our flesh we be corruptible, yet by participation of life we are reformed to the propertie of life. For not only our soules were to be lifted up by the Holy Ghost to life everlasting, but this rude grosse terrestrial body of ours is to be reduced to immortalitie, by touching, tasting, & eating this agreeable food of Christs body. And when Tertul. Christ saith: I wil raise him up, he meaneth that this body which he eateth, shal raise him. Our de resur. flesh saith Tertullian) eateth the body and bloud of Christ, that the soule may also be fatted. Therefore they shal both haue one reward at the Resurrection. And S. Irenæus: How doe they affirme that our bodie be not capable of life everlasting, which is nourished by the body and bloud of our Lord? Either let them change their opinion, or els cease to offer the Eucharist. S. Gregorie Nyssene also saith: That liuely bodie entring into our bodie, changeth it and maketh it like and immortal.

55. *Manna indeed.*) Manna, was not the true meat: nor the water of the rocke, the drinke thech indeed: for they did but driue away death or fanine for a time and for this life. But the holy Bodie of Christ is the true food nourishing to life everlasting, and his bloud the true drinke that driueth death away utterly, for they be not the bodie and bloud of a mere man, but of him that being ioyned to life is made life: and therefore are we the bodie and members of Christ, because by this benediction of the mysterie we receiue the Sonne of God himself. So saith S. Cyril. li. 4. c. 16. in Io.

58. *He that eateth this bread.*) By this place the holy Councel proueth that for the grace & effect of the Sacrament, which is the life of the soule there is no difference whether a man receiue both kinds or one. Because our Saujour who before attributed life to the eating & drinking of his bodie & bloud, doth here also affirme the same effect, which is life everlasting, to come of eating only vnder one forme. Therefore the Heretikes be seditious calumniatours that would make the people beleue, the Catholike Church and Priests to haue defrauded them of the grace & benefit of one of the kinds in the Sacrament. Nay. it is they that haue defrauded the world, by taking away both the real substance of Christ, and the grace from one kind and both kinds, and from al other Sacraments. The Church doth only (by the wisdom of God's Spirit and by instruction of Christ & his Apostles, according to time and place, for God's most honour, the reuerence of the Sacrament, & the peoples most profit therby) dispose of the manner & order how the Priest, how the people shal receiue, & al other Particular points, which himself (saith S. Augustine) did not take order for, that he might commit that to the Apostles, by whom he was to dispose his Churches affaires. Though both he and the Apostles and the Fathers of the primitive Church left vs example of receiuing vnder one kind. Christ * at Emmaus, The Apostles Act. 2, 42. The primitive Church in giuing the bloud only to children. Cypr. li. de lapsis, nu. 10. In reseruing most commonly the bodie only, Tertul. li. 2. ad xxi. nu. 4. Cypr. li. de lapsis, nu. 10. In houseling the sicke therewith, Euseb. Ec. hist. li. 6. c. 36. In the holy Bremitis also that receiued and reserued it commonly & not the bloud, in the wildernes, Basil. ep. ad Casariam Patritiam, and in diuers other cases which were too long to rehearse.

Whereby the Church being warranted and in the ruling of such things fully taught by God's Spirit, as wel for the reproofing of certaine heresies, that Christ God and man was not whole and al in euery part of the Sacrament, as specially for that the Christiā people being now enlarged, and the communicants often so many at once, that neither so much wine could be conueniently consecrated, nor without manifold accidents of shedding or abusing be receiued (wherof the Protestants haue no regard, because it is but common wine which they occupie, but the Church knowing it to be Christs owne bloud, must haue al dreadful regard) therefore I say she hath decreed and for some hundred years



put in vs that the Priest saying Masse, should alwaies both consecrate and also receiue The Priests both kinds, because he must expresse liuely the Passion of Christ, and the separation that say Masse, of his blood from his bodie in the same, & for to imitate the whole action & institution must receiue as wel in sacrificing as receiuing, as to whom properly it was said: *Doe this*; for that was both kinds, spoken only to such as haue power therby to offer and cōsecrate: But the Lay men, & the Clergie also when they doe not execute or say Masse themselves should receiue in one kind, being therby no lesse partakers of Christs whole Person and grace, then if they receiued both. For (as S. Paul saith) *He that eateth the hostie, is partaker of the Altar*. He that eateth, saith he: for though there were drinke-offerings or libaments ioyned lightly to euery Sacrifice, yet it was enough to eat only of one kind, for to be partaker of the whole.

Lu. 11,
19
1. Cor.
11.
1. Cor.
20, 17.

62. *If you shal see.*) Our Sauour seemeth to insinuate, that such as belecue not his Christ insinuat words touching the Holy Sacrament, and thinke it impossible for him to giue his Body teth that faith to be eaten in so many places at once, being yet in earth, should be much more scandalized & tēpted after they saw or knew him to be ascended into Heauen. Which is proued not belecue his true in the Capharnaites of this time. Whose principal reason against Christs presence in the Sacrament is, that he is ascended into Heauen: yea, who are so bold as to expound the B. Sacrament, because this same sentence for themselves thus, It is not this body or flesh which I wil giue you, for that I wil carie with me to Heauen. Whereby if they meant only that the condition and qualities of his body in Heauen should be other then in the Sacrament, it were tolerable: for S. Augustin speaketh sometime in that sense. But to deny the substance of the body to be the same, that is wicked.

63. *The flesh profiteth nothing.*) If this speech were spoken in the sense of the Sacramentaries, it would take away Christs Incarnation, manhood, & death, no lesse then his corporal presence in the Sacrament. For if his flesh were not profitable, al these things were vaine. Therefore CHRIST denieth not his owne flesh to be profitable, but that their grosse and carnal conceiuing of his words, of his flesh, & of the manner of eating the same, was vnprofitable: which is plaine by the sentence following where he warneth them, that his words be spirit and life, of high Mystical meaning, and not vulgarly & grossly to be taken, as they tooke them. And it is the vse of the Scripture to cal mans natural sense, reason, and carnal resisting or not reaching supernatural truths, flesh or blood, as, *Flesh and blood reuealed not this to thee &c. Mat. 16.*

The Capharnaites grosse vnderstanding of Christs flesh to be giuen or eaten. And, how his flesh doth profit, & not profit.

This carnalitie then of theirs, stood in two points specially: first, that they imagined that he would kil himself, & cut & mangle his flesh into parts, & so giue it them raw or rost to be eaten among them. Which could not be meant, saith S. Augustin: for that had contained an heinous and barbarous fact; and therefore they might & should haue been assured, that he would command no such thing: but some other sweet sense to be of his hard, mystical, or figuratiue words, & to be fulfilled in a Sacrament, mysterie, and a maruelous diuine sort, otherwise then they could comprehend. Secondly, they did erre touching his flesh, in that they tooke it to be flesh of a mere man, & of a dead man also, when it should come to be eaten: of which kind of flesh Christ her pronounceth, that it profiteth nothing. Whereupon S. Cyril saith: *This body is not of Peter or Paul or any other like, but of Christ IESVS who is the life itself: and therefore this body giueth life, the very fulnes of the Diuinitie dwelling in it.* And the holy Council of Ephesus in the 11. Anathematisme expounded also by the said S. Cyril: *The Eucharist is not the body of any common person (for the flesh of a common man could not quicken) but of the WORD itself.* But the Heretike Nestorius dissolueth the vertue of this mysterie, holding mans flesh only to be in the Eucharist. Thus there. And S. Ignatius cited of Theodorete, and many other Fathers haue the like. Whereby we may see that it cometh of the Diuinitie & Spirit (without which Christs flesh can not be) that this Sacrament giueth life.

Christs flesh giueth life because it is the flesh of God & man.

August.
De fl.
Chr. li.
3. c. 13.
Li. 4. c.
23.
in Io.
Ignatius
apud
Theo.
dor. dial.

64. *That beleue not.*) It is lacke of faith, you see here, that causeth men to spurne against Judas the this high truth of the Sacrament: as also it may be learned here, that it is the great & chiefe of their merciful guift of God that Catholike men doe against their senses & carnal reasons, that beleue beleue & submit themselves to the humble acknowledging of this Mysterie: lastly, that not the real it may wel * by Christs insinuation of Judas, be gathered, that he specially spurned presence. agai ist our Maisters speeches of the holy Sacrament.

* vers.
64.

66. *Went back.*) It can be no maruel to vs now that so many revolt from the Church, by Heretikes be offense or scandal vniustly taken at Christs body and blood in the Sacrament: seeing leene not the many of his Disciples that saw his wonderful life, doctrine, and miracles, forso ke cal presen- Christ ce, because



they see bread & wine: as the Jewes beleue not his Godhead because of the shape of a poore man.

The disciples reuolting at Christs words, proue that he spake not metaphorically, as at other times.

As S. Peter beareth the person of al beleeuing Catholikes: so Iudas of al vnbeleeuing Heretikes. He being the first Arch-heretike; and this, against the B. Sacrament, the first heresie.

Christ himself, vpon the speech & promise of the same Sacrament. For the mysterie of it is so supernatural & diuine in itself, and withal so low & base for our sakes, by the shew of the formes of these terrene elements vnder which it is, and we eate it; that the vnfaithful and infirme doe so stumble at Christ in the Sacrament, as the Jewes & Gentils did at Christ in his humanitie. For, the causes of contradictions of the incarnation & Transubstantiation be like. And it may be verily deemed, that whosoever now cannot beleue the Sacrament to be Christ, because it is vnder the formes of bread and wine, and is eaten and drunken, would not then haue beleued that Christ had been God, because he was in shape of man, and crucified. To conclude, it was not a figure nor a mysterie of bare bread and wine, nor any Metaphorical or Allegorical speech, that could make such a troupe of his Disciples reuolt at once. When he said he was a doore, a vine, a way, a Pastour, and such like (vnto which kind of speeches the Protestants ridiculously resemble the words of the holy Sacrament) who was so mad to mistake him, or to forsake him for the same? For the Apostles at the least would haue plucked them by the sleeves, and said: Goe not away my Masters, he speaketh parables. The cause therefore was their incredulitie, and the height of the Mysterie, for that they neither knew the meanes how it might be present, nor would beleue that he was able to giue his flesh to be eaten in many places. And euen such is the vnbeleefe of the Heretikes about this matter at this day.

68. *Peter answered.*) Peter answereth for the Twelue, not knowing that Iudas in hart was already naught, and beleued not Christs former words touching the B. Sacrament, but was to reuolt afterward as the other. * Wherein as Peter beareth the person of the Church & al Catholike men, that for no difficulty of his word, nor for any reuolt (be it neuer so general) of Schismatikes, Heretikes, or Apostataes, either for this Sacrament or any other Article, wil euer forsake Christ: So Iudas was the chiefest suborner, maintayner, & father of this heresie against the real presence of Christs bodie and bloud in the B. Sacrament, and of the reuolt from him for the same: as S. Augustin teacheth in *enarratione Psal. 34. ad ver. 22. & Psal. 35, ad ver. 7.* declaring withal that this was the first heresie against Christs doctrine, and worthily commending S. Peter for his humble obedience, in receiuing Christs speech, and firmly beleeuing his words to be true and good, which he did not yet vnderstand. By whose example therefore when company draweth vs to reuolt, let vs say thus: Lord, whither or to whom shal we goe, when we haue forsaken thee? to Calvin, Luther, or such, and forsake thee and thy Church with the vnfaithful multitude? No, thou hast the words of life, and we beleue thee, and thy Church wil not nor can not beguile vs. *Thou hast (saith the same S. Augustine) life euermlasting in the ministration of thy body and bloud.* And a litle after: *Thou art life euermlasting itself, and thou livest not in thy flesh and bloud but that which thy self art.*

* Cyprian
ep. 55
nu. 31

Tract.
27. in
Euangel.
Io.

CHAP. VII.

The Jewes (of Hierusalem) seeking his death, he walketh in Galilee: where he signifieth to his Brethren, that not in this feast Scenopegia, but in another (to wit, Pasche following) the Jewes should kil him: that is, not when they would, but when he wil. 10. In so much that at this feast he teacheth openly in the Temple, and conuerteth many, 14. both in the middle day 37. and the last day thereof, without any hurt, though also the Rulers send to apprehend him.

The Gospel
of Tuesday in
Passion weeke

Scenopegia
(*Leu. 23. σκηνωσις
εορτη*) is the
feast of Taber-
nacles, which
the Jewes kept
from the 7. of
octo. for eight
daies together
Gods com-



AFTER these things IESVS walked into Galilee, for he would not walke into Iewrie: because the Jewes sought to kil him. 2. And the festiual day of the Jewes, * Scenopegia, was at hand. 3. And his Brethren said to him: Passe from hence, and goe into Iewrie; that thy Disciples also may see thy workes which thou doest. 4. For no man doth any thing in secret, and seeketh himself to be in publike. If thou doe these things, manifest thy self to the world. 5. For neither did his Brethren beleue

* in Galilee,
* in Iewrie:
Leu. 23.
34.



beleue in him. 6. I E S V S therefore saith to them: My time is not yet come; but your time is alwaies readie. 7. The world cannot hate you, but me it hateth: because I giue testimonie of it, that the workes thereof are euil. 8. Goe you vp to this festiual day: I goe not vp to this festiual day; because my time is not yet accomplished.

9. When he had said these things, himself taried in Galilee. 10. But after his Brethren were gone vp, then he also went vp to the festiual day, not openly, but as it were in secret. 11. The Iewes therefore sought him in the festiual day, and said: Where is he? 12. And there was much murmuring in the multitude of him. For certaine said: That he is good. And others said: No, but he seduceth the multitudes. 13. Yet no man spake openly of him for feare of the Iewes. ¶

14. And when the festiuitie was now half done, I E S V S went vp into the Temple, and taught. 15. And the Iewes maruailed, saying: How doth this man know letters, whereas he hath not learned? 16. Iesus answered them, and said: My doctrine is not mine, but is that sent me. 17. If any man wil doe the wyl of him, he shal vnderstand of the doctrine whether it be of God, or I speake of my self. 18. He that speaketh of himself, seeketh his owne glorie. But he that seeketh the glorie of him that sent him, he is true, and iniustice in him there is not. 19. Did not Moyse giue you the Law, and none of you doth the law? 20. * Why seeke you to kil me? The multitude answered, and said, a Thou hast a Diuel, who seeketh to kil thee? 21. I E S V S answered and said to them: One worke I haue done; and you doe al marueil. 22. Therefore * Moyse gaue you circumcision: not that it is of Moyse, but * of the Fathers, and in the Sabbath you circumsise a man. 23. If a man receiue circumcision in the Sabbath, that the Law of Moyse be not broken; are you angry at me because I haue healed a man wholly in the Sabbath? 24. Iudge not according to the face, but iudge iust iudgement.

25. Certaine therefore of Hierusalem said: Is not this he whom they seeke to kil? 26. And behold, he speaketh openly, and they say nothing to him. Haue the Princes knowen indeed that this is C H R I S T? 27. But this man we know whence he is. But when C H R I S T cometh, no man knoweth whence he is. 28. I E S V S therefore cried in the Temple teaching and saying: Both me you doe know, and whence I am you know. And of my self I am not come, but he is true that sent me, whom you know not. 29. I know him, because I am of him, and he sent me. 30. They sought therefore to apprehend him: and no man laid hands vpon him, because his houre was not yet come. 31. But of the multitude many beleued in him, and said: C H R I S T, when he cometh shal he doe more signes then these which this man doth? 32. The Pharisees heard the multitude murmuring these things touching him: and the Princes and Pharisees sent Ministers to apprehend him. 33. I E S V S therefore said to them: Yet a little time I am with you: and I goe to him that sent me. 34. * You seeke me, and shal not find: and where I am, you can not come. 35. The Iewes therefore said among themselues, whither wil this man goe, that we shal not find him? wil he goe into the dispersion of the Gentils, and teach the Gentils? 36. What is this saying that he hath said: You shal seek

n andemen, for a men orie that their Fathers dwelt by God's protection fourtie yeares in tabernacles or tentes, and not in houses, coming out of Aegypt. See Leuit 23, 14.

The Ghospel vpon tuesday in the 4. weeke of Lent.

:: The way to come to know the truth, is to liue wel.

:: It is spoken of Antichrist specially, and it is true in al Heretikes August tract. 29. in Euang. Ioan.

:: a No maruel, when these speake thus to Christ himself, if Heretikes cal his Vicar Antichrist.

The Ghospel vpon Munday in Passio weeke

I wil not yet goe vp

Jo. 5, 13,

Ex. 12, 1. Gen. 17, 10,

Jo. 13 31



me, and shal not find; and where I am, you can not come.

37. And in the last, the * great day of the festiuitie I E S V S stood and cried, saying: If any man thirst, let him come to me, and drinke. 38. He that beleueth in me, as the scripture saith, *Out of his belly shal flow riuers of liuing water.* 39. (And this he said * of the Spirit that they should receiue which beleued in him. ¶ For as yet the Spirit was not giuen: because I E S V S was not yet glorified.)

40. Of that multitude therfore, when they had heard these words of his, some said: This is the Prophet indeed. 41. Others said: This is Christ. But certaine said: Why, doth C H R I S T come from Galilee? 42. Doth not the * scripture say: That of the seed of Dauid, and from Bethlehem the towne where Dauid was, C H R I S T doth come? 43. Therfore there arose dissension in the multitude for him. 44. And certaine of them would haue apprehended him: but no man laid hands vpon him. 45. The Ministers therfore came to the cheefe Priests and the Pharisees. And they said to them: Why haue you not brought him? 46. The Ministers answered: Neuer did there man so speake, as this man. 47. The Pharisees therfore answered them: Why, are you also seduced? 48. Hath any of the Princes beleued in him, or of the Pharisees? 49. but this multitude that knoweth not the Law, are accursed. 50. Nicodemus said to them * a he * that came to him by night, who was one of them: 51. Doth our Law iudge a man, vnles it first heare him, and know what he doth? 52. They answered & said to him: Why, art thou also a Galilaean? Search, & see that from Galilee a Prophet riseth not. 53. And euery man returned to his house.

Leuit.
23, 26.
Joel 2,
28.
Leu. 23,
36.
* 1st. 2,
1.

Pf. 131:
11. Mich.
5, 2.

Joel 3, 2:
* Search
the scrip-
tures

¶ This was fulfilled on whit-sunday Act. 2. & afterward alwaies by imposition of hands in the Sacrament of Confirmation: visibly in the primitive Church, and inuisibly to the end of the world.
¶ a Christ hath some good alwaies euen among the wicked, which secretly serue him and by wise delaies auert the execution of iniust lawes against him and his people, as Nicodemus & Gamaliel.

CHAP. VIII.

Againe in the Temple (absolving an aduouresse after his merciful manner, & yet withal declaring against his enemies that he is not a fauourer of sinne, no more then Moyses) 12 he teacheth openly, and is not for al that apprehended: telling them both of his Godhead, 21 and of their reprobation, 28 of his exaltation also by their Crucifying of him: 31 exhorting the beleeuers to perseuer, 33 and shewing them that, seeke his death, that they are neither free, 39 nor of Abraham, 41 nor of God, 44 but of the Diuel. 45 But that himself is of God, 52 and greater and ancients then Abraham. 59 For the which they goe about to stone him, but in vaine.

The Gospel
vpon Saturday
the 1. weeke of
Lent.



AND I E S V S went into the Mount-oliuet: 2. and early in the morning againe he came into the Temple, and the people came to him, and sitting he taught them. 3. And the Scribes and Pharisees bring a woman taken in aduoutrie; and they did set her in the middes, 4. And said to him: Maister, this woman was euen now taken in aduoutrie. 5. And * in the Law Moyses commanded vs to stone such. What saiest thou therfore? 6. And this they said tempting him, that they might accuse him. But I E S V S bowing himself downe, with his finger wrote

Leu. 24,
10.



wrote in the earth. 7. When they therefore continued asking him, he lifted vp himself, and said to them: "He that is without sinne of you, let him first throw the stone at her. 8. And againe bowing himself, he wrote in the earth. 9. And they hearing, went out one by one, beginning at the Seniors: and IESVS alone remained, and the woman standing in the middes. 10. And IESVS lifting vp himself, said to her: Woman, where are they that accused thee: hath no man condemned thee? 11. Who said: No man, Lord. And IESVS said: "Neither wil I condemne thee. Goe, and now sinne no more. ¶

12. b Againe therefore IESVS spake to them, saying: I am the light of the world: he that followeth me, walketh not in darkenesse, but shal haue the light of life. 13. The Pharisees therefore said to him: Thou giuest testimonie of thy self; thy testimonie is not true. 14. IESVS answered, and said to them: Although I doe giue testimonie of my self, my testimonie is true: because I know whence I came, & whither I goe: but you know not whence I come, or whither I goe. 15. You iudge according to the flesh: I doe not iudge any man. 16. And if I doe iudge, my iudgement is true: because I am not alone, but I and he that sent me, the Father. 17. And in your law it is written, that * the testimonie of two men is true. 18. I am he that giue testimonie of my self: and he that sent me, the Father, giueth testimonie of me. 19. They said therefore to him: Where is thy Father? IESVS answered: Neither me doe you know, nor my Father. If you did know me, perhaps you might know my Father also. 20. These words IESVS spake in the Treasurie, teaching in the Temple, and no man apprehended him, because his houre was not yet come. ¶

21. Againe therefore IESVS said to them: I goe, and you shal seeke me, and shal die in your sinne. Whither I goe, you can not come. 22. The Iewes therefore said: Why, wil he kil himself, because he saith: Whither I goe, you can not come? 23. And he said to them: You are from beneath, I am from aboue. You are of this world, I am not of this world. 24. Therefore I said to you that you shal die in your sinnes. For if you beleeue not that I am he, you shal die in your sinne. 25. They said therefore to him: Who art thou? IESVS said to them: "c The Beginning who also speake to you 26. Many things I haue to speake and iudge of you. But he that sent me, is true: and what I haue heard of him, these things I speake in the world. 27. And they knew not that he said to them that his Father was God. 28. IESVS therefore said to them: When you shal haue exalted the Sonne of man, then you shal know that I am he, and of my self I doe nothing, but as the Father hath taught me, these things I speake: 29. and he that sent me, is with me: and he hath not left me alone, because the things that please him I doe alwaies. ¶ 30. When he spake these things many beleeued in him.

31. IESVS therefore said to them that beleeued him, the Iewes: If you abide in my word, you shal be my Disciples indeed. 32. And you shal know the truth, and the truth shal make you free. 33. They answered him: We are the seed of Abraham, and we neuer serued any man: how saiest thou, You shal be free? 34. IESVS answered them: Amen

" We cannot conueniently reprehend: & condemne other mens faultes, if our selues be guilty of the same or other greater. Cyril. in Io. See Annot. Mt. 7. 1.

" S. Augustine by this example of our Master proueth that Clergie men specially should be giue much to meetic and that they ought often, as the cause and time require to get pardon of the secular Magistrates for offenders that be penitent. Ep. 14.

b The Ghospel vpon Saturday the 4. weeke in Lent.

The Ghospel vpon Munday the 2. weeke of Lent.

" c So read S. Cyril, & S. Ambrose, & S. Augustine: expounding it of Christ's person, that he is the beginning or cause of all creatures.

" Only faith is not sufficient without perseverance or abiding in the keeping of his commandments.

Amen

Deu. 17, 6. 19, 11.



"Amen, amen I say to you, that * euery one which committeth sinne, is the seruant of sinne. 35. And the seruant abideth not in the house for euer: the sonne abideth for euer. 36. If therfore the Sonne make you free, you shal be" a free indeed. 37. I know that you are the children of Abraham: but you seeke to kil me, because my word taketh not in you. 38. I speake that which I haue seen with my Father: and you doe the things that you haue seen with your Father. 39. They answered, and said to him: Our Father is Abraham. I E S V S saith to them: If you be the children of Abraham," b doe the workes of Abraham. 40. But now, you seeke to kil me, a man that haue spoken the truth to you, which I haue heard of God. This did not Abraham. 41. You doe the workes of your Father. They said therfore to him: We were not borne of fornication. We haue one Father, God. 42. I E S V S therfore said to them: If God were your Father, verily you would loue me. For from God I proceeded, and came: for I came not of my self, but he sent me: 43. Why doe you not know my speach? Because you can not heare my word. 44. You are of your Father the Diuel, & the desires of your father you wil doe. He was a" c man-killer from the beginning, & he stood not in the veritie; because veritie is not in him. When he speaketh a lie, he speaketh of his owne, because he is a lyer, & the father thereof. 45. But because I say the veritie, you beleue me not. 46. Which of you" shal argue me of sinne? If I say the veritie, why doe you not beleue me? 47. He that is of God, heareth the wordes of God. Therfore you heare not, because you are not of God. 48. The Iewes therfore answered, and said to him: Doe not we say wel that thou art a Samaritane, and hast a Diuel? 49. I E S V S answered: " e I haue no Diuel: but I doe honour my Father, and you haue dishonoured me. 50. but I seeke not mine owne glorie. There is that seeketh and iudgeth. 51. Amen, amen I say to you: If any man keep my word, he shal not see death for euer. 52. The Iewes therfore said: Now we haue knowen that thou hast a Diuel. Abraham is dead, and the Prophets; and thou saiest: If any man keep my word, he shal not tast death for euer. 53. Why, art thou greater then our father Abraham, who is dead? and the Prophets are dead. Whom doest thou make thy self? 54. I E S V S answered: If I doe glorifie my self, my glorie is nothing. It is my Father that glorifieth me, whom you say that he is your God. 55. And you haue not knowen him, but I know him. And if I shal say that I know him not, I shal be like to you, a lyer. But I doe know him, and doe keep his word. 56. Abraham your father reioyced that he might see my day: and he saw, and was glad. 57. The Iewes therfore said to him: Thou hast not yet fiftie yeares and hast thou seen Abraham? 58. I E S V S said to them: Amen, amen I say to you, before that Abraham was made I am. 59. They tooke stones therfore to cast at him. But Iesus hid himself, and went out of the temple. ¶

Ro. 6, 16.
1, Pet. 1, 2
19.

"a Man was neuer without free wil: but hauing the grace of Christ, his wil is truly made free (as S. Augustine saith) from seruitude of sinne also. *trist. 41. in Euang. 10.*

"b Not only faith but good workes also make men the children of Abraham according as S. Iames also speaketh of Abrahams workes. *c. 1.*

"c S. Augustin compareth Heretikes in their spiritual murder by driuing Christian men out of the Church to the Diuel that drove our parents out of Paradise *Cont. li. Petil. li. 2. c. 13.*

d The Gospel vpon Passion Sunday.

"e He denieth not that he is a Samaritane, because he is our keeper or protectour, as the word signifieth; & because he is indeed that merciful Samaritane in the parable of the wounded man *Luc 10, 33. Aug. trist. 43.*

ANNO-



ANNOTATIONS.

CHAP. VIII.

34. *Amen, amen.* What is it (saith S. August. vpon this place) when our Lord said, Amen, Why *Amen*, *ament*? He doth much commend and vrges the thing that he so uttereth, doubling it. It is a certaine othe *amen*, is not of his, if a man may so say: for Amen in Hebrew signifieth verum, a truth. Yet it is not translated, translated, whereas it might have been said, verum verum dico vobis, but neither the * Greeke interpreter durst do it, nor the Latin, the Hebrew word hath remained stil, that so it might be the more esteemed. Tract. * See the pre-
41. in Iohn. By which wordes & the like* recorded in other places of this new Testament, face, & Annot:
the Reader may see great reason, why we also say, *Amen, amen*, and durst not translate it in *Apoc. c. 19. 4.*
and such like wordes into our English tongue.

CHAP. IX.

To shew that by his Baptisme (being the Sacrament of illumination or faith) he wil take away the blindnes of the world, he giueth with strange ceremonies sight to one borne blind. 8. By which wonderful miracle (the attestation of the partie himself and of his parents concurring) first the neighbours, then also the Pharisees themselves are plainly confounded. Yet so obstinate they are, that because it was the Sabbath when he wrought it, they inferre that he is not of God: yea and throw out of their Synagogue the partie for confessing him. 35. But our Lord, receiueth him; 30. and foretelleth by this occasion, the execration, of the Iewes (because of their wilful obstinacie) and illumination of the Gentils who confesse their owne blindnes.

AND IESVS passing by, saw a man blind: from his natiuitie; 2. and his Disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be borne blind? IESVS answered: 3. * Neither hath this man sinned, nor his parents; but that the workes of God may be manifested in him. 4. I must worke the workes of him that sent me, whiles it is day. The night commeth, * b when no man can worke. 5. As long as I am in the world, I am the light of the world. 6. When he had said these things, he spit on the ground, and * made clay of the spittle, and spread the clay vpon his eyes, 7. and said to him: Goe, c wash in the poole of Siloe, which is interpreted, Sent. He went therefore, and washed; and he came seeing.

8. Therefore the neighbours, and they which had seen him before, that he was a begger, said: Is not this he that sate, and begged? Others said: That this is he. 9. But others: No, not so, but he is like him. But he said: That I am he. 10. They said therefore to him: How were thine eyes opened? 11. He answered: That man that is called IESVS, made clay, and anointed mine eyes, and said to me: Goe to the poole of Siloe, and wash. And I went, and washed, and saw. 12. And they said to him: Where is he? He saith: I know not. 13. They bring him that had been blind,

The Gospel
vpon wenesday
in the 4. weeke
of Lent.

* a though many
infirmities
fal for sinne,
yet not all some
comming for
probation, and
some sent that
God by the cure
thereof may
be glorified.

* b The time of
working, and
meriting, is in
this life: after
death we can
deserue no more
by our deeds,
but must
only receiue
good or ill, according
to the
difference of
workes here.

* c This was a figure
of Baptisme,
to which all
men borne in
sinne & blindnes
are sent for
health & light
Amb. l. 1. c. 2. &
Sacramentis.



blind, to the Pharisees. 14. And it was the Sabbath when IESVS made the clay, and opened his eyes.

15. Againe therfore the Pharisees asked him, how he saw. But he said to them: He put clay vpon mine eyes, & I washed; and I see. 16. Certaine therfore of the Pharisees said: This mā is not of God, that keepeth not the Sabbath. But others said: How can a man that is a sinner doe these signes? And there was a schisme among them. 17. They say therfore to the blind againe: Thou, what saiest thou of him that opened thine eyes? And he said: That he is a Prophet. 18. The Iewes therfore did not beleue of him, that he had been blind and saw, vntil they called the parents of him that saw, 19. and asked them, saying: Is this your sonne, whom you say that he was borne blind? how then doth he now see? 20. His parents answered them, and said: We know that this is our sonne, and that he was borne blind; 21. but how he now seeth, we know not, or who hath opened his eyes, we know not, aske himself; he is of age, let himself speake of himself. 22. These things his parents said, because they feared the Iewes. For the Iewes had now conspired, that if any man should confesse him to be CHRIST, he should be put out of the Synagogue. 23. Therfore did his parents say: That he is

So say the Heretikes whē they derogate from miracles done by Saints or their Reliques, pharisaically pretending the glorie of God. As though it were not Gods glorie, whē his Saints doe it by his power & vertue: yea his greater glorie, that doth such things by his seruants, & by the meanest things belonging to the, as Peters shadow *Act. 11.* & Pauls napkins *Act. 19.* By this we see that this miracle was not only maruelous & beneficial to the blind, but also significative of taking away spiritual blindness.

of age, aske himself. 24. They therfore againe called the man that had been blind, and said to him: Giue glorie to God. We know that this man is a sinner. 25. He therfore said to them: Whether he be a sinner, I know not: one thing I know, that whereas I was blind, now I see. 26. They said therfore to him: What did he to thee? how did he open thine eyes? 27. He answered them: I haue now told you, and you haue heard; why wil you heare it againe? wil you also become his Disciples? 28. They reuiled him therfore, & said: Be thou his Disciple: but we are the Disciples of Moyse. 29. We know that to Moyse God did speake; but this man we know not whence he is. 30. The man answered and said to them: For in this it is maruelous that you know not whence he is, and he hath opened mine eyes. 31. And we know that sinners God doth not heare. But if a man be a seruer of God, and doe the wil of him, him he heareth. 32. From the beginning of the world it hath not been heard that any man hath opened the eyes of one borne blind. 33. Vnles this man were of God, he could not doe any thing. 34. They answered and said to him: Thou wast wholly borne in sinnes, and doest thou teach vs? And they cast him forth.

35. IESVS heard that they cast him forth; & when he had found him, he sayd to him: Doest thou beleue in the Sonne of God? 36. He answered, and said: Who is he Lord, that I may beleue in him? 37. And IESVS said to him: Both thou hast seen him; and he that talketh with thee, he it is. 38. But he said, I beleue Lord. And falling downe he adored him. 39. And IESVS said to him: For iudgement came I into this world; that they that see not, may see; and they that see, may become blind. 40. And certaine of the Pharisees that were with him, heard; and they said to him: Why, are we also blind? 41. IESVS said to them: If you were blind, you should not haue sinne, but now you say, That we see. Your sinne remaineth.



ANNOTATIONS.

CHAP. IX.

6. *Made clay.*) Christ that could haue cured this man by his only wil or word, yet vsed certaine creatures as his instruments in working, and diuers circumstances and ceremonies, clay, water, annoynting, washing, &c. No maruel then that he and his Church vse such diuersities of Sacraments and ceremonies external in curing our soules.

11. *Put out of the Synagogue.*) The Heretikes vntuly translate here (& v. 15.) *Excommunicate*: to make the simple conceaue the Churches Excommunication to be no other, or no better, or no more rightly vsed against them, then this casting out of the Synagogue of such as confessed our Sauour. They might as wel haue Translated for Synagogue, Church: for the old Testament, the new: for Law, grace: for flesh, spirit: for Moyse, Christ. For no lesse difference is there between casting out of the Synagogue, and Excommunication. Besides that, not euery one which was not of the Iewes Synagogue, was therefore out of the communion of the Faithful, many true beleeuers being in other partes of the world not subiect to the Iewes Synagogue, Law, nor Sacraments. And therefore it was not al one to be out of the Synagogue, and to be excommunicated, as now, whosoeuer is out of the Churches communion, either by his owne wil, or for his iust deserts thrust out of it by the spiritual Magistrate, he is quite abandoned out of al the societie of Saints in Heauen and earth, so long as he so continueth.

As for the cause of thrusting this poore man & such other out of the Synagogue, & excommunicating Heretikes, there is as great oddes as betwixt Heauen & hel: he being vsed so for following Christ and his Church, these for forsaking Christ and his Church. Some more agreement there is between that corrupt sentence of the Iewes against the followers of Christ, & the pretended excommunication executed against Catholike men by our Heretikes: although in truth there is no great resemblance. For, the Iewes though they abused their power sometimes, yet had they authoritie indeed by Gods law so to punish contemners of their Law, & therefore it was feared and respected euery one of good men. But the excommunication vsed by Heretikes against Catholikes or any offenders, is not to be respected at al, being no more but a ridiculous vsurpation of the Churches right and fashion of the same. For, out of their Synagogues al faithful men ought to flye, and not tarie to be thrust out: according to the warning giuen against Core & Dathan: *Be ye separated from their tabernacles, lest you be wrapped in their sinners.*

Heretical translation.
Casting out of the Synagogue.

The Churches Excommunication.

See in the Annotations, 18, 17.

The Heretikes ridiculous Excommunication.

CHAP. X.

He continueth his talke to the Pharisees, shewing that they and al other that wil not enter in by him, are wolves: and that they which heare them, are not the true sheep. 11. But that himself is the good Pastour, and therefore to saue the sheep from these wolves, he wil yeald his life, which otherwise no might of theirs could take from him, foretelling also his Resurrection, and vocation of the Gentils. 22. Againe another time, he telleth these Iewes openly, that they are not of his sheep, and that no might of theirs shal take from him his true sheep, because he is God, euen as his Father is God. 31. Which by his miracles and by Scripture he sheweth to be no blasphemie: and they in vaine seeking to stone and to apprehend him, 40. he goeth out to the place where Iohn Baptist had giuen open witness of him.

The Gospell vpon Tuesday in whitsun weeke.

The theefe, is the Heretike specially, & any other that vnlawfully breake in vpon the sheepe to kil & destroy the by false doctrine & other sheep wise.

AMEN, amen I say to you, he that entreth not by the doore into the fold of the sheep, but climeth vp another way; he is a theefe and a robber. 2. But he that entreth by the doore, is the Pastour of the sheep. 3. To this man the porter openeth; and the sheep



That is the fashion of Iewrie & other countries, signifying that the shepheard or Pastour must teach the sheepe, & not they him.

The Gospell vpon the 1. Sunday after Easter, & for S. Thomas of Canturburie. Decib. 29. And in his Translation. Iulij. 7. Christes death was so necessarie for the flocke, that when he might haue escaped, he voluntarily offered himself to death for his flocke. He meaneth the Church of the Gentils. The Gospell vpon wenesday in Passion weeke.

Another reading is, My Father that hath giuen me, &c.

sheep heare his voice: and he calleth his owne sheep by name, and lea-
deth the forth. 4. And when he hath let forth his owne sheep, he goeth
before them: and the sheep follow him, because they know his voice.
5. But a stranger they follow not, but fly from him because they know
not the voice of strangers. 6. This prouerb Iesus said to them. But they
knew not what he spake to them.

7. Iesus therefore said to them againe: Amen, amen I say to you,
that I am the doore of the sheep. 8. And how many soeuer haue come,
are theeuers and robbers: but the sheep heard them not. 9. I am the doore.
By me if any enter, he shal be saued: & he shal goe in and shal goe out, &
shal find pastures. 10. The theefe cometh not but to steale and kil & de-
stroy. I came that they may haue life, & may haue more aboundantly.

11. I am the good Pastour. 12. The good Pastour giueth his life for his
sheep. But the hireling & he that is not the Pastour, whose owne the sheep
are not, seeth the wulfe comming, and leaueth the sheep, and flieth: and
the wulfe raueth, and disperseth the sheep. 13. And the hireling flyeth
because he is a hireling; and he hath no care of the sheep. 14. I am the
good Pastour; and I know mine, and mine know me. 15. As the Father
knoweth me, and I know the Father: and I yeald my life for my sheep.

16. And other sheep I haue that are not of this fold: them also I must
bring, and they shal heare my voice, and there shal be made * one fold
and one Pastour. 17. Therefore the Father loueth me: because I yeald
my life, that I may take it againe. 18. No man taketh it away from me:
but * I yeald it of myself. And I haue power to yeald it: and I haue
power to take it againe. This commandement I receiued of my Father.

19. A dissension rose againe among the Iewes for these wordes.
20. And many of them said: He hath a Diuel and is mad; why heare you
him? 21. Others said: These are not the wordes of one that hath a Diuel.
Can a Diuel open the eyes of blind men?

22. * And the Dedication was in Hierusalem: and it was winter.
23. And Iesus walked in the Temple, in Salomons porch. 24. The
Iewes therefore compassed him round about, and said to him: How
long doest thou hold our soule in suspense? if thou be CHRIST, tel vs
openly. 25. Iesus answered them: I speake to you; and you beleue
not; the workes that I doe in the name of my Father, they giue testimo-
nic of me. 26. But you doe not beleue, because you are not of my sheep.
27. My sheep heare my voice; and I know them, and they follow me.
28. And I giue them life euerlasting; and they shal not perish for euer,
and no man shal plucke them out of my hand. 29. My Father, that
which he hath giuen me, is greater then al: and no man can plucke them
out of the hand of my Father. 30. I and the Father are one.

31. The Iewes tooke vp stones, to stone him. 32. Iesus answered
them: Many good workes I haue shewed you from my Father, for which
of those workes doe you stone me? 33. The Iewes answered him: For a
good worke we stone thee not, but for blasphemie, and because thou
being a man, makest thyself God. 34. Iesus answered them: Is it not
written in your law, that I said, you are Goddes? 35. If he called them God-
des, to whom the word of God was made, and the scripture can not be
broken:

Esa. 40,
11. Exec.
345 23.

Exe. 37,
24.

Esa. 53,
7.

1. Mat.
4, 56, 59.

c vnm.

Pf. 81, 6.



broken; 36. whom the Father hath sanctified and sent into the world, say you, That thou blasphemest, because I said I am the Sonne of God? 37. If I doe not the workes of my Father, belecue me not. 38. But if I doe, and if you wil not belecue me, belecue the workes: that you may know and belecue that the Father is in me, and I in the Father. 39. They sought therefore to apprehend him; and he went forth out of their handes.

40. And he went againe beyond Iordan into that place where Iohn was baptizing first; and he taried there. 41. and many came to him. and they said: That Iohn indeed did no signe. But all things whatsoever Iohn said of this man, were true. 42. And many beleued in him.

ANNOTATIONS.

CHAP. X.

1. *Chimeth another way.*) Whosoever taketh vpon him to preach without lawful sending, to minister Sacraments, & is not Canonically ordered of a true Catholike specially, are Bishop, to be a Curate of soules, Person, Bishop, or what other spiritual Pastour the thecues that focuer, and commeth not in by lawfull election and holy Churches ordinance to that clime in indignity, but breaketh in against order by force or fauour of men, and by humane other way, not lawes, he is a theefe & a murderer. So came in Arius, Caluin, Luther, & all Heretikes: & by the doore, all that succeed them in roome and doctrine. And generally euery one that descendeth not by Lawfull succession in the knowne ordinarie line of Catholike Bishops and Pastours that haue been in all Countries since their conuersions. And according to this rule S. Irenaeus li. 1. c. 3. trieth the true shepheards from the thecues and Heretikes. So doe Tertul. de Prescr. nu. 11. S. Cyr. de vnit. Ec. nu. 7. S. August. ep. 163. & cons. ep. Manich. c. 4. and Lirinenfis.

11. *Good Pastour.*) The good Pastour, is he whose special care is not of his owne aduantage, but of the safety of the flocke. The hircling, is he that respecteth not the profit and good of the flocke, but his owne lucre. The woulfe, is the Heretike, or any persecutor of the Church, which is Christs flocke.

13. *Flieth.*) Euery Bishop and Pastour is bound to abide with his flocke in times of When the danger & persecution euen to death, except himself be personally sought for, rather Pastour must then the flocke, or the flocke it self forsake him. For in such cases the Pastour may flye, tarie, or may as the Apostles did, and S. Athanasius, and others. S. Athan. Apol. de sua fuga. August. sic. ep. 180.

* 1. *Ma* 22. *The dedication.*) This is the feast of Dedication instituted by Iudas Machabæus Iudas Machabæus. 11. li. 1. Mach. c. 4. Christ vouchsafed to honour and keepe that feast instituted by him: & chabeus. our Heretikes vouchsafe not to pray and sacrifice for the dead, * vsed and approued by Dedication of him. The Dedication also of Christian Churches is warranted thereby, with the annual Churches. memories thereof. And it proueth that such things may be instituted without any expresse commandement in Scripture.

29. *That which he gaue me.*) I haue read also diuers of the Fathers, namely S. Hilar. Trin. li. 7. post medium. S. Ambr. de Sp. S. li. 3. c. 18 S. August. in 10. traet. 43. S. Cyril. li. 7. in 10. c. 10. and vie it to proue that Christ had his essence and nature of the Father. And therefore some Heretikes of our time wickedly accuse the Council of Laterane for falsifying this place & applying it to the same purpose. Which they lesse can abide, for that it is against Caluins Autotheisme, holding that Christ tookt his person of the Father, but not his substance. See the 2. Annot. in 1. 10. v. 1. Christs essence & diuine nature of the Father. Caluins autotheisme.



CHAP. XI.

He cometh once againe into Iewrie boldly (the time that he would be killed of them, being not yet come) and raiseth Lazarus foure daies buried. 47. At which miracle the blind malice of the Rulers so increaseth, that in Councel they conclude to make him away. Howbeit the high Priest prophesieth vnawares, of the saluation of the world by his death. 54. He thereupon goeth againe out of the way.

The Ghospel
vpon Friday in
the 4. weeke of
Lent.



AND there was a certaine sicke man, Lazarus of Bethania, of the towne of Marie & Martha her sister. 2. (And Marie was she* that anointed our Lord with ointement, & wiped his feete with her haire : whose brother Lazarus was sicke.) 3. His sisters therfore sent to him saying: Lord, behold, he whom thou louest, is sicke. 4. And IESVS hearing, said to them: This sicknesse is not to death, but for the glorie of God: that the Sonne of God may be glorified by it. 5. And IESVS loued Martha, and her sister Marie, and Lazarus. 6. As he heard therfore that he was sicke, then he taried in the same place two daies: 7. then after this he saith to his Disciples: Let vs goe into Iewrie againe. 8. The Disciples say to him: Rabbi, now the Iewes sought to stone thee; and goest thou thither againe? 9. IESVS answered: Are there not twelue houres of the day? If a man walk in the day, he stumbleth not: because he seeth the light of this world: 10. but if he walke in the night, he stumbleth, because the light is not in him. 11. These things he said; and after this he saith to them: Lazarus our freind sleepeth; but I goe that I may raise him from sleep. 12. His Disciples therfore said: Lord, if he sleep, he shal be safe. 13. But IESVS spake of his death; & they thought that he spake of the sleeping of sleep. 14. Then therfore IESVS said to them plainly: Lazarus is dead; 15. and I am glad for your sake, that you may belecue, because I was not there: but let vs to goe to him. 16. Thomas therfore, who is called Didymus, said to his Condisciples: Let vs also goe, to die with him.

Ln. 7.
37.
Mat. 16.
7. Mar.
14, 3.
Io 11, 3.

c de dor-
mitione
somi.

17. IESVS therfore came, and found him now hauing been foure daies in the graue. 18. And Bethania was nigh to Hierusalem about fiftene furlonges. 19. And many of the Iewes were come to Martha and Marie, to comfort them concerning their brother. 20. Martha therfore when she heard that IESVS was come, went to meet him; but Marie sate at home. 21. Martha therfore said to IESVS: Lord if thou hadst been here, my brother had not died. 22. But now also I know that what things soeuer thou shalt aske of God, God wil giue thee. 23. IESVS saith to her: Thy brother shal rise againe. 24. Martha saith to him: I know that he shal rise againe in the resurrection, in the last day. 25. IESVS said to her: I am the resurrection and the life; he that beleueth in me, although he be dead, shal liue. 26. And euery one that liueth, and beleueth in me, shal not die for euer. Beleuest thou this? 27. She saith to him: Yea Lord, I haue beleued that thou art CHRIS T the Sonne of God that art come into this world. ¶

28. And when she had said these things, she went, and called Marie her sister secretly, saying: The Maister is come, & calleth thee. 29. She,

when

The Ghospel
in a masse for
the dead vpon
the day of the
burial or de-
position, also
the 3. 7. and 30.
day.



when she heard, riseth quickly & cometh to him. 30. For IESVS was not yet come into the towne : but he was yet in that place where Martha had met him. 31. The Iewes therefore that were with her in the house and did comfort her, when they saw Marie that she rose quickly and went forth, followed her, saying: That she goeth to the graue, to weepe there. 32. Marie therefore when she was come where IESVS was, seeing him, fel at his feete, and saith to him: Lord, if thou hadst been here, my brother had not died. 33. IESVS therefore when he saw her, weeping, and the Iewes that were come with her, weeping, he groned in spirit, and troubled himself, 34. and said: Where haue you laid him? They say to him: Lord, come and see. 35. And IESVS wept. 36. The Iewes therefore said: Behold how he loued him. 37. But certaine of them said: Could not he that opened the eyes of the blind man, make that this man should not die? 38. IESVS therefore againe groning in himself, cometh to the graue: and it was a caue; and a stone was laid ouer it. 39. IESVS saith: Take away the stone. Martha the sister of him that was dead, said to him: Lord, now he stinketh, for he is now of foure daies. 40. IESVS saith to her: Did not I say to thee, that if thou beleue, thou shalt see the glorie of God? 41. They tooke therefore the stone away. And IESVS lifting his eyes vpward, said: Father, I giue thee thanks that thou hast heard me. 42. And I did know that thou doest

a S. Cyril. li. 7. c. ult. in Io. and S. August.

Tract. 49 in Io.

apply this to

the Apostles &

Priests autho-

ritie of absol-

ving sinners:

affirming

Christ to re-

uiue none

from sinne, but

in the Church

and by the

Priests minis-

terie.

The Ghospel

upon friday in

Passion weeke.

c Al men, but

specially Na-

tions must take

heed, that

whiles to saue

their temporal

state, they for-

sake God, they

lose not both,

as the Iewes

did. Aug. tract.

47. in Io.

45. Many therefore of the Iewes that were come to Marie & Martha, & had see the things that IESVS did, beleued in him. 46. And certaine of the went to the Pharisees, & told the things that IESVS did. 47. The chiefe Priests therefore & the pharisees gathered a Councel, & said: What doe we, for this man doeth many signes. 48. If we let him alone so, all wil beleue in him: & the Romanes wil come, & take away our place & Nation. 49. But one of them named Caiphas, being the high Priest of that yeare, said to them: You know nothing, neither doe you consider: that it is expedient for vs that one man die for the people, & the whole Nation perish not. 51. And this he said not of himself: but being the high Priest of that yeare, he prophesied that IESVS should die for the Nation. 52. And not only for the Nation, but to gather into one the children of God that were dispersed. 53. From that day therefore they deuised to kil him. 54. IESVS therefore walked no more openly among the Iewes, but he went into the countrie beside the desert vnto a citie that is called Ephrem, and there he abode with his Disciples.

55. And the Pasche of the Iewes was at hand: & many of the countrie went vp to Hierusalem before the Pasche to sanctifie themselves. 56. They sought IESVS therefore; and they communed one with another, standing in the Temple: What



thinke yon, in that he is not come to the festiual day? And the cheefe Priests & Pharisees had giuen a commandement, that if any man should know where he was, he should tel, that they might apprehend him.

ANNOTATIONS.

CHAP. XI.

The priuiledge of the office & order, though in a wicked person. ¶ *1. Being the high Priest.*) Maruel not that Christ preserueth his truth in the Church: as wel by the vnworthy as the worthy Prelates thereof: the guists of the Holy Ghost following their Order and office, as we see here in Caiphas, & not their merites or person. And if this man being many waies wicked, and in part an vsurper, and the Law & Priesthood being to decline & to giue place to Christs new ordinance, had yet some assistance of God for vtterance of truth which himself meant not, nor knew not: how much more may we be assured, that Christ wil not leaue Peters Seat, * whose faith he promised should neuer faile, though the persons which occupie the same, were as ill as the blasphemous & malicious mouthes of Heretikes doe affirme.

CHAP. XII.

The 4. part. The 4. Pasche, & holy weeke of his Palsion in Hierusalem. ¶ *The Rulers dealing as if he hid himself,* 1. he cometh to Bethania. 3. Where by occasion of iudas the theefe murmuring at Marie Magdalens costly deuotion, he foretelleth his death. 12. From thence, though they did now intend to kil Lazarus. also, he ride openly into Hierusalem, the people (because he had raised Lazarus) confessing with their acclamations that he is Christ. 20. Where certaine Gentils desiring to see him, 23. he foretelleth the conuersion of the whole world from the Diuel to him, to be now instant, as the effect of his death vpon the Crosse. 28. The Father also answering from Heauen to his prayer made to that purpose, 37. yet after al this, the Iewes continue incredulous as Esay prophecied of them: 42. though many beleued, but were ashamed to confesse him. 44. Whereupon he sheweth that it is glorious before God, and saluation to themselves to beleue in him, and confesse him: and damnable to despise him.

The Ghospel vpon Munday in Holy weeke.

¶ Of this wo-
mans extraor-
dinarie offices
of deuotion, &
how accepta-
ble they were
to Christ, see
the *Annot. Mt.*
26.



IESVS therefore fixe daies before the Pasche came to Bethania, where Lazarus was, that had been dead, whom IESVS raised. 2. And they made him a supper there: and Martha ministred, but Lazarus was one of them that sate at the table with him. 3. Marie therefore rooke a pownd of ointement of right spikenard, precious, and anointed the feete of IESVS, and wiped his feete with her haire: and the house was filled of the odour of the ointement. 4. One therefore of his Disciples, Iudas Iscariote, he that was to betray him, said: 5. "Why was not this ointment sold for three-hundred pence, and giuen to the poore?" 6. And he said this, not because he cared for the poore; but because he was a theefe, and hauing the purse, caried the things that were put in. 7. IESVS therefore said: Let her alone that she may

*Mt. 26.
6. Mar.
14. 3.
Psalme
sunday
cuc.*



may keepe it for the day of my * burial. 8. For the poore you haue alwaies with you; but * a me you shal not haue alwaies. 9. A great multitude therfore of the Iewes knew that he was there; and they came, not for IESVS only, but that they might see Lazarus, whom he raised from the dead. ¶ 10. b But the chiefe Priests deuised for to kil Lazarus also: 11. because many for him of the Iewes went away, and beleued in IESVS.

weeke.
The deuout
offices of bal-
ming & anoin-
ting the dead
bodies of the
faithful are
here also al-
lowed.

¶ Not i visible
& moral con-
dition, to re-
ceiue almes of
you or such
like offices for
supply of my
necessities.
b The Ghospel
vpon Saturday
in Passion
weeke.
Psalme sun-
day.

12. And on the morow a great multitude that was come to the festi-
ual day when they had heard that IESVS commeth to Hierusalem,
13. they tooke the * boughes of palmes, and went forth to meet him, &
cried: *Hosanna*, *Blessed is he that commeth in the name of our Lord, the King of*
Israel. 14. And IESVS found a yong asse, and sate vpon it, as it is written:
15. *Feare not daughter of Sion: behold, thy King commeth sitting vpon an asses colt.*
16. These things his Disciples did not know at the first: but when IESVS
was glorified, then they remembred that these things had been written
of him, and these things they did to him. 17. The multitude therfore
gaue testimonie, which was with him when he called Lazarus out of
the graue, and raised him from the dead. 18. For therfore also the mul-
titude came to ineeete him, because they heard that he had done this
signe. 19. The Pharisees therfore said among themselves: Doe you see
that we preuaile nothing? Behold the whole world is gone after
him,

20. And there were certaine Gentiles of them that came vp to adore in
the festiual day. 21. These therfore came to Philippe who was of
Bethsaida of Galilee, and desired him, saying: Sir, we are desirous to
see IESVS. 22. Philippe commeth and telleth Andrew. Againe Andrew &
Philippe told IESVS. 23. But IESVS answered them, saying: The
houre is come, that the Sonne of man shal be glorified. 24. b Amen,
amen I say to you, vnles the graine of wheate falling into the ground,
die: it self remaineth alone. but if it die, it bringeth much fruit. 25. He
that loueth his life, shal lose it: and he that hateth his life in this world,
doth keep it to life euerlasting. 26. If any man minister to me, let him
follow me: and where I am, there also shal my minister be. If any man
minister to me, my Father wil honour him. ¶ 27. Now my soule is
troubled. And what shal I say? Father, saue me from this houre. But
therfore came I into this houre. 28. Father, glorifie thy name. A voice
therfore came from Heauen: Both I haue glorified it, and againe I wil
glorifie it. 29. The multitude therfore that stood and heard, said that it
thundered. Others said; An Angel spake to him. 30. IESVS answered,
and said: This voice came not for me, but for your sake. 31. ¶ Now is the
iudgement of the world: now the Prince of this world shal be cast
forth. 32. And I, * if I be exalted from the earth, wil draw al things to
my self. 33. (And this he said, signifying what death he should die)
34. The multitude answered him: We haue heard out of the law, that
C H R I S T abideth for euer; and how saiest thou: The Sonne of man
must be exalted? Who is this Sonne of man? 35. IESVS therfore said
to them: Yet a litle while, the light is among you. Walke whiles you
haue the light, that the darkenesse ouertake you not. And he that wal-

¶ We may see
there is a great
difference
where a man
pray or adore;
at home or in
the Church &
holy places:
when the Gen-
tills also came
of deuotion a
pilgrimage to
the Temple in
Hierusalem.
b The Ghospel
for S. Ignatius
Febr. 1. And S.
Laurence Aug.
10. And for
some other
martyrs not
Bishops.
c The Ghospel
vpon Holy
Roode day
Septemb. 14. in
Latin, *Exalta-
tio S. Crucis*.

* Mt. 21
7. Mar.
11, 7.
Lu. 19.
35, Ps.
117, 26.
Zach. 9.
9.

Io. 3, 14



HOLY
weeke.

¶ If any man
aske (saith S.
Augustine)

why they could
not beleeue: I
a uer round-
ly, because
they would not
Traff. 33 in 10.
See the mea-
ning of this
speech Annot.
Mat. 13, 15. Mr.
4, 12.

¶ This is the
case of many
principal men
in such coun-
tries where
heretic hath
the vpperhand,
who know &
beleeue the
Catholike
faith; but ma-
king choise
rather to keepe
mans fauour
then Gods,
they dare not
confesse the
same. Such
may pray that
God and the
world agree
together: for
els it is seen
whose part
they wil take.

Church orna-
ments.

Toleration of
the euil.

kech in darkenesse, knoweth not whither he goeth. 36. Whiles you haue the light, beleeue in the light, that you may be the children of light. ¶ These things Iesus spake and he went away, and hid himself from them. ¶

37. And whereas he had done so many signes before them, they beleeued not in him: 38. that the saying of Esay the Prophet might be fulfilled, which he said: *Lord, who hath beleeued the hearing of vs?* 39. and the *arme of our Lord to whom hath it bene reuealed?* 40. Therefore they could not beleeue, because Esay said againe: *He hath blinded their eyes, and indurated their hart: that they may not see with their eyes, nor vnderstand with their hart, and be conuerted, and I heale them.* 41. These things said Esay, when he saw his glorie, & spake of him. 42. But yet of the Princes also many beleeued in him: but for the Pharisees they did not confesse, that they might not be cast out of the Synagogue. 43. For they loued the glorie of men more, then the glorie of God.

44. But Iesus cried, and said: He that beleeueth in me, doth not beleeue in me, but in him that sent me. 45. And he that seeth me, seeth him that sent me. 46. I a light am come into this world: that euery one which beleeueth in me, may not remaine in the darkenesse. 47. And if any man heare my wordes, and keepe them not: I doe not iudge him. For I came not to iudge the world, but to saue the world. 48. He that despiseth me, & receiueth not my wordes, hath that iudgeth him, the word that I haue spoken, that shal iudge him in the last day. 49. Because of my self I haue not spoken, but the Father that sent me, he gaue me commandement what I should say, and what I should speake. 50. And I know that his commandement is life euertlasting. The things therefore that I speake: as the Father said to me, so doe I speake.

Es. 53, 1

Es. 6, 9.

Mat. 13

14 Mr.

4, 12.

Lm 8.

10. 18

18, 17.

ANNOTATIONS.

CHAP. XII.

5. *Why was.*) So wicked, couetous, and sacrilegious persons reprehend good men for bestowing their goods vpon Church ornaments &c. vnder pretence of better bestowing them on the poore: such prouide for the poore as Iudas did.

6. *A theefe.*) Iudas did not then first perish when he sould our Lord, for he was a theefe before: and being lost he yet followed Christ, not in hart, but in body only. Which our Maister tolerated, to giue vs a lesson to tolerate the il, rather then deuide the body. *Aug. traff. 50. in 10.*

CHAP.



C H A P. XIII.

At his last supper, to giue his farewell, and that in most wonderful louing manner, 4. he washeth his Disciples feet, 6. beginning with Peter, 8. (shewing how necessarie it is for vs to be washed of him in Baptisme; and needful also after Baptisme) 12. and by this example teaching them al humilitie one toward another. 21. Then he foretelleth; that (notwithstanding his exceeding loue toward them) one euen of them wil betray him, meaning iudas, 22. as to Iohn he secretly sheweth. After whose going out, he reioyeth and saith, that euen now the houre is come, 34. commendeth vnto them to loue together, as a new commandement, 36. and foretelleth Peter, who presumed too much of his owne strength, that euen this night he wil deny him this fe.

The Ghospel
vpon Maunday
thursday at
masse, & at the
washing of
feete.
Maunday
Thursday.
By supper, he
meaneth the
eating of the
Paschal lambe.
for, the institu-
tion of the B.
Sacrament was
after this.

Mt. 16,
1.
Mr. 16,
1. Luc.
22, 1.



AND before the festiual day of Pasche, I E S V S knowing that his houre was come that he should passe out of this world to his Father: whereas he had loued his that were in the world, vnto the end he loued them. 2. And when supper was done, whereas the Diuel now had put into the hart of Iudas Iscariote the sonne of Simon, to betray him: 3. knowing that the Father gaue him al things into his handes, & that he came from God, and goeth to God: 4. he riseth from supper, and laieth aside his garments, and hauing taken a towel, grided himself. 5. After that, he put water into a bason, and began to wash the feete of the Disciples, and to wipe them with the towel where with he was girded. 6. He cometh, therefore to Simon Peter. And Peter saith to him; Lord: doest thou wash my feet? 7. I E S V S answered and said to him: That which I doe, thou knowest not now, hereafter thou shalt know. 8. Peter saith to him: Thou shalt not wash my feet for euer. I E S V S answered him: If I wash thee not, thou shalt not haue part with me. 9. Simon Peter saith to him: Lord, not only my feet, but also handes and head. 10. I E S V S saith to him: He that is washed, needeth not but to wash his feet, but is cleane wholly. And you are cleane, but not al. 11. For he knew who he was that would betray him. therefore he said: You are not cleane al.

7f. 40,
10.

12. Therefore, after he had washed their feete, and taken his garments, being set downe, againe he said to them: Know you what I haue done to you? 13. You cal me, Maister, and Lord: and you say wel, for I am so. 14. If then I haue washed your feete, Lord and Maister; you also ought to wash one anothers feete. 15. For I haue giuen you an example, that as I haue done to you, so you doe also. 16. Amen, amen I say to you, a seruant is not greater then his Lord, neither is an Apostle greater then he that sent him. 17. If you know these things, you shal be blessed if you doe them. 18. I speake not of you al: I know whom I haue chosen. But that the scripture may be fulfilled, He that eateth bread with me shal lift vp his heele against me. 19. From this time I tel you, before it come to passe: that when it shal come to passe, you may belecue, that I am he. 20. Amē, amē, I say to you, he that receiuethe any that I send, receiuethe me:



& he that receiueth me, receiueth him that sent me. 21. When IESVS had said these things, he was troubled in spirit: and he protested, and said: * Amen, amen I say to you that one of you shal betray me. 22. The Disciples therfore looked one vpon another, doubting of whom he spake. 23. There was therfore one of his Disciples leaning in the bosome of IESVS, he whom IESVS loued. 24. Therfore Simon Peter beckneth to him, and said to him: Who is it of whom he speaketh? 25. He therfore leaning vpon the breast of IESVS saith to him: Lord, who is he? 26. IESVS answered: He it is to whom I shal reach the dipped bread. And when he had dipped the bread, he gaue it to Iudas Iscariote Simons sonne. 27. And after the morsel, then Satan entred into him. And IESVS saith to him: That which thou doest, doe it quickly. 28. But no man knew of those that sate at table to what purpose he said this vnto him. 29. For certaine thought, because Iudas had the purse, that IESVS had said to him: Buie those things which are needful for vs to the festiual day: or that he should giue some thing to the Poore. 30. He therfore hauing receiued the morsel, incontinent went forth. And it was night.

Christ had some prouision before hand giuen him by the Collections of the faithful; which was vsed both in his owne necessities, & bestowed vpon the poore.

31. When he therfore was gone forth, IESVS said: Now the Sonne of man is glorified, and God is glorified in him. 32. If God be glorified in him, God also wil glorifie him in himself, and incontinent wil he glorifie him. 33. Litle children, yet a litle while I am with you. You shal seeke me, & * as I said to the Iewes, whither I goe, you can not come: to you also I say now. 34. * A new comendement I giue to you, That you loue one another; as I haue loued you, that you also loue one another. 35. In this al men shal know that you are my Disciples, if you haue loue one to another. 36. Simon Peter saith to him: Lord, whither goest thou? IESVS answered, Whither I goe, thou canst not now follow me, but hereafter thou shalt follow. 37. Peter saith to him: Why can not I follow thee now? * I wil yeald my life for thee. 38. IESVS answered him: Thy life wilt thou yeald for me? Amen, amen I say to thee, the cocke shal not crow, vntil thou denie me thrise.

Mt. 26,
18. Mr.
14, 16.
Lnc 22,
21.

Io. 7;
34.
1. Io. 5.
23.

Mt. 26,
31. Mr.
14, 29.
Lnc. 22,
33.

ANNOTATIONS.

CHAP. XIII.

Puritie required to the receiuing of the B. Sacrement.

5. *Began to wash.*) This lotion was not only of curtesy, such as the Iewes vsed toward their ghests, nor only for example of humilitie: but for mysterie and signification of the great puritie that is required before we come to receiue the holy Sacrament, which straight after this washing was to be instituted and giuen to the Apostles. *Ambro. li. 3. de Sacra. c. 1. Bernard de cura Domini Sermon. 1.*

Venial finnes taken away by sacred ceremonies.

10. *To wash his feete.*) The foulness of the feete, when al the rest is cleane, signifieth the earthly affections and relikes of former finnes remitted: which are to be cleansed by deuout actes of charitie and humilitie, as S. *Ambrose li. 3. de Sacra. c. 1.* and S. *Augustin li. 108. & trafl. 14. in Io.* doe note. And because this was only a ceremonie, & yet had such force, both now, and afterward vsed of the Apostles, that it purged smaller offenses and filthines of the soule, as S. *Ambrose* and S. *Bernard* gather, it may not seeme strange that holy-water and such ceremonies may remit venial finnes.

*Ambro.
& Bern.
loci ci-
tatis.*



14. *You also ought.*) Our Maister neuer spake plainer, nor seemed to command more precisely, either of Baptisme or the Eucharist or any other Sacramēt: and yet by the Churches iudgement directed by the Holy Ghost we know this to be no Sacrament nor necessarie ceremonie, and the other to be. And why doe they beleue the Church in this, The Church and doe not credit her affirming the chalice not to be necessarie for the communicants? defineth which
 14. *A new commandment.*) The commandment of mutual loue was giuen before, but are Sacraments manifoldly misconstrued, and abridged by the Iewes to freinds only, to this life only, for and which not earthly respects only: but Christ reneweth it and enlargeth it after the forme of his &c. owne loue toward vs, and giueth grace to fulfil it.

CHAP. XIV.

They being sad, because he said that he must goe from them, he comforteth them many waies as putting them in hope to follow him vnto the same place, so that they keepe his commandments. Where he telleth them, that himself is the way thither according to his Humanitie, and also the end according to his Diuinitie, no lesse then his Father, because he is consubstantial, 15. promising also to send vnto them, that is, to his Church) the Holy Ghost to be after his departure with them for euer. 8. And saying that it is his promotion (according to his Humanitie) to goe to the Father, for whose obedience this his death shal be, & not for any guilt of his owne.



LET not your hart be troubled. You beleue in God, beleue in me also. 1. In my Fathers house there be many mansions. If not, I would haue told you, Because I goe to prepare you a place. 3. And if I goe, and prepare you a place: I come againe and wil take you to my self, that where I am, you also may be. 4. And whither I goe you know, and the way you know.

The Ghospel vpon SS. Philip and Iacobs day Maii. 1. These mansions signifie differēces of glorie in Heauen. Hiero. li. 1. adu. Iovin.

5. Thomas saith to him: Lord, we know not whither thou goest; and how can we know the way? 6. Iesus saith to him: I am the way, and the veritie, and the life. No man cometh to the Father, but by me. 7. If you had knowen me, my Father also certes you had knowen: and from hence forth you shal know him, and you haue seen him.

a The Ghospel vpon whitson-eue. And in a votive Masse for the electiō of the Pope. b It is the possible both to loue Christ & to keepe his commandments.

doe ye not beleue.

8. Philippe saith to him: Lord shew vs the Father, and it sufficeth vs. 9. Iesus saith to him: So long time I am with you; & haue you not knowen me? Philippe, he that seeth me, seeth the Father also. How saiest thou, Shew vs the Father? 10. Doe thou not beleue that I am in the Father, & the Father in me? The wordes that I speake to you, of my self I speake not. But my Father that abideth in me, he doeth the workes. 11. Beleue you not, that I am in the Father and the Father in me? Otherwise for the workes themselves beleue. 12. Amen, amen I say to you, he that beleueth in me, the workes that I doe, he also shal doe, and greater then these shal he doe, 13. because I goe to the Father, & whatsoever you shal aske in my name, that wil I doe: that the Father may be glorified in the Sonne. 14. If you ask me any thing in my name, that wil I doe. 15. If you loue me, keepe my commandments. 16. And I wil aske the Father, and he wil giue you another Paraclete, that he may abide with you for euer, 17. the Spirit of truth, whom the world can not receiue, because it

c Paraclete by interpretation is either a comforter, or an advocate: and therefore to translate it by any one of these only, is perhaps to abridge the sense of this place, seeth



2. seeth him not, neither knoweth him, but you know him: because he shal abide with you, and shal be in you. 18. I wil not leaue you orphane: I wil come to you. 19. Yet a litle while: and the world seeth me no more. But you see me: because I liue, and you shal liue. 20. In that day you shal know that I am in my Father, and you in me; and I in you. 21. He that hath my comandements, & keepeth them: he it is that loueth me. And he that loueth me, shal be loued of my Father: and I wil loue him, and wil manifest my self to him.

shal
know.

The Ghospel
vpon whitfun-
day. And in a
votiu Masse
of the Holy
Ghost.

See the An-
not. vpon the
16. Chap. vers.
11. & 13.

22. Judas saith to him, not that Iscariote: Lord, what is done, that thou wilt manifest thy self to vs, and not to the world? 23. IESVS answered, and said to him: If any loue me, he wil keepe my word, and my Father wil loue him, and we wil come to him, and wil make abode with him. 24. He that loueth me not, keepeth not my wordes. And the word which you haue heard, is not mine; but his that sent me, the Father. 25. These things haue I spoken to you abiding with you. 26. But the Paraclete the Holy Ghost, whom the Father wil send in my name, he shal teach you al things, & suggest vnto you al things whatsoeuer I shal say to you. 27. Peace I leaue to you, my peace I giue to you; not as the world giueth, doe I giue to you. Let not your hart be troubled, nor feare. 28. You haue heard that I said to you, I goe, and I come to you. If you loued me, you would be glad verily, that I goe to the Father: because the Father is greater then I. 29. And now I haue told you before it come to passe: that when it shal come to passe, you may beleue. 30. Now I wil not speake many things with you. For the Prince of this world commeth, and in me he hath not any thing. 31. But that the world may know that I loue the Father: and as the Father hath giuen me commandement, so doe I: Arise, let vs goe hence,

ANNO TATIONS.

CHAP. XIV.

We may and
must easily
beleue the
miracles of
Saints and of
their relikes,
when Christ
himself fore-
tellet they
shal doe such
wonderful
things.

The Heretikes
as faithles in
this point, as
the old Pagans.

12. *Greater then these.*) S. Chrysostom in a whole booke against the Pagans proueth that this was fulfilled not only in Peters shadow, and Paules garments, which as we read in the * Actes, healed infirmities: but also by the Relikes and monuments of Saints, namely of S. Babylas, of whom he there treateth: thereby inferring that Christ is God, who could and did performe these wonderful wordes, by the very ashes of his seruants. The Protestants cleane contrarie, as patrones of the Pagans infidelitie, as though our Sauour had promised these & the like miraculous workes in vaine, either not meaning or not able to fulfil them, so doe they discredit al the approued histories of the Church concerning miracles wrought by Saints: namely that S. Gregorie Thaumaturgus* remoued a mountaine, the miracles of S. Paul the Ecemite and S. Hilarion written by S. Hierom, the miracles of S. Martin written by Seuerus Sulpitius, the miracles testified by S. Augustin de Ciuit. Dei, the miracles approued by S. Gregorie in his Dialogues, the miracles reported by S. Bede in his Ecclesiastical storie and liues of Saints: & al other miracles neuer so faithfully recorded in Ecclesiastical writers. In al which things aboue their reach of reason and nature, they are as litle perswaded and haue no more faith then had the Pagans, against whom S. Chrysostom in the foresaid booke, & S. Augustin de Ciuit. Dei li. 12. c. 8. and other Fathers heretofore haue written. No man therefore needeth to marvel that the very Image of our Lady, & the like, doe miracles, euen as Peters shadow did: nor wonder, if such things seeme stranger and greater then those which Christ himself did: whereas

Li de
Babylas
Mart.
10. 5.
* Act.
5. 15. 19.
12.
* See
Anon.
Mat. 17.
10.



our Sauour to put vs out of doubt, saith expressely, that his Saints shal doe greater things then himselfe did.

16. *For euer.*) If the Holy Ghost had been promised only to the Apostles, their Successors & the Church after them could not haue challenged it but it was promised them for euer. Whereby we may learne, both that the priuiledges and promises made to the Apostles were not personal, but pertaining to their offices perpetually: and also that the Church and Pastors in all Ages had and haue the same Holy Ghost to gouerne them, that the Apostles and primitive Church had.

The Holy Ghost is promised to the Church for euer.

The Spirit of truth shal assist the Church alwaies.

17. *The Spirit of truth.*) They had many particular gifts and graces of the Holy Ghost before, & many vertues by the same, as all holy men haue at all times: but the Holy Ghost here promised to the Apostles and their Successors for euer, is to this vse specially promised, to direct them in all truth and veritie: & is contrarie to the spirit of errour, heresie, & falshood. And therefore the Church can not fall to Apostasie or Heresie, or to nothing, as the Adversaries say.

18. *Father greater then I.*) There is no place of Scripture that seemeth any thing so much to make for the Sacramentaries, as this and other in outward shew of wordes seemed to make for the Arians, who denied the equalitie of the Sonne with the Father. Which wordes yet indeed rightly vnderstood after the Churches sense, make nothing for their false Sect, but only signifie that Christ according to his Manhood was inferiour indeed, and that according to his Diuinitie he came of the Father. And if the Heresie or discase of this time were Arianisme, we should stand vpon these places and the like against the Arians, as we now doe vpon others against the Protestants, whose Sect, is the discase and bane of this time.

The Arians allege as plaine Scriptures as the Protestants.

CHAP. XV.

He exhorteth them to abide in him (that is his Church, being the true vine, and not the Synagogue of the Iewes any more) 9. and in his loue, louing one another, and keeping his commandments: 13. shewing how much he accounteth of them, by this that he dieth for them, 15. and reuealeth vnto them the secrets of Heauen, 17. and appointeth their fruit to be perpetual: 18. confirming them also against the persecutions & hatred of the obstinate Iewes..

I AM the true vine; and my Father is the husband-man.
2. "Every branch in me, not bearing fruit, he wil take it away: & every one that beareth fruit, he wil purge it, that it may bring" more fruit. 3. Now you are cleane for the word which I haue spoken to you. 4. Abide in me: and I in you. As the brāch cā not beare fruit of it self, vnles it abide in the vine, so you neither vnles you abide in me. 5. I am the vine: you the brāches. He that abideth in me, and I in him, the same beareth much fruit: for without me you can doe nothing. 6. If any abide not in me: he shal be cast forth as the branch, and shal wither, and they shal gather him vp, and cast him into the fire; and he burneth. 7. If you abide in me, & my wordes abide in you: you shal aske what thing soeuer you wil, and it shal be done to you. 8. In this my Father is glorified; that you bring very much fruit, and become my Disciples. 9. As my Father hath loued me, I also haue loued you, Abide in my loue. 10. If you keepe my precepts, you shal abide in my loue: as I also haue kept my Fathers precepts, and doe abide in his loue. 11. These things I haue spoken to you, that my ioy may be in you, and your ioy may be filled. 12. * This is

The Gospell for some Martyrs, between Easter & whitsunday.

And on SS. Simon and Iude. Oct. 27.

The Gospell vpon S. Georges day. April.

11. And for some other

Martyrs between Easter & whitsunday.

S. Augustin expoundeth it of the Sacramental word of

Baptisme and not as Heretikes doe, of

preaching only my Tract. 30. in 10.



weeke.
The Ghospel
vpon S Barna-
bees day, & on
the eues of
some Apostles

my precept, that you loue one another, as I haue loued you. 13. Greater, loue then this no man hath, that a man yeald his life for his freinds. 14. You are my freinds, if you doe the things that I comānd you. 15. Now I cal you not seruants: for the seruāt knoweth not what his Lord doeth. But you I haue called freinds; because al things whatsoeuer I heard of my Father, I haue notified vnto you. 16. You chose not me, but I chose you; and haue appointed you: that you goe, & bring fruit; and your fruit abide: that whatsoeuer you aske the Father in my name, he may giue it you. 17. These things I command you, that you loue one another.

The Ghospel
vpon Ss. Simō
and Iudes day.
O Aob. 18.

18. If the world hate you, know ye that it hath hated me before you. 19. If you had been of the world, the world would loue his owne. But because you are not of the world, but I haue chosen you out of the world, therefore the world hateth you. 20. Remember my word that I said to you: * The seruāt is not greater then his Maister. If they haue persecuted me, you also wil they persecute. If they haue kept my Word, yours also wil they keepe. 21. But al these things they wil doe to you for my name sake; because they know not him that sent me. 22. If I had not come, and spoken to them, they should not haue sinne: but now they haue no excuse of their sinne. 23. He that hateth me, hateth my Father also. 24. " If I had not done among them workes that no other man hath done, they should not haue sinne: but now both they haue seen, and they doe hate both me and my Father. 25. But that the word may be fulfilled, which is written in their law: *That they hated me gratis.* 26. But when the Paraclete commeth whom I* wil send you from the Father, the Spirit of truth, which proceedeth from the Father, he shal giue testimonie of me: and you shal giue testimonie, because you are with me from the beginning.

He foresaweth
eth that many
wil not obey
the Churches
wordes; & no
maruel, becau-
se they cōtem-
ned Christs
owne precepts.
The Ghospel
vpon Sunday
within the
Ostaue, of the
Ascension.
And in a Voti-
ue of the B.
Trinitie.

Io. 15,
16. Mt.
10. 14.
Luc. 6,
40.

Pf. 149
19.
Mt. 23
1.

A N N O T A T I O N S.

C H A P. XV.

1. *Enerie branch in me.*) By this it appeareth that Christ hath some branches in his bodie mystical that be fruitles; therefore il liuers also may be members of Christ and the Church, though none can be saued but fruitful branches.

2. *Mōt fruit.*) This proueth that a iust man may continually increase in iustice & sanctification so long as he liueth.

No saluation
out of the
Church.

4. *Prayes it abide.*) Whosoeuer by Heresie, or Schisme, or for anie other cause, is cut off, or separated from the Church, he can doe no meritorious worke to saluation. Neither can be heard, pray he neuer so much in Schisme, because he is not in the bodie of Christ, which is a condition necessarily required in prayer. ver. 7.

No man sure of
perseuerance.

4. *Prayes you abide.*) These conditional speeches, *If you remaine in the vine, If you keepe my commandments*, and such like, giue vs to wit that we be not sure to persist, perseuer, nor to be saued, but vnder conditions to be fulfilled by vs Aug. de corrept. & grat. 13.

Onlie faith
sufficeth not to
saluation.

10. *Keepe my precepts.*) This careful and often admonition of keeping his commandments, proueth that a Christian mans life is not only or principally in faith, but in good workes.

24. *If I had.*) If the Iewes had not sinned by refusing Christ, in case he had not done greater miracles then any other: then were it a great folly of Catholikes to beleue Luthers



Luthers or Caluins new opinions without any miracles at al.

16. Whom I wil send) The Holy Ghost is sent by the Sonne, therefore he preceedeth from him also, as from the Father: though the late Schismatical Greekes thinke otherwise.

17. You shal giue.) He vouchsafeth to ioine together the testimonie of the Holy Ghost, and of the Apostles: that we may see the testimonie of truth ioynly to consist in the Holy Ghost and in the Prelates of the Church. See Annot. Act. 15. v. 28.

C H A P. XVI.

The cause why he foretelleth them their persecution by the Iewes, is, that they be not afterward scandalized thereat. 6. Though they thinke this heauie newes, it is for their vantage that he departeth, because of the great benefites that they shal receiue by the coming then of the Holy Ghost, who shal also be his witnes against his enemies. 16. Although in this world they shal so be persecuted, yet to his heauenly Father they and their prayers made in his name, shal be most acceptable, and at length the child (that is, Christ in al his members) being borne, their ioy shal be such as no persecutour can take from them. 31. Howbeit at this instant of his apprehension, they wil al forsake him.



THESE things haue I spoken to you, that you be not scandalized. 2. Out of the Synagogues they wil cast you: but the houre commeth, that euery one which killeth you, shal thinke that he doeth seruice to God. 3. And these things they wil doe to you; because they haue not knowen the Father, nor me. 4. But these things I haue spoken to you: that when the houre shal come, you may remember them, that I told you. ¶

¶ The Heretikes translate, Excommunicate you. See what corruptio this is, and the reason thereof, Annot. c. 9. 12.

The Ghospel vpon the 4. Sunday after Easter.

5. But I told you not these things from the beginning, because I was with you. And now I goe to him that sent me, and none of you asketh me: Whither goest thou? 6. But because I haue spoken these things to you, sorrow hath filled your hart. 7. But I tel you the truth, it is expedient for you that I goe. For if I goe not, the Paraclete shal not come to you: but if I goe, I wil send him to you. 8. And when he is come, he shal argue the world of sinne, and of iustice, and of iudgement. 9. Of sinne: because they beleeued not in me. 10. But of iustice: because I goe to the Father; and now you shal not see me. 11. And of iudgement: because the Prince of this world is now iudged. 12. " Yet many things I haue to say to you: but you can not beare them now. 13. But when he, " the Spirit of truth, commeth, " he shal teach you al truth. For he shal not speake of himself; but what things soeuer he shal heare, he shal speake: and the things that are to come he shal shew you. 14. He shal glorifie me; because he shal receiue of mine, and shal shew to you. ¶ 15. Al things whatsoeuer the Father hath, be mine. Therefore I said, that he shal receiue of mine, and shal shew to you. 16. A litle while, and now you shal not see me; & againe a litle while, & you shal see me: because I goe to the Father.

¶ If he shal teach al truth, & that for euer, (as before c. 14, 16:) how is it possible, that the Church can erre or hath erred at any time, or in any point?

The Ghospel vpon the 3. Sunday after Easter.

17. Some therefore of his Disciples said one to another: What is this that he saith to vs: A litle while, and you shal not see me; and againe a litle



The Ghospel
for some Mar-
tyrs between
Easter. & whit
sunday.

The Ghospel
vpon the s.
Sunday after
Easter.

Vpon this the
Church cōclu-
deth al her
prayers, *Per
Christū Dominum
nostrum*, euen
those also that
be made to
saints.

litle while and you shal see me, and, because I goe to the Father? 18. They
said therfore: What is this that he saith, A litle while? we know not
what he speaketh. 19. And IESVS knew, that they would aske him; & he
said to them: Of this you doe question among your selues, because I said
to you: A litle while, and you shal not see me; and againe a litle while,
and you shal see me. 20. Amen, amen I say to you, that you shal weepe
and lament, but the world shal reioyce: and you shal be made sorrow-
ful, but your sorrow shal be turned into ioy. 21. A woman when she
trauaileth, hath sorrow, because her houre is come: but when she hath
brought forth the child, now she remembreth not the anguish for ioy,
that a man is borne into the world. 22. And you therfore, now indeed
you haue sorrow, but I wil see you againe, and your hart shal reioyce;
and your ioy no man shal take from you. ¶ 23. And in that day me you
shal not aske any thing. Amen, amen I say to you, if you aske the Father
any thing in my name, he wil giue it you. 24. Vntil now you haue not
asked any thing in my name. Aske and you shal receiue; that your ioy
may be ful. 25. These things in prouerbs I haue spoken to you. The houre
commeth when in prouerbs I wil no more speake to you, but plainly
of the Father I wil shew you. 26. In that day you shal aske in my name:
and I say not to you, that I wil aske the Father for you. 27. For the Fa-
ther himself loueth you, because you haue loued me, and haue beleened
that I came forth from God. 28. I came forth from the Father, and
came into the world: againe I leaue the world, and I goe to the Fa-
ther.

29. His Disciples say to him: Behold now thou speakest plainly,
and saiest no prouerb. 30. Now we know that thou knowest al things,
and thou needest not that any man aske thee. In this we beleue that
thou camest forth from God. ¶ 31. IESVS answered them: Now doe you
beleue? 32. * Behold the houre commeth, and it is now come, that
you shal be scattered euery man into his owne, and me you shal leaue
alone: and I am not alone because the Father is with me. 33. These
things I haue spoken to you, that in me you may haue peace. In the
world you shal haue distresse, but haue confidence, I haue overcome
the world.

AN NOT A T I O N S.

C H A P. XVI.

Christ left ma-
ny things to
be taught by
the Church.

The Spirit of
truth.

12. *Yet many things.*) This place conuinceth that the Apostles and the faithful be
taught many things, which Christ omitted to teach them for their weaknes: and that it
was the prouidence of God that Christ in presence should not teach and order al things,
that we might be no lesse assured of the things that the Church teacheth by the Holy
Ghost, then of the things that himself deliuered.

13. *The Spirit of truth.*) Euer note that the Holy Ghost in that he is promised to the
Church, is called the Spirit of truth. Which Holy Spirit for many other causes is giuen
to diuers private men and to al good men, to sanctification: but to teach al truth & pre-
serue in truth and from error, he is promised and performed only to the Church and
the cheefe Gouverner and general Councils thereof.



C H A P. XVII.

After his Sermon of farewell, he prayeth to his Father, that seeing he hath now finished his worke, he wil giue him his appointed glorie, for the conuersion of al Nations, 6. and preserue his Apostles, and his Church after them in vnitie and veritie (that is, from Schisme and Heresie:) 14. finally also glorifie them with him in Heauen.

The Ghespe
vpon Ascensio
eue.

¶ The Father glorifieth the Sonne by ray-
sing him from
death, exalting
him vp to his
right hand, ma-
king al creatu-
res to bow
downe at his
Name, and gi-
uing him al
power and iud-
gement. The
Sonne againe
glorifieth the
Father, by ma-
king his ho-
nour, which
only in a man-
ner was in Iew-
rie before, now
knowne to al
Nations.

The Ghespel
in a votue
masse against
Schisme.

¶ His petition
is specially to
keepe the Apo-
stles and his
Church in vni-
tie and from
Schismes.

¶ To sanctifie
himself, is to
sacrifice him-
self by dedica-
ting his holy
body & bloud
to his Father,
both vpon the
Crosse, and in
the holy Sacra-
ment.

TH E S E things spake I E S V S : and lifting vp his eyes into Heauen, he said : Father, the houre is come, " glorifie thy Sonne, that thy Sonne may glorifie thee. 2. As thou hast giuen him power ouer al flesh, that al which thou hast giuen him, to them he may giue life euerlasting. 3. And this is " life euerlasting that they know thee, the only true God, and whom thou hast sent I E S V S C H R I S T. 4. I haue glorified thee vpon the earth: I haue consummated the worke which thou gauest me to doe: 5. and now glorifie thou me O Father with thyself, with the glorie which I had before the world was, with thee. 6. I haue manifested thy name to the men whom thou gauest me out of the world. Thine they were, and to me thou gauest them : and they haue kept thy word, 7. Now they haue knowen that al things which thou gauest me are from thee: 8. be- cause the wordes which thou gauest me, I haue giuen them : and they haue receiued, and knowen in very deed that I came forth from thee, and haue beleueed that thou didst send me. 9. For them doe I pray: Not for the world doe I pray, but for them whom thou hast giuen me; 10. because they be thine: and al my things be thine, and thine be mine: and I am glorified in them. And now I am not in the world, and these are in the world, & I come to thee. ¶ 11. Holy father, " keep them in thy name, whom thou hast giuen me ; that they may be one, as also we. 12. When I was with them, I kept them in thy name. Those * whom thou gauest me, haue I kept and none of them perished, but the sonne of perdition, that the * scripture may be fulfilled. 13. And now I come to thee : and these things I speake in the world, that they may haue my ioy filled in themselves. 14. I haue giuen them thy word, and the world hath hated them, because they are not of the world : as I also am not of the world. 15. I pray not that thou take them away out of the world, but that thou preserue them from euil. 16. Of the world they are not : as I also am not of the world. 17. " Sanctifie them in truth. Thy word is truth. 18. As thou didst send me into the world, I also haue sent them into the world. 19. And for them I doe " sanctifie myself: that they also may be sanctified in truth. 20. And not for the only doe I pray, " but for them also that by their word shal beleuee in me: 21. that they al may be one, as thou (Father) in me & I in thee; that they also in vs may be one: that the world may beleuee that thou hast sent me. 22. And the glorie that thou hast giuen me, haue I giuen to them; that they may be one as we also are one. 23. I in them, and thou in me: that they may be consummate in one : ¶ and the world may know that thou

10. 18,
2.
Tf. 40,
10. 108,
3.



thou hast sent me, and hast loued them, as me also thou hast loued. 24. Father, whom thou hast giuen me, I wil, that where I am, they also may be with me: that they may see my glorie which thou hast giuen me, because thou hast loued me before the creation of the world. 25. Just Father, the world hath not knowen thee. But I haue knowen thee: and these haue knowen, that thou didst send me. 26. And I haue notified thy name to them, and wil notifie it: that the loue wherewith thou hast loued me may be in them, and I in them.

ANNOTATIONS.

CHAP. XVII.

True know-
ledge of God.

3. *Life euerlasting.*) Both the life of glorie in Heauen, and of grace here in the Church, consisteth in the knowledge of God: that, in perfect vision: this, in faith working by charitie. For knowledge of God without keeping his commandments, is not true knowledge, that is to say, it is an vnprofitable knowledge. 1. Io. 1.

The Church
can not erre.

17. *Sanctifie them.*) Christ prayeth that the Apostles, their Successours, & al that shal be of their beleefe, may be sanctified in truth. Which is as much to say, as to desire that the Church may euer haue the Spirit of truth, and be free from errour. Which praier of Christ had not been heard, if the Church might erre.

The Canon of
the Masse.

20. *But for them*) He expresseth (and it is a great comfort) that he praieyth not only for the Apostles, but for the whole Church after them, that is, for al belceuers. And al this profound & diuine praier is resembled in the holy Canon of the Masse before the consecration, as here it was made before his visible Sacrifice on the Crosse.

CHAP. XVIII.

TUESDAY
night.

The Passion
according to
S. Iohn in these
two Chapters,
is the Ghospel
vpon Good
friday.
So the Passion
is read in holy
weeke foure
times, accord-
ing to the
fo re Euange-
listes: as S. Au-
gust. appoin-
ted also in his
Church at Hip.
144. de temp.

Being gone to the place that Iudas the Traitor did know, 4. he offereth himself to the band of his enemies, sheweth his Diuine might in ouerthrowing them al with a word, and in sauing his Apostles from them also with a word: 10. rebuketh Peter that would defend him from them 12. and so being apprehended, is brought bound to An- nas and Caiphas, where he is stricken by a seruant, and thrise denied of Peter. 28. Againe in the morning he is by them brought to Pilate. 29. Who demanding their accusation, whereas they would oppresse him with their authoritie, 33. & examining the point of his Kingdom, pronounceth him innocent: yet they crie rather to haue a theenes life saued.



WHEN IESVS had said these things, he went forth with his Disciples beyond the Torrent-Cedron, where was a garden, into the which he entred and his Disciples. 2. And Iudas also, that betrayed him, knew the place: because IESVS had often resorted thither together with his Disciples. 3. * Iudas therefore hauing receiued the band of men, and of the cheefe Priestes and the Pharisees, ministers, commeth thither with lanternes and torches and weapons. 4. IESVS therefore knowing al things that should come vpon him, went forth, and said to them: Whom seeke ye? 5. They answered him, IESVS of Nazareth. IESVS saith to them: I am he. And Iudas also that betrayed him, stood with hem

Mt. 26,
36. Mr.
14, 31.
Lu. 22,
39.

Mt. 26,
47. Mr.
14, 43.
Luc. 22,
47.



them. 6. As soone therfore as he said to them, I am he; they went backward, and fel to the ground. 7. Againe therfore he asked them: Whom seeke ye? And they said: IESVS of Nazareth. 8. IESVS answered, I haue told you, that I am he. If therfore you seeke me, let these goe their waies. 9. That the word might be fulfilled which he said, * That of them whom thou hast giuen me, I haue not lost any. 10. Simon Peter therfore hauing a sword, drew it out; and smote the seruant of the high Priest, & cut off his right eare. And the name of the seruant was Malchus. 11. IESVS therfore said to Peter: Put vp thy sword into the scabbard. The chalice which my Father hath giuen me, shal not I drinke it? 12. The band therfore and the Tribune & the ministers of the Iewes apprehended IESVS, and bound him: 13. and they brought him to Annas first, for he was father in law to Caiphas, who was the high Priest of that yeare. 14. And * Caiphas was he that had giuen the counsel to the Iewes, That it is expedient that one man die for the people.

15. * And Simon Peter followed IESVS, and another Disciple. And that Disciple was knowen to the high Priest, and went in with IESVS into the court of the high Priest. 16. But Peter stood at the doore without. The other Disciple therfore that was knowen to the high Priest, went forth, and spake to the portresse, and brought in Peter. 17. The wench therfore that was portresse, saith to Peter: Art not thou also of this mans Disciples? He saith to her, I am not. 18. And the seruants & ministers stood at a fire of coles, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself.

It is al one for a man to deny Christ, & that he is a Disciple of Christ, or a Catholike, or a Christian man, when he is demanded. Aug 128. 11. in 10. for so Peter here denieth Christ, in denying himself to be his Disciple.

19. The high Priest therfore asked IESVS of this Disciples, and of his doctrine. 20. IESVS answered him: I haue openly spoken to the world: I haue alwaies taught in the Synagogue, and in the Temple whither all the Iewes resort together: and in secret I haue spoken nothing. 21. Why askest thou me? aske them that haue heard what I haue spoken vnto the: behold they know what things I haue said. 22. When he had said these things, one of the ministers standing by, gaue IESVS a blow, saying: Answerest thou the high Priest so? 23. IESVS answered him: If I haue spoken il, giue testimonie of euil: but if wel, why strikest thou me?

24. And Annas sent him bound to Caiphas the high priest. 25. And Simon Peter was standing, and warming himself. They said therfore to him: Art not thou also of his Disciples: He denied and said: I am not. 26. One of the seruants of the high Priest saith to him, his cosin whose eare Peter did cut off: Did not I see thee in the garden with him? Againe therfore Peter denied: and fortwith the cocke crew.

28. * They therfore bring IESVS from Caiphas into the Palace. And it was morning: and they went not in into the Palace, that they might not be contaminated, but that they might eate the Pasche. 29. Pilate therfore went forth to them without, and said: What accusation bring you against this man? 30. They answered and said to him: If he were not a malefactor, we would not haue deliuered him vp to thee. 31. Pilate therfore said to them: Take him you, and according to your law iudge him. The Iewes therfore said to him:

GOOD FRIDAY.

Q

him;

Jo. 17.
12.

Jo. 11.
49. Mt.
26. 13.
Mt. 14.

Jo. 11.
49. Mt.
26. 13.
Mt. 14.

Mt 27.
1. Mr.
16. 1.
Luc 23.



him: It is not lawful for vs to kil any man. 32. * That the word of I E S V S might be fulfilled which he said, signifying what death he should die.

33. * Pilate therefore went into the Palace againe, and called I E S V S, and said to him: Art thou the King of the Iewes? 34. I E S V S answered: Saiest thou this of thy self, or haue others told it thee of me? 35. Pilate answered: Why, am I a Iew? Thy Nation, and the cheefe Priests haue deliuered thee vp to me: what hast thou done? 36. I E S V S answered: My Kingdom is not of this world. If my Kingdom were of this world, my ministers verily would striue that I should not be deliuered to the Iewes. But now my Kingdom is not from hence. 37. Pilate therefore said to him: Art thou a King then? I E S V S answered: Thou saiest, that I am a King. For this was I borne, and for this came I into the world: that I should giue testimonie to the truth. Euery one that is of the truth, heareth my voice. 38. Pilate saith to him: What is truth?

And when he had said this, he went forth againe to the Iewes, and saith to them: I find no cause in him. 39. * But you haue a custome that I should release one to you in the Pasche: wil you therefore that I release vnto you the King of the Iewes? 40. They al therefore cried againe, saying: Not him but Barabbas. And Barabbas was a theefe.

C H A P. XIX.

The Iewes are not satisfied with his scourging & irrision. 8. Pilate hearing them say that he made himself the Sonne of God, is more afraid. 12. Yet, they vrging him with his loialty toward Caesar, & professing that themselves wil no King but Caesar, he yealdeth vnto them. 17. And so Christ carying his owne Crosse, is crucified between two theeues, 19. Pilate writing notoriously the only cause of his death to be, for that he is their King or Christ. 23. His garments be so vsed, enen as the Scriptures foretold. 25. He hath special care of his mother to the end. 28. He signifieth al that was written of his Passion, to be fulfilled and so yealdeth vp his ghost. 31. Then by the Iewes meanes also other Scriptures about his legges and side, are fulfilled. 38. And finally, he is honourably buried.



THE N therefore Pilate tooke I E S V S, and scourged him. 2. And the souldiars platting a crowne of thornes, put it vpon his head: and they put about him a purple garment. 3. And they came to him, and said: Haile King of the Iewes; and they gaue him blowes. 4. Pilate went forth againe, and saith to them: Behold I bring him forth vnto you, that you may know that I find no cause in him. 5. I E S V S therefore went forth carying the crowne of thornes, and the purple vestiment. And he saith to them: Loe the man. 6. When the cheefe Priests therefore and the ministers had seen him, they cried, saying: Crucifie, crucifie him. Pilate saith to them: Take him you, and crucifie him. For I find no cause in him. 7. The Iewes answered him: We haue a Law; and according to the Law he ought to die; because he hath made himself the Sonne of God.

8. When

Io. 12,
33. Mt.
20, 10.
Mt. 17,
11. Mr.
15, 2. Ln
23, 4.

Ms. 27.
15. Mar.
15, 6. Ln.
13, 17.

Ms. 17,
27. Mr.
15, 16.



"a He meaneth mid-day, counting from sun-rising. For so doth the Scripture count the houres of the day. Mt. 10, Mr. 13, Lu. 23. 10. 4. Mt. 13. 6-10. "b These three tongues being for other causes most famous before in al the world, are now also dedicated to God in the triumphant title of the Crosse of Christ, and in them the holy Scriptures are more conveniently written, taught, & preserved. "c This coate without seame is a figure of the vnitie of the Church. Cyr. de unit. Ec. Aid Euthymius and other write that our Lady made it. d The Ghospel in a votive masse of our B. Lady between Easter & whitsuntide. "e The great loue, faith, courage, compassion, and sorrowes, that our Lady had who forsooke; not the Crosse and her Sonne when so many were fled from him, and his cheefe Apostles denied him. f The Ghospel in a votive Masse of the Passion.

8. When Pilate therefore had heard this saying, he feared more. 9. And he entred into the Palace againe; and he saith to I E S V S: Whence art thou? But I E S V S gaue him no answer. 10. Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I haue power to crucifie thee, and I haue power to release thee? 11. I E S V S answered: Thou shouldest not haue any power against me, vnles it were giuen thee from aboue. Therefore he that hath betraied me to thee, hath the greater sinne.

12. From thence forth Pilate sought to release him. But the Iewes cried, saying: If thou release this man, thou art not Cæsars freind. Euery one that maketh himself a King, speaketh against Cæsar. 13. But Pilate when he had heard these wordes, brought forth I E S V S: and he sate in the iudgement seate, in the place that is called Lithostrotos, and in Hebrew Gabbatha. 14. And it was the Parasceue of Pasche, about the sixt houre, and he saith to the Iewes: Loe your King. 15. But they cried: Away, away with him, crucifie him. Pilate saith to them: Shal I crucifie your King? The cheefe Priests answered: We haue no King, but Cæsar. 16. Then therefore he deliuered him vnto them for to be crucified.

And they tooke I E S V S, and led him forth. 17. * And bearing his owne crosse he went forth into that which is called the place of Caluarie, in Hebrew Golgotha. 18. Where they crucified him, and with him two others, on the one side & on the other, and in the middes I E S V S. 19. And Pilate wrote a title also: and he put it vpon the crosse. And it was written, I E S V S OF NAZARETH THE KING OF THE I E W E S. 20. This title therefore many of the Iewes did read: because the place where I E S V S was crucified, was nigh to the citie: and it was written in Hebrew, in Greeke, and in Latin. 21. The cheefe Priests therefore of the Iewes said to Pilate: Write not, The King of the Iewes; but that he said, I am King of the Iewes. 22. Pilate answered: That which I haue written, I haue written.

23. The souldiars therefore when they had crucified him, tooke his garments (and they made foure partes, to euery souldiar a part) & his coate. And his coate was without seame, wrought from the top through out. 24. They said therefore one to another: Let vs not cut it, but let vs cast lots for it whose it shal be. That the scripture might be fulfilled saying: They haue parted my garments among them: and vpon my vesture they haue cast lotte. And the souldiars did these things.

25. And there stood beside the crosse of I E S V S, his mother, and his mothers sister, Marie of Cleophas, and Marie Magdalene. 26. When I E S V S therefore had seen his mother and the Disciple standing whom he loued, he saith to his mother: Woman, behold thy sonne. 27. After that, he saith to the Disciple: Behold thy mother. And from that houre the Disciple tooke her to his owne.

28. Afterward I E S V S knowing that al things were now consummate, that the scripture might be fulfilled, he saith, I thirst. 29. A vessel therefore stood there ful of vinegre. And they putting a sponge ful of vinegre about hissope, offered it to his mouth. 30. I E S V S therefore when he had taken the vinegre, said: It is consummate. And bowing his head, he gaue vp the ghost.

Mt. 27, 31. Mr. 11, 20. Lu. 23, 34.

* Mt. 27, 31. Mr. 11, 20. Luc. 23, 34.

Tf. 11, 19.

77. 62, 81.



31. The Iewes therefore (because it was the Parasceue) that the bodies might not remaine vpon the crosse on the Sabbath (for that was a great Sabbath day) they desired Pilate that their legges might be broken, and they might be taken away. 32. The souldiars therefore came: and of the first indeed they brake the legges, and of the other that was crucified with him. 33. But after they were come to IESVS, when they saw that he was dead, they did not breake his legges, 34. but one of the souldiars with a speare opened his side, & incontinent there came forth bloud and water. 35. And he that saw it, hath giuen testimonie: and his testimonie is true. **+** And he knoweth that he saith true, that you also may beleene. 36. For these things were done that the scripture might be fulfilled: *You shal not breake a bone of him.* 37. And againe another scripture saith: *They shal looke on him whom they pearced.*

38. And after these things * Ioseph of Arimathæa (because he was a Disciple of IESVS, but secret for feare of the Iewes) desired Pilate that he might take away the body of IESVS. And Pilate permitted. He came therefore, & tooke away the body of IESVS. 39. * Nicodemus came also, he that at the first came to IESVS by night, bringing a mixture of myrrhe and aloes, about an hundred poundes. 40. They tooke therefore the body of IESVS, and bound it in linnen clothes with the spices, as the manner is with the Iewes to burie. 42. And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had been laid. 42. There therefore because of the parasceue of the Iewes, they laid IESVS, because the monument was hard by.

Exo. 12,

46.

Zac. 12,

10.

* Mt.

27, 7.

Mr. 15,

42. Lu.

23, 50.

Io. 3, 1. 7

50.

ANNOTATIONS.

CHAP. XIX.

The HOLY CROSSE.

17. *His owne crosse.*) This crosse, for that it was the instrument of our redemption, and as it were the Altar of the supreme Sacrifice, highly sanctified by the touching, bearing, & oblation of the sacred body and bloud of our Lord, is truly called the HOLY CROSSE: & hath been indowed with vertue of miracles, both the whole & every litle peece thereof. For the which causes, & specially for the most neere memorial of Christs Passion, it hath been visited in Pilgrimages, honoured by festiual daies & otherwise, reuered & reuerenced of the ancient Fathers with al deuotion: as contrariwise it hath been abused of Pagans, Apostataes, and Heretikes, seeking in vaine to deface and destroy it. See S. Cyril. li. 6. cont Iulian S. Hierom. ep. 17. S. Paulinus ep. 11. Ruffinus li. 1. c. 7. & 8. Enagr. hist. li. 4. c. 25. S. Leo ep. 72. and Ser. 8. de Passione. Paulus Diac. li. 18.

By this you see why in Catho- like Churches Marie and Iohn stand by the Rood.

26. *To his mother.*) The maruelous respect that Christ had to his mother, vouchsafing to speake to her, and to take order for her euen from the crosse in the middes of his infinite anguishes and mysteries a working for mankind.

27. *To the Disciple*) A great honour to Iohn and charge, to haue that blessed iewel in keeping: & an vspeakable comfort, that from that day forward the one was to the other mother and sonne, *Virginem virgini commendauit*, saith S Hierom, *He commended the virgin to a virgin.*

The Sacraments issued out of Christs side, & thence haue their vertue.

34. *Bloud and water.*) This pearling of Christs side, though on the souldiars part it was done blindly and insolently, yet by Gods ordinance it contained great mysteries, and was prefigured by Moyse striking the rocke with his rodde: as this streame of bloud and water drawn miraculously out of his dead body, running in the Sacraments of the Church

li. 1. adu.

louiniū.



Exo. 18. Church after the people of God, was signified by the water of the same rock following
 Num. 30 the Israelites in the desert. *Our of this side* (saith S. Augustin) *issued the Sacraments.* Hence
 Tract. 9 (saith S. Chrysostom) *the great mysteries have their beginning.* Who warneth vs, that when
 In Ioan. we come to drinke of the holy chalice, we should so approach, as though we drew the
 Hem. 24 bloud out of Christs side. And both bloud and water apart did flow forth, to shew vs
 In Ioan. the fountaine of the two principal Sacraments and their seuerall matters, Baptisme and
 the Eucharist, springing to life euermore in the Church. The fathers also say that the
 Church who is Christs spouse and his coadiutrice in applying the bloud and water to
 the benefits of the Faithful, was here formed, builded, and taken out of this holy side
 of Christ sleeping on the Crosse, as * Eue was of Adams side, when he was cast asleep
 in Paradise.

The Church
 builded of
 Christs side, as
 Eue of Adams.

CAP. XX.

Vpon Easter day his body is missed in the Sepulcher, first by M. Magdalene; 3. secondly
 by Peter also & Iohn, the winding clothes yet remayning. 11. Then to M. Magdalene;
 after she had seen two Angels. IESVS also himself appeareth. 18. She hauing told
 to the Disciples, he apperacth to them also the same day, and sendeth them as himself
 was sent, giuing them the Holy Ghost to remit and to retaine sinnes. 26. Againe vpon
 low Sunday he appeareth to them, letting Thomas see, that he might beleeue, and
 commending such as not seeing yet doe beleeue. 30. The effect of this booke.

The Gospell
 vpon Saturday
 in Easter
 weeke.

Paster
 day.
 Mt. 28,
 1.
 Mr. 16,
 1.
 Lu. 24,
 1.
 And the first of the Sabbath, Marie Magdalene com-
 meth early, when it was yet darke, vnto the monument:
 and she saw the stone taken away from the monument.

That is, the
 first day of the
 weeke, as some
 interpret it,
 taking Sabbath
 (as sometime it
 is) for a weeke.

2. She ranne therfore and commeth to Simon Peter, and to
 the other Disciple whom IESVS loued, and saith to them:
 They haue taken our Lord out of the monument, and we know not
 where they haue laid him.
 3. Peter therfore went forth and that other Disciple, and they came
 to the monument. 4. And both ranne together, and that other Disci-
 ple did out-runne Peter, and came first to the monument. 5. And when
 he had stouped downe, he saw the linnen clothes lying: but yet
 he went not in. 6. Simon Peter therfore commeth, following him, and
 went into the monument and saw the linnen clothes lying, 7. and the
 napkin that had been vpon his head, not lying with the linnen clothes,
 but apart, wrapped vp into one place. 8. Then therfore went in that
 other Disciple also which came first to the monument: and he saw, and
 beleeued. 9. For as yet they knew not the scripture, that he should rise
 againe from the dead. ¶ 10. The Disciples therfore departed againe to
 themselves.

This is our
 Sunday, called
 Dies Dominica,
 because of our
 Lord's Resur-
 rection. See the
 marg. annot.
 Luc. 24, 1.

11. b But * Marie stood at the monument without, weeping. Ther-
 fore as she was weeping, she stouped downe, & looked into the mo-
 nument: 12. and she saw two Angels in white, sitting, one at the head,
 and one at the feet, where the body of IESVS had been laid. 13. They say
 to her: Woman, why weepest thou? She saith to them: Because they
 haue taken away my Lord, and I know not where they haue put him.
 14. When she had said thus, she turned backward, and saw IESVS
 standing; and she knew not that it is IESVS. 15. IESVS saith to her:

The Gospell
 vpo Thursday
 in Easter weeke;
 The Sepul-
 chres of Mar-
 tyrs (saith S.
 Hier. ep. 17.) we
 doe honour
 euery-where;
 & putting their
 holy ashes to
 our eyes, if we
 may, we touch
 it also with our
 mouth: and I c



there some that thinke the monument where- in our Lord was laid, is to be neglected; where the Di- uel and his An- gels, as often as they are cast out of the pos- sessed before the said monu- ment, tremble and roare as if they stood be- fore the iudge- ment seate of Christ?

Woman, why weepest thou? whom seekest thou? She thinking that it was the gardiner, saith to him: Sir, if thou hast caried him away, tel me where thou hast laid him; and I wil take him away. 16. IESVS saith to her: Marie. She turning saith to him: Rabboni (which is to say, Maister.) 17. IESVS said to her: Doe not touch me, for I am not yet ascended to my Father: but goe to my Brethren, and say to them, I ascend to my Father and your Father, my God and your God. 18. Marie Magdalene commeth and telleth the Disciples, That I haue seen our Lord, and thus he said vnto me. ¶

19. 4 Therefore when it was * late that day, the first of the Sabbath, and the doores were shut, where the Disciples were gathered together for feare of the Iewes, IESVS came and stood in the middes, and saith to them: Peace be to you. 20. And when he had said this, he shewed them his handes and side. The Disciples therefore were glad when they saw our Lord. 21. He said therefore to them againe: " Peace be to you." As my Father hath sent me, I also doe send you. 22. When he had said this: he breathed vpon them; and he said to them: Receiue ye the Holy Ghost: 23. " WHOSE SINNES YOV SHAL FORGIVE, THEY ARE FORGIVEN THEM: AND WHOSE YOV SHAL RETEINE, THEY ARE RETAINED. 24. " BUT Thomas one of the Twelue, who is called Didymus, was not with them when IESVS came. 25. The other Disciples therefore said to him: We haue seen our Lord. But he said to them: Vnles I see in his handes the print of the nailes, and put my finger into the place of the nailes, and put my hand into his side: I wil not beleuee.

26. 4 And after eight daies, againe his Disciples were within; and Thomas with them. IESVS commeth " the doores being shut, and stood in the middes, and said: Peace be to you. 27. Then he saith to Thomas: Put in thy finger hither, and see my handes, and bring hither thy hand, and put it into my side; & be not incredulous but faithful. 28. Thomas answered, & said to him: My Lord, & my God. 29. IESVS saith to him: Because thou hast seen me, Thomas, thou hast beleueed: " f Blessed are they that haue not seen & haue beleueed. ¶ 30. * Many other signes also did IESVS in the sight of his Disciples, which are not written in this Book. 31. And these are written, that you may beleuee that IESVS IS CHRIST the Sonne of God: and that beleeuing, you may haue life in his name. ¶

¶ See the an- notation on the 19. verse of this Chap. " f They are more happy that beleuee without sensible argument or sight, then such as be induced by sense or reason to beleuee.

Mr. 16.
14. Lu.
24, 26.
1. Cor.
15, 5.

10. 21.
21.

AN NOTATIONS.

CHAP. XX.

The being of Christs body in the B. Sacrament, for that it is in Heauen, & can not be in two places at once, nor in the B. Sa- crament with- his humanitie, be inuincibly refuted by Christs entring into the Disciples, the doores shut: & by that that his true natural body whole & perfect in all his limmes, length, bredth, & thicke- nes, distinct & diuers from the substance & corpulence of the wood, was in the same



same proper place that the wood was in, & passed through the same: as he also came out of his mothers wombe the claufure not stirred: and passed through the stone, out of his Sepulcher. By al which the Heretikes being plainly reprov'd, & convinc'd of infidelitie, they boldly deny the plaine Scriptures, or so fondly shift themselves from the evidence therof, that their impudencie is specially to be marked in this point.

Some say, that he came in at the window: some, that the doore opened of it-self to let him in: some, that to come in, the doores being shut, signifieth no more, but that he came in late in the evening, at what time men use to shut their doores: and such other flights to defend falshood against expresse Scriptures, & against the Apostles testimonie, who therefore tooke him to be a Spirit, because they saw him stand sodenly in the middes of them, al the house being close shut. And the Fathers al confesse that he went in the doores being shut. See S. Ambr. li 10. in *Lucam* c. 24. S. Augustin ep. 1. *ad Volusian.* & li. 22. *de ciuit.* c. 8, & S. Cyril, in *Io. li. 12.* c. 13 & S. Hiero. li. 1. *cont. Iovinianum* c. 21 We know it is the natural course of God's ordinance, that euery body should haue but one & his owne proper place fitted to the lineaments, quantitie, termes & limites of the same: without which naturally the bodies were no where, & consequently not at al, as S. Augustin saith *ad Dardanum*; but that God supernaturally & miraculously can not by his omnipotencie dispose otherwise of his owne body, then the natural forme or quantitie or qualitietherof require, that is great incredulitie: seing we must beleue that he can doe so with any other body of mere men or other creatures, the Scriptures being plaine that he can make a camel passe through a needles eye, continuing in his natural figure and quantitie still: and S. Augustin telleth of a woman whose ring fel from her girdle, both being fast and whole: and Rupertus of a Religious man, whose girdle fast bulckled fel downe before him from his body. *De off. Eccl.*

Therefore it is too much vnfaithfulness, by rules of place to embarre Christ of his wil or wisdom to be in the Sacrament how himself list, and on as many Altars or places as he liketh. We detest for al that, the wicked heresie of certaine Protestants, holding quite contrarie to the Zuinglians, that Christ according to his Humanitie is in euery place where the Diuinitie is: which is both against faith, and the common rules of nature and diuinitie.

21. *Army Father.*) As when he gaue them commission to preach and baptize through the world, he made mention of his owne power therein: so here before he institute the Sacrament of Penance, and giue them authoritie to remit sinnes, lest the wicked should aske afterward, by what right they doe such great functions, he sheweth his Fathers commission giuen to himself, and then in plaine termes most amply imparteth the same to his Apostles: that whosoeuer deny the Apostles & their successours, the Priests of Gods Church, to haue right to remit sinnes, should deny consequently Christ as man to haue authoritie to doe the same.

22. *He breathed.*) He giueth the Holy Ghost in & by an external signe, to his Apostles, not visibly and to al such purposes as afterward at whitsuntide, but for the grace of the Sacrament of Orders, as S. Augustin saith, and that none make doubt of the Priests right in remission of sinnes, seeing the Holy Ghost is purposely giuen them to doe this same. In which case if any be yet contentious, he must deny the Holy Ghost to be God, & not haue power to remit sinnes. It is not absurd (saith S. Cyril) that they forgive sinnes, which haue the Holy Ghost. For when they remit or retaine, the Holy Ghost remitteth or retaineth in them; & that they doe two waies, first in Baptisme & then in Penance. As S. Amb. also (li. 1 c. 7. *de penitentia*) refelling the Nouatians (a Sect of old Heretikes which pretending Gods glorie as our new Sectaries doe, denied that Priests could remit sinnes in the Sacrament of Penance) asketh, why it should be more dishonour to God, or more impossible or inconvenient for men, to forgive sinnes by penance then by Baptisme, seeing it is the Holy Ghost that doeth it, by the Priests office and ministerie in both.

23. *Whose sinnes.*) Power to offer Sacrifice, which is the principal function and act of Priesthood, was giuen them at the institution of the B. Sacrament, the second & next special facultie of Priesthood, consisting in remitting sinnes, is here bestowed on them. And withal the holy Sacrament of Penance, implying Contrition, Confession, & Satisfaction in the Penitent, and absolution on the Priests part, is instituted. For in that, that expresse power & commissio is giuen to Priests to remitte or retaine al sinnes: & in that, that Christ promisseth, whose sinnes soeuer they forgive, they be of God forgiven also: & whose sinnes they retaine, they be retained before God, it followeth necessarily, that we be bound

Christ sheweth his commissio, & so giueth the Apostles power to remit sinnes.

The holy Ghost is here purposely giuen to the Apostles, to remit sinnes.

The Sacrament of PENANCE is here instituted.

Q.



Men are bound
to confesse al
their mortal
sinnes, and that
in particular,

To reteine sin-
nes.

The necessitie
of this Sacra-
ment.

The Heretikes
Wrastling
against plaine
Scripture.
The English
Ministers heare
confessions,
and absolue.

Priests power
to forgiue sin-
nes, is aboue
the power of
Angels or
worldly Prin-
ces.

to submit our selues to their iudgement for release of our sinnes. For, this wonderful power were giuen them in vaine, if none were bound to seeke for absolution at their hands. Neither can any rightly seeke for absolution of them vnles they confesse particularly at least al their mortal offences, whether they be committed in mind, hart, wil and cogitation only, or in word and worke. For God's Priests being in this Sacrament of Penance constituted in Christs steed as iudges in causes of our conscience, can not rightly rule our cases without full & exact cognition & knowledge of al our sinnes, and the necessarie circumstances & differences of the same. Which can not otherwise be had of them being mortal men, then by our simple, sincere, & distinct vtterance to them of our sinnes, with humble contrite hart, ready to take & to doe penance according to their iniunction. For that authoritie to reteine sinnes, consisteth specially in enioyning satisfaction & penitential workes of praying, fasting, almes, & such like. Al which God's ordinance whosoeuer condemneth or containeth, as Heretikes doe, or neglecteth, as some carelesse Catholikes may perhaps doe, let them be assured they can not be saved. Neither must any such Christian man pretend or looke to haue his sinnes after Baptisme, remitted by God only, without this Sacrament: (which was the old Heresie of the Novatians. *Ambro. li. 1. de penit. c. 2. Socrat. li. 7. Ec. hist. c. 25.*) more then any may hope to be saved or haue his original or other sinnes before Baptisme, forgiven by God without the same Sacrament. Let no man deceiue himself, this is the *second table or lorde after ship-wracke*, as S. Hierom calleth it, whosoeuer take not hold of it, shal perish without al doubt, because they contemne God's counsel & order for their saluation; & therefore S. Augustin (*ep. 180.*) ioyning both together, saith it is a pitiful case, when by the absence of God's Priests, men depart this life, *aut non regenerati, aut ligati*, that is, *either not regenerated by Baptisme, or fast bound*, and not absolued by the Sacrament of penance and reconciliation: because they shal be excluded from eternal life, and destruction followeth them. And S. Victor (*li. 2. de persecut. Vandalica*) telleth the miserable lamentation of the people, when their Priests were banished by the Arian Heretikes. Who (say they) *shal baptize these infants? who shal minister penance vnto vs, & loose vs from the bandes of sinnes &c?* And therefore S. Cyprian very often (namely *ep. 54.*) calleth it great crueltie, & such as Priests shal answer for at the later day, to suffer any man that is penitent of his sinnes, to depart this life without this reconciliation and absolution: because (saith he) *the Law-maker himself (Christ) granted, that things bound in earth, should also be bound in Heauen: and that those things should there be loosed, which were loosed before here in the Church.* And it is a world to see, how the Heretikes wrastle with this so plaine a commission of remitting sinnes, referring it to preaching, to denouncing God's threats vpon sinners, and to we can not tel what els: though to our English Protestants this authoritie seemeth so cleer, that in their order of visiting the sicke, their Ministers acknowledge & chalenge the same, vising a formal absolution according to the Churches order, after the special confession of the partie. But to conclude the matter, let euery one that list to see the true meaning of Christs words, and the Priests great power and dignitie giuen them by the same words and other, marke wel these words of S. Chrysostome: For, saith he, *they that dwell on the earth, and conuerse in it, to them is commission giuen to dispense those things that are in Heauen: to them is it giuen to haue the power which God would not to be giuen neither to Angels nor Archangels. For, nether to them was it said: Whatsoeuer you shal bind in earth, shal be bound in Heauen: and whatsoeuer you shal loose in earth, shal be loosed in Heauen. The earth y Printer indeed haue also power to bind, but the bodies only: but that bond of Priests which I speake of, toucheth the very soule it self, and reacheth euen to the Heauens: in so much that whatsoeuer the Priests shal doe beneath, the self-same God doth ratifie aboue, and the sentence of the seruants the Lord doth confirme. For indeed what els is this, then that the power of al heavenly things is granted them of God? Whose sinnes soeuer, saith he, you shal reteine, they are reteined. What power (I beseech you) can be greater then this one? The Father gaue al power to the Sonne: but I see the same power altogether deliuered by the Sonne vnto them. And as this concerneth the Priests high authoritie to absolue, so thereupon concerning confession also to be made vnto them, the ancient Fathers speake in this sort. S. Cyprian *de lapsu nu. 11.* They (saith he) *that haue greater faith and feare of God, though they did not fall in persecution yet because they did only thinke it in their mind, this very cogitation they confesse to Gods Priests sorrowfully and plainly, opening their conscience, uttering and discharging the burden of their mind, and seeking wholesome medicine for their wounds though but small and litle. And a litle after: Let euery one (my Brethren) I beseech you, confesse his sinne, whiles he is yet aliue, whiles his confession may be admitted, whiles satisfaction and remission made by**

* Cyp. de
lapsu. nu.
11.

* Hiero.
in 16.

Mat.

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dem. c. 6.

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the Priest is acceptable before God, S. Cyril (or as some thinke, Origen) li. 2. in I. enit, calleth it a great part of penance, whe a mā is ashamed, & yet openeth his sinnes to our Lords Priest See also Tertul. li. de Penit. S. Hier. in c. 10. Ecclesiaste. S. Basil. in Regulis ben. quest. 119. Who compare sinners that refuse to confesse, to them that haue some disease in their secret partes, and are ashamed to shew it to the Physicion or Surgeon, that might cure it. Where Secret or auricular Confession. Leo ep. 80. most plainly (as before S. Cyril) expressly nameth Priests. That confession is sufficient in which is made first to God then to the Priests also. And again: It is sufficient that the guiltines of mens consciences be uttered to the Priest only by the secrecie of confession. S. Hierome in 16. Mat. saith, that Priests loose or bind, audita peccatorum varietate, hauing heard the varietie and differences of sinnes S. Paulinus writeth of S. Ambrose, That as often as any confessed his sinnes vnto him for to receiue penance, he so wept for compassion, that thereby he caused the penitent to weep also. He addeth moreover, that this holy Doctour was so secret in this case, that no man knew the sinnes confessed, but God and himself. And S. Augustin ho 49. de 50. homilys to. 10. saith thus: Doe penance, such as is don in the Church: let no mansay, I doe it secretly, I doe it to God: In vaine then was it said: Whatsoeuer you shal loose in earth, shal be loosed in Heauen. See S. Ambrose de penitentie throughout, S. Cyprian de lapsis, the booke de vera & falsa poenit. in S. Augustin: beside al antiquitie which is ful of these speeches concerning absolution, and confession.

CHAP. XXI.

Appearing againe in Galilee, where Peter was fishing with this fellowes; and causing them after they had at night taken none, to catch a great multitude, which Peter draweth to land, where he also dineth them; 15. he (expressing what this fishing signified) maketh Peter his Vicar, committing vnto him the feeding of his lambs and sheep: 18. and reuealeth vnto him, that he also shal be crucified, to the glorie of God, 20. admonishing him to mind that rather then to be curious about Iohns death.



AFTER IESVS manifested himself againe to the Disciples at the sea of Tiberias. And he manifested thus. 2. There were together Simon Peter, and Thomas who is called Didymus, and Nathanael which was of Cana in Galilee, & the sonnes of Zebedee, and two others of his Disciples. 3. Simon Peter said to them: I goe to fish.

The Ghospel on wenesday in Easter weeke.

They say to him: We also come with thee. And they went forth and got vp into the boat: and that night they tooke nothing. 4. But when morning was now come, IESVS stood on the shore: yet the Disciples knew not that it was IESVS. 5. IESVS therefore saith to them: Children, haue you any meat? They answered him, No. 6. He saith to them: Cast the net on the right side of the boat; and you shal find. They therefore did cast it: and now they were not able to draw it for the multitude of fishes. 7. That Disciple therefore whom IESVS loued, saith to Peter: It is our Lord. Simon Peter when he had heard that it is our Lord, girded his coate vnto him (for he was naked) & cast himself into the sea. 8. But the other Disciples came in the boat (for they were not farre from the land, but as it were two hundred cubits) drawing the net of fishes. 9. Therefore after they came downe to land, they saw hot coles lying, and fish laid thereon, and bread. 10. IESVS saith to them: Bring hither of the fishes that you tooke now. 11. Simon Peter went vp, and drew the net to the land, ful of great fishes, an hundred fiftie three. And although they

See in S. Augustin Tractat. 122. in Ioa. the great mysteric hereof concerning the CHVRCH, and in S. Gregorie hom. 14. in Enang. and S. Bernard li. 4. c. 3 de consolat. Petris PRIMACIE here mystically signified.



they were so many the net was not broken. 12. IESVS saith to the: Come, dine. And none of them that sate at meate, durst aske him: Who art thou? knowing that it is our Lord. 13. And IESVS cometh & taketh the bread and giueth them, & the fish in like manner. 14. This now the " third time IESVS was manifested to his Disciples, after he was risen from the dead. ¶ 15. Therefore when they had dined, IESVS saith to Simon Peter: Simon of Iohn, louest thou me more then these? He saith to him: Yea Lord; thou knowest that I loue thee. He saith to him: FEED MY LAMBS. 16. He saith to him againe: Simon of Iohn, louest thou me? He saith to him: Yea Lord, thou knowest that I loue thee. He saith to him: c F E E D M Y LAMBS. 17. He saith to him the third time: Simon of Iohn, louest thou me? Peter was stroken sad because he said vnto him the third time, Louest thou me? And he said to him: Lord thou knowest al things: thou knowest that I loue thee. He said to him: FEED MY SHEEP. 18. Amen, amen. I say to thee, when thou wast yonger, thou didst gird thy self, and didst walke where thou wouldest. But when thou shalt be old thou shalt stretch forth thy hands, and " another shal gird thee, and lead thee whither thou wilt not. 19. And this he said, signifying by what death he should glorifie God. ¶ 20. And when he had said this, he saith to him: Follow me. 20. Peter turning, saw that Disciple whom IESVS loued, following, * who also leaned at the supper vpon his breast, and said, Lord who is he that shal betray thee? 21. Him therefore when Peter had seen, he saith to IESVS: Lord and this man what? 22. IESVS saith to him: c So I wil haue him to remaine til I come, what to thee? follow thou me. 23. This saying therefore went abroad among the Brethren, that that Disciple dieth not. And IESVS did not say to him, he dieth not; but, So I wil haue him to remaine til I come, what to thee? 24. This is that Disciple which giueth testimonie of these things, and hath written these things: and we know that his testimonie is true. ¶

25. But there are * many " other things also which IESVS did: which if they were written in particular, neither the world it-self I thinke were able to containe those books that should be written.

¶ How few things are written of Christs actes & doctrine in comparison of that which he did and spake: and yet the Heretikes wil needs haue al in Scripture, trusting not the Apostles owne preaching, or report of any thing that our Maister did or said, if it be not written.

ANNOTATIONS

CHAP. XXI.

Peter is here made the general Pastour, & is actually made the general Pastour & Gouverner of al Christs sheep. For though the other ten (as Mattheias & Paul also afterward) were Apostles, Bishops, Priests, & had authoritie to bind and loose, to remit & retaine, to preach, baptize, and such like, as well as he: Yet in these things & al other Gouverment, Christ would haue him to be their Head, and they to depend of him as Head of their Colledge, & consequently of the whole flocke of Christ: no Apostle, nor no Prince in earth (if he acknowledge himself to be a sheep of Christ) exempted from his charge. And that Christ maketh a difference betwixt Peter and the rest, and giueth him some greater preeminence and regiment then the rest, of Peter, yet to it is plaine by that he is asked whether he loue our Lord more then the other Apostles doe: where, for equal charge no difference of loue had been required. To Peter (saith S. Cyprian) our Lord after his Resurrection said: Feed my sheep, and builded his Church vpon him alone. Cyp. de

The Protestants denying this preeminence of Peter, yet to hold their bishops, Cyprian) our Lord after his Resurrection said: Feed my sheep, and builded his Church vpon him alone. Cyp. de



& to him he giueth the charge of feeding his sheep For although after his Resurrection he gaue his power alike to al, saying, *As my Father sent me, so I send you, take the Holy Ghost, if you remit to any their sinnes, they shall be remitted &c.* Yet to manifest vnitie, he constituted one Chaire, & so disposed against the by his authoritie that vnitie should haue origine of one. The rest of the Apostles were that Peter was, in equal fellowship of honour and power, but the beginning cometh of vnitie: the Primacie is giuen to Peter, that the Church of Christ may be shewed to be one, & one Chaire. S. Chrysostom also saith thus: Why did our Lord shed his blood truly to redeeme those sheep, the cure of which he committed both to Peter and also to his Successors. And a litle after. Christ would haue Peter endowed with such authoritie, and to be farre above al his other Apostles. For he saith: Peter, dost thou loue me more then al these doe? Whereupon our Master might haue inferred, If thou loue me Peter, vse much fasting, sleep on the hard floore, watch much, be patrone to the oppressed, father to the orphans, and husband to the widowers: but omitting al these things, he saith. Feed my sheep. For, al the foresaid vertues certes may be done easily of many subiects, not only men but women: but when it cometh to the gouernment of the Church and committing the charge of so many soules, al woman-kind must needes wholly giue place to the burden and greatness thereof, and a great number of men also. So writeth he.

And because the Protestants would make the vnlearned thinke, that S. Gregorie deemed the Popes Supremacie to be wholly vnlawful and Antichristian, for that he condemned Iohn of Constantinople for vsurping the name of vniuersal Bishop, resembling his insolence therein to the pride of Antichrist; note wel the wordes of this Holy Father in the very same place and Epistle against the B. of Constantinople, by which you shall easily see that to deny him to be vniuersal Bishop, is not to deny Peter or the Pope to be Head of the Church, or supreme Gouernor of the same, as our Aduersaries fraudulently pretend. It is plaine to al men, saith he, that euer read the Gospell, that by our Lordes mouth the charge of the whole Church was committed to S. Peter Prince of the Apostles. For to him it was said: Feed my sheep: for him was the prayer made that his faith should not faile: to him were the keyes of Heauen giuen, and authoritie to bind and loose: to him the cure of the Church and principalitie was deliuered: and yet he was not called the vniuersal Apostle. This title indeed was offered for the honour of S. Peter Prince of the Apostles, to the Pope of Rome by the holy Councel of Chalcedon: but none of that See did euer vse it or consent to take it. Thus much S. Gregorie. * Who though he both practised iurisdiction throughout al Christendom, as other of that See haue euer done, and also acknowledged the Principalitie and Soueraigntie to be in Peter and his Successors: yet would he not for iust causes vse that title subiect to vanitie & misconstruction. But both he & al the Popes since haue rather called theselues, *Serui seruarum Dei*, the Seruants of Gods seruants. Though the word, *uniuersal Bishop*, in that sense wherein the holy Councel of Chalcedon offered it to the See of Rome, was true & Lawful. For that Councel would not haue giuen any Antichristian or vniust title to any man. Only in the B. of Constantinople and other, which in no sense had any right to it, and who vsurped it in a very false & tyrannical meaning, it was insolent, vniust, & Antichristian. See also the Epistles of S. Leo the Great concerning his practise of vniuersal iurisdiction, though he refused the title of vniuersal Bishop. And S. Bernard (that you may better perceiue that the general charge of Christs sheep was not only giuen to Peters Person, but also to his Successors the Popes of Rome, as S. Chrysostom also before alleaged doth testifie) writeth thus to Eugenius: Thou art he to whom the keyes of Heauen are deliuered, & to whom the sheep are committed. There be other Porters of Heauen, & other Pastours of flockes: but thou hast inherited in more glorious & different sort. For they haue euery one their particular flocke, but to thee al vniuersally, as one flocke to one man, are credited, being not only the Pastour of the sheep, but the one Pastour of al the Pastours theselues. But thou wilt aske me how I proue that? Euen by our Lordes word. For to who of al, I say not only Bishops, but Apostles, were the sheep to absolutely & without limitation committed? If thou loue me Peter, feed my sheep. He saith not, the people of this Kingdome or that citie, but, my sheep, without al distinction. So S. Bernard. And hereunto may be added that the second, feed, is in Greek a word that signifieth withal to gouerne & rule as *Pf 2. Mich. 1. Mat. 2. Apoc. 2* & therefore it is spokē of Dauid also & other temporal Gouerners (as the Hebrew word answering thereunto, in the * Scriptures oftē & the Greek in profane writers also. 18. Another shall gird thee.) He prophesieth of Peters Martyrdom, and of the kind of death which he should suffer, that was, crucifying. Which * the Heretikes, fearing that it were a step to proue he was martyred in Rome, deny: whereas the Fathers and ancient Writers are as plaine in this, as that he was at Rome. Origen. *apud Euseb. li. 1. c. 1. Euseb. li. 2. c. 24. Hist. Ec. Tert. de prescript. 14. Aug. traill. 123. in Ioan. Chrysost. Bede in hunc locum.*

Peters successors succeede him in vniuersal authoritie.

S. Gregorie though he misliked the title of *uniuersal Bishop*, yet is most plaine both in his writings & doings for the Popes Supremacie, as also S. Leo the great.

The title of vniuersal Bishop refused, but vniuersal iurisdiction alwaies acknowledged and practised.

The Pope is Pastour of al Pastours.

ποιμνισ.

Peter Crucified at Rome.

Lib. 2. de Sacerd.

Reg. li. 4. p. 76.

* See li. 1. 73. 75, li. 2. ep. 17. 41. li. 4. ep. 95. li. 7. ep. 63.

Bernard. li. 2. c. 8. de consid.

* 2. Reg. 4. 1. Psal. 77.

Bede in hunc locum.





THE SVMMME, AND THE ORDER OF THE EVANGELICAL HISTORIE

gathered briefly out of al foure, euen
vnto Christ's Ascension.

Mat.	Mt.	Lu.	Io.	
		1	1	T H E Preface mouing the Reader to receiue THE I. PART CHRIST, being the Eternal Word of God, containing the the Life and the Light. Infancie of The Angel telleth Zacharie of the conception Christ, and the of Iohn Baptist, Christs Precursour, and Eli-ued obscurely.
		1		zabeth conceiueth him.
		1		The same Angel doing his message to the B. Virgin, Christ is incarnate in her womb.
		1		Our B. Ladie visiteth Elizabeth: and Iohn Baptist is borne, and circumcised.
1				The Angel telleth Ioseph that his wife is with child by the Holy Ghost.
1		3		The Genealogie of Christ.
2		2		The birth of Christ in Bethlechem, and his circumcision.
2				The Sages come from the East, and adore Christ.
		2		Christ is presented in the Temple: where Simeon and Anna prophecie of him.
2				Ioseph with the child and his mother, flyeth into AEgypt: & returneth to Nazareth.
		2		Iesus being sought of his parents, is found in the Temple among the Doctours.
3	1	3		Iohn the Baptist preacheth and baptizeth, preparing al to receiue Christ: and among other, Christ is baptized of him.
4	1	4		Christ fasteth fourtie daies, and is tempted in the wilder- nesse.
		1		Iohn giueth testimonie of Christ to the Legates of the Iewes, to the people, and to his owne Disciples.
		2		Christ worketh his first miracle, turning water into wine at a Marriage.

The 1. part.
containing the
time of the pre-
paration to-
ward his mani-
festation.

In the



			2	In the feast of Pasche he casteth out the buiers and selles in the Temple, insinuating to the Iewes his death and resurrection.	The 1. Pasche;
			3	He teacheth Nicodemus by night: and baptizeth in Iurie by the ministerie of his Disciples. Whereupon a question, is moued to Iohn about their two Baptisines.	
14.	6	3		Iohn Baptist is put into prison for reprehending Herods incestuous aduourtie.	
4	1	4	4	After Iohns emprisonment, Christ returning into Galilee by Samaria, talketh with the Samaritane woman.	The 1. part: from the time that he began
			4	He healeth a Lordes sonne of an ague.	(Mat. 4. 14. & 17) to manifest himself, by preaching and miracles.
4	1	4		He preacheth in Galilee, and waxeth very famous.	
4	1	5		He calleth foure disciples out of the boat, & they follow him.	
	1	4		He healeth one possessed of a Diuel, in the Synagogue.	
8	1	4		He cureth Simon Peters mother in law, and manie sicke persons.	
8		9		He refuseth three that offer to follow him.	
8	4	8		He appeaseth the tempest on the sea.	
8	5	8		He healeth two possessed of Diuels in the countrie of the Gerasens, and permitteth the Diuels to enter into swine.	
9	2	5		He healeth the sicke of the palsey, being let downe through the tiles.	
9	2	5		He calleth Matthew from the custome house, and disputeth with Iohns Disciples and the Pharisees of fasting.	
9	5	8		He raiseth the Archsynagogues daughter, and cureth her that had a fluxe of blood.	
9				He healeth two blind, and one possessed.	
			5.	He healeth him on the Sabbath day that lay at the Probatica and had been diseased 38. yeares.	The 2. Pasche;
12	2	6		He confuteth the Pharisees being offended that his Disciples bruised the eares of corne on the Sabbath.	
12	3	6		He refelleth the Pharisees being offended because he cured the withered hand on the Sabbath.	
5. 5.	3	6.		He chooseth the 12. Apostles: & maketh that diuine Sermon called <i>Sermo Dominii in monte</i> , the sermon of our Lord in the mount, containing the paterne of a Christian mans life.	
7				He cureth a leper.	
8		5		He healeth the Centurions seruant.	
8	3	7		He raiseth the widowes sonne at Naim.	
		7		Iohn sendeth out of prison his Disciples vnto Christ.	
11		7		He forgiueth M. Magdalens sinnes, preferring her much before the Pharisee that despised her.	
12.	3	11		He healeth him that had a deafe and dumme Diuel, & refuteth the blaspheming Pharisees.	
12.	3	11.8		He preferreth the obseruers of Gods word before carnal mother and brethren.	
	4	3		The parable of the sower.	
12	4			The parables of the cockle, of the seed growing when men sleep,	



Mat.	Mar.	Luc.	Jo.	254
13				sleep, of the mustard-seed, and of the leauen. The parables of the treasure hid in the field, of the pretious stone, and of the nette.
13	6	4		Teaching in Nazareth, he condemneth it of incredulitie.
9. 10	6	8. 9		He sendeth the twelue Apostles to preach.
14	6	9		John is beheaded, & the fame of Iesus commeth to Heròds eares.
14	6	9	6	He feedeth 5000. men with five loaues.
14	6		6	He walketh vpon the sea, and so maketh Peter also to doe.
			6	He reasoneth of Manna, and of the true bread from Heauen. The 3. Pasche.
15	7			He reprehendeth the Pharisees for cauilling at his Disciples because they did cate with vnwashed handes.
15	7			He healeth the daughter of the woman of Canaan.
				He cureth a man that was deafe and dumme.
15	8			He feedeth 4000. with seuen loaues.
16	8			He reiecteth the Pharisees that asked a signe, and biddeth his Disciples beware of their leauen.
	8			He healeth a blind man in Bethsaida.
16	8	9		The time that he wil passe out of this world, now drawing nigh, he maketh Peter, for confessing him to be Christ, the Rocke vpon which he wil build his Church, promising to giue him the keies of Heauen, and withal foretelleth, that he must suffer in Hierusalem; and that al must be ready to suffer with him.
17	9	9		The Transfiguration.
17	9	9		He casteth out the Diuel which his Disciples could not cast out, commending vnto them fasting and praier.
17	9	9		He paieth the didrachmes for him and Peter, after that Peter had found a stater in the fishes mouth.
18	9	9		His Disciples contending for Superioritie, he teacheth humilitie.
18	9			He threatneth the scandalizers of litle ones.
18				He teacheth vs to forgiue our brother sinning against vs.
19	10	9	7	Leauing Galilee he goeth into Iurie, and the Samaritanes wil not receiue him.
		17		In that iourney he healeth the ten lepers.
			7	He teacheth in the Temple in the feast of Scenopegia, that is, of Tabernacles.
			8	He absolveth the woman taken in aduoutrie, teacheth in the Temple, and goeth out of their handes that would haue stoned him.
			9	He restoreth sight to him that was borne blind.
			10	He reasoneth of the true Pastour and his sheep.
		10		He sendeth the 70. Disciples, and they returne. The parable of the Samaritane and the wounded man. Martha enter- neth Iesus.
		11		He teacheth the manner and force of praier, and reprehendeth the preposterous cleanness of the Pharisees.

The 4. part.
from the time
that he began
(Mat. 16. 21) to
foretel to his
Disciples, that
he must goe &
suffer in Hieru-
salem.

The 5. part.
of his going
into Iewrie to-
ward his Pas-
sion.

He



Mat.	Mar	Luc.	Io.	
		12		He teacheth not to feare them that kil the body only, to cast away the care of riches by the parable of him that thought his barnes to litle, & that the faithful seruant wil alwaies expect the comning of his Lord & Mailter.
		13		He threatneth them, vnles they doe penance, shewing Gods patience by the fruitles figtree that was suffered to stand one yeare more. He healeth the crooked womā, teacheth the way to Heauen to be narrow.
		14		He healeth him that had a dropsie, on the Sabbath: and teacheth them to renounce al things in comparison of him.
		10		In the feast of Dedication he goeth out of their handes that would haue stoned him.
		15		The parables of the lost sheep, of the grote, and of the prodigal sonne.
		16		The parable of the vniust Bailife.
19	10	16		Of the indissolubilitie of Matrimonie.
		16		The rich glutton and Lazarus.
		17		Wo to scandalizers. The force of faith euen to the mouing of trees with a word.
		18		Of the Pharisee and the Publicane that went to pray.
19	10	16		He imposeth or laieth his handes vpon litle children, & exhorteth a yong rich man to forsake al & become perfect.
20				The parable of the workemen hired into the vinyard.
		11		He raiseth Lazarus, & the Iewes cōsult how to destroy him.
10	10	19		He foretellet his death, and denieth the request of Zebedees two sonnes, asking the two cheefe places about him.
		18		He healeth a blind man before his entring into Iericho.
		19		Zachæus the Publicane entertaineth Christ. The parable of the ten poundes deliuered to ten seruants.
20	10			He healeth two blind men as he goeth out of Iericho.
26	14	12		At a supper in Bethania, Marie powred ointment vpon him.
21	11	19	12	Riding vpon an asse he entreth gloriously into Hierusalem.
21		12		He healeth the lame and the blind, and Gentils desire to see him.
21	11	19		He curseth the figtree; and casteth the buiers and sellers out of the Temple.
21	11	19		To his enemies the Iewes, he auoucheth his power by Iohns Baptisme which was of God, and foretellet their reprobation, with the Gentils vocation in their place, by parables: as the parable of the two sonnes, the one promising to doe, the other doing his fathers commandement.
21	12	20		The parable of the vinyard let out to husbandmen that killed both the seruants and the sonne sent to require fruit.
21				The parable of the King that made a mariage for his sonne, inuiting ghests to the feast, and they would not come.
21	12	10		He answereth their question of paying tribute to Cæsar, and the Saducees question of the Resurrection.

Palme Sunday:
The 6. part.
containing the
holy weeke of
his Passion in
Hierusalem.



Mat.	Mar.	Luc.	Jo.	256	
22	12			He answereth the Pharisees question, of the greatest com- mandement.	
22	12	20		He putteth them to silence with this question concerning CHRIST, how he could be Dauids sonne.	
23	12	20		He biddeth the doe as the Scribes teach, but not as they doe.	
	13	21		He extolleth and preferreth the poore widowes offering.	
24	13	21		He foretellet to some of his Disciples, the destruction of the Temple, and of Hierusalem: and by that occasion, what things shal be before the consummation of the world, and Antichrist in the consummation, and then in- continent Domesday, warning vs to prepare our selues against his comming.	Tuesday night.
25				By the parable of the ten Virgins, & the parable of the ta- lents, he sheweth, how it shal be at Domesday with the Faithful that prepare, and that prepare not themselves: & without parables, that they which doe not good workes, shal be damned.	
26	14	22		Judas bargaineth with the Iewes to betray him, and two of his Disciples prepare the Pascall lambe.	Tenebre we- nesday.
			13	At the supper he washeth his Apostles feet.	Maunday thursday.
26	14	22		He instituteth the Sacrifice of his body and bloud in the B. Sacrament.	The 4. Pasche.
26	14	22	13	He foretellet that one of the Twelue shal betray him (ap- peasing their contention for the superioritie) and that they shal al deny him.	
			14	15. 16. His sermon after supper.	Al Thursday night, & Good Friday.
			17	His prayer to his Fatheer.	
26	14	22	18	The storie of his Passion and burial, from thursday at night, til the next day at euentide.	
27	15	23	19		
28	16	24	20	He riseth the third day,	Easter day.
	16		20	Appareth first to Marie Magdalene.	
28				Then to the other women.	
		24		Then to Peter. ver. 34.	
	16	24		Then to the two Disciples going into Emmaus.	
		24	10	Then to the Disciples gathered together in a house at Hie- rusalem, when he entred the doores being shut, and gaue them power to remit and reteine sinnes.	
			20	Then, vpon Low-Sunday, to the Disciples likewise gathered together, and Thomas among them.	Low. Sunday.
			21	Then, at the sea of Tiberias, to Peter & the rest that were fishing. Where he committeth his sheep to Peter.	
28	16			Then, to the Disciples vpon a mount in Galilee: giuing them commission to preach and baptize throughout the whole world.	
		24		Then in Bethania, where he promiseth to send the Holy Ghost (bidding them tarie in the meane time in Hie- rusalem) and so blessing them, Ascendeth into Heauen.	Ascension day.
	16	24			





T H E
A R G V M E N T
O F T H E A C T E S
O F T H E A P O S T L E S.

TH E Gbospel hauing shewed, how the Iewes most impiously reiected Christ (as also Moyses and the Prophets had foretold of them :) and therefore deserued to be reiected themselves also of him : now followeth this booke of the Actes of the Apostles (* written by S. Luke in ^{Hier.in Catal} Rome the fourth yeare of Nero, An. Dom. 61.) and sheweth, how notwithstanding their deserts, Christ of his mercy (as the Prophets also had foretold of him) offered himselfe vnto that vnworthy people, yea after that they had Crucified him, sending vnto them his twelue Apostles to moue them to penance, and so by Baptisme to make them of his Church : and whiles al the Twelue were so occupied about the Iewes; how of a persecuting Ierre he made an extraordinarie Apostle (who was Saint Paul) and to auoid the scandal of the Iewes (to whom only himselfe likewise for the same cause had preached) sent him, and not any of his Twelue by and by, who were his known Apostles, vnto the Gentils, who neuer afore had heard of Christ, and were worshippers of many Gods, to moue them also (for, that likewise the Prophets had foretold) to faith and penance, and so by Baptisme to make them of his Church : and how the incredulous Iewes euery where resisted the same Apostle and his preaching to the Gentils, persecuting him and seeking his death, and neuer ceasing vntill he fel into the handes of the Gentils : that so (as not only he euery where, but also the Prophets ^{AR. 13, 46, 18;} afore him, and Christ had foretold) the Gbospel might be taken away from them, and ^{6, 19, 9. 18, 18.} giuen to the Gentils : euen from Hierusalem (whose reprobation also by name had been ^{Mat. 21, 23.} often foretold) the head-citie of the Iewes, where it began, translated to Rome the ^{Esa. 1.} head-citie of the Gentils. At this wil be euident by the partes of the booke : which may ^{Luc. 13, 33;} be these sixe.

First, how Christ Ascending in the sight of his Disciples, promised vnto them the Holy Ghest. foretelling that of him they should receiue strength, and so begin his Church in Hierusalem: and from thence dilate it into al that Countrie, that is into al Iurie: yea and into Samaria also, yea vnto al Nations of the Gentils, be they neuer so farre off. You shal receiue (saith he) the vertue of the Holy Ghost comming vpon you: and you shal be witnesses vnto me in Hierusalem, and in al Iurie, and Samaria, and euen to the vtmost of the earth. Chap. 1.

Secondly, the beginning of the Church in Hierusalem, accordingly. Chap. 2.

Thirdly, the propagation of it consequently into al Iurie, and also to Samaria, Cha. 8.

R

Fourthly



Fourthly, the propagation of it to the Gentils also. Chap. 10.

Fifthly, the taking of it away from the obstinate Iewes, and giuing of it to the Gentils, by the ministerie of S. Paul and S. Barnabee. Chap. 13.

Act. 15, 11.
Luc. 13, 1.

Act. 18, 18.

Sixthly, of taking it away from Hierusalem it selfe, the head-citie of the Iewes, and sending it (as it were) to Rome the head-citie of the Gentils, and that, in their persecuting of Paul so farre, * that he appealed to Caesar, and so deliuering him after a sorte vnto the Romanes: as they had * before deliuered to them also Christ himselfe. Whereas S. Peters first comming thither, was vpon another occasion, as shal be said anone. Of which Romanes and Gentils therfore, the same S. Paul being now come to Rome (the last Chap. of the Actes) foretelleth the obstinate Iewes there, saying: Et ipsi audient: You wil not heare, but, they wil heare. That so the prediction of Christ about rehearsed might be fulfilled: And euen to the vtmost of the earth. And there doth S. Luke end the booke, not caring to tel so much as the fulfilling of that which our Lord had foretold (Act. 27. 24.) to S. Paul: Thou must appeare before Caesar. Because his purpose was no more but to shew the new Hierusalem of the Christians, where Christ would place the cheefe seat of his Church: as also indeed the Fathers and al other Catholikes haue in al Ages looked thither, when they were in any great doubt: no lesse then the Iewes to Hierusalem, las they were appointed in the old Testament. Deut. 17, 8.

Rom. 11, 15.

Mar. 14, 14.

Tertul. de prax

And so this Booke doth shew the true Church, as plainely, as the Ghospel doth shew the true Christ, vnto al that doe not wilfully shut their owne eyes. To wit, this to be the true Church, which beginning visibly at Hierusalem, was taken from the Iewes, and translated to the Gentils (and namely to Rome) continuing visibly, and visibly to continue hereafter also, Vntil the fulnes of the Gentils shal be come in: that then also Al Israel may be saued. And then is come the end of the world. For so did Christ most plainely foretel vs: This Ghospel of the Kingdō shal be preached in the whole world, for a testimonie to al Nations: and then shal come the consummation. For the conuersion of which Nations and accomplishing the fulnes of al Gentils, the foresaid Church Catholike, being mindful of her office, to be Christes witnes euen to the vtmost of the earth, doth at this present (as alwaies) send preachers to conuert and make them also Christians: whereas the Protestants and * al other Heretikes doe nothing els but subuert such as before were Christians.

Act. 15, 7.

Act. 13, 14.

And this being the Summe and scope of this Booke, thus to giue vs historically a insight of the fulfilling of the Prophets & Christes prediction about the Church: it is not to be maruelled at, why it telleth not of S. Peters comming to Rome: considering that his first comming thither was not, as S. Pauls was, by the Iewes deliuerie of him, working so to their owne reprobation, but vpon another occasion, to wit, to confound Simon Magus. Eus. Hist. li. 2. c. 12. 13. For who also seeth not, that it maketh no mention of his preaching to any Gentils at al, those few only Act. 10. excepted, who were the first, and therfore (lest the Gentils should seeme lesse cared for of God, then the Iewes) Peter being the Head of al, was elected of God, to incorporate them into the Church, as before he had done the Iewes. God (saith he) among vs chose, that by my mouth the Gentils should heare the word of the Ghospel. and beleue. And S. Iames thereupon: Simon hath told how God first visited to take of the Gentils a people to his name. But otherwise (I say) here is no mention of Peters preaching to any Gentils: no nor of the other eleuen Apostles. Wil any man therfore inferre, that neither Peter, nor the other Eleuen preached to any Nation or

cities



citie of the Gentils? No, the meaning of the Holy Ghost was not to write al the Actes of al the Apostles, no nor the preaching of Peter and his, to the Gentils, but only to the Iewes: thereby to set out ynto the world, the great mercy of Christ toward those vn-worthy Iewes, and consequently their most worthy reprobation for contemning such grace and mercy. As also on the other side to shew, how readily the Gentils in so many Nations, were conuerted by one Apostle only, who From Hierusalem euen to Illyricum replenished the Ghospel of Christ. And this parting of the worke so made by S. Peter with the rest doth S. Paul himselfe touch: That we vnto the Gentils, Gal. 2, 9. and they vnto the Circumcision. Neuer thelesse before his conning to Rome, not only was the Church come to Rome (as it is euident Act. the last chap.) there planted by Saint Peter and others (as likewise by Saint Peter it was planted in the first Gentils, before that S. Paul began the taking of it away from the multitude of the Iewes, and the translating of it to the multitude of the Gentils) but also so notable was the same Church of Rome, that S. Paul writing his Epistle to the Romanes, before he came thither, saith: Your faith is renowned in the whole world. Rom. 1, 8. And therefore they with the rest of the Gentils, be that Nation whereof Christ told the Iewes, saying: The Kingdom of God shal be taken away from you, and shal be giuento a Nation yealding the fruits thereof. Mat. 21, 43.



As before we noted the Ghospels, as they are read both at Matins & Masse, throughout the yeare, in their conuenient time and place: so the bookes following (as also the bookes of the old Testament) are read in the said Seruice of the Church, for Epistles and Lessons, in their time and place, as hereafter shal be noted in euery of them. See the very same order and custome of the primitive Church, in S. Ambrose ep. 33. S. Augustine in serm. de tempore 139, 140, 141, 144, S. Leo Ser. 1. & de Quadrag. & Ser. 13. & 19. de Pass. Domini. S. Gregorie in his 40. homilies vpon the Ghospels.

R ij

THE





*In nouissimis diebus, dicit Dominus, effundam de spū.
meo super oīm carnem, et prophetabunt filij uestri, et filiae uestre.*





THE ACTES OF THE APOSTLES.

CHAP. I.

Christ now ready to ascend, biddeth the Apostles to expect the Holy Ghost which he had promised, foretelling where (being strengthened by him) they should begin his Church, and how far they should carry it. 9. After his Ascension they are warned by two Angels to set their mindes vpon his second comming. 14. In the daies of their expectation, 15, Peter beginneeth to execute his vicarship, giuing instruction and order, by which Mathias is elected Apostle in the place of Iudas.

The Church readeth this booke at Matins from Low Sunday vnto the 3. Sunday after Easter: euen as in S. Augustines time. See serm. 83, & 93. de Diuersis. to. 10. The 1. part. The expectation of the Holy Ghost between the Ascension of Christ, and the beginning of the Church.



THE * first treatise I made of al things, O Theophilus, which Iesus began to doe and to teach, 2. vntil the day wherein giuing commandement by the Holy Ghost to the Apostles whom he chose, he was assumed. 3. to whom he shewed also himself aliue after his passion in many arguments, for fourtie daies appearing to them, and speaking of the Kingdom of God. 4. And eating with them, * he commanded them, that they should not depart from Hierusalem, but should expect the promise of the Father, which you * haue heard (saith he) by my mouth: 5. for Iohn indeed baptized with water, but * you shal be baptized with the Holy Ghost after these few daies. 6. They therefore that were assembled, asked him, saying: Lord, whether at this time wilt thou restore the Kingdom to Israel? 7. but he said to them: "It is not for you to know times or moments, which the Father hath put in his owne power: 8. but you shal receiue the * vertue of the Holy Ghost comming vpon you, and you shal be witnesses vnto me in Hierusalem, and in al Iewrie, and Samaria, and euen to the vtmost of the earth. 9. And * when he had said these things, in their sight he was eleuated: & a cloud receiued him out of their sight. 10. And when they beheld him going into Heauen, behold two men stood beside them in white garments, 11. who also said: Ye men of Galilee, why stand you looking into Heauen? This Iesus which is assumed from you into Heauen, shal so come as you haue seen him going into Heauen. ¶

The Epistle at Masse vpon Ascension day. "Not al particularly, (for the other Euangeliasts write diuers things not touched by him) but al the principal and most necessarie things.

"Iohns Baptisme gaue not the Holy Ghost. "The abundant powring of the Holy Ghost vpon them on whit Sunday, he calleth Baptisme.



6. This visible

companie was the true Church of Christ, which he left, & commanded to keepe together til the comming of the Holy Ghost, by him to be further informed & furnished to gaine al Nations to the same Societie. c. The Heretikes, some in the text, other in the margēt, translate, *witnes*, to wit, of the Apostles, most impudently; knowing in their consciences that he meaneth the Maries & other holy women that followed Christ as *Lu. 8. 2. 24, 10.* See Beza and the Engl. Bible. 1579. d The Epi. vpō S. Matthias day Febr. 14. " No smal mysterie, that the number of the twelue Apostles must needes be made vp againe.

The times and moments of things to come pertaine not to vs. Christ is ascended, and yet really in the B. Sacrament.

THE ACTES

12. Then they returned to Hierusalem from the mount that is called Oliuet, which is by Hierusalem; distant a Sabbath's iourney. 13. And when they were entred in, they went vp into an vpper chamber, where abode b Peter & Iohn, Iames and Andrew, Philippe and Thomas, Bartholomew and Matthew, Iames of Alphæus and Simon Zelotes, and Iude of Iames. 14. Al these were perseuering with one mind in praier with the c women and " MARIE the mother of IESVS, and his brethren. 15. d In those daies" Peter rising vp in the middes of the Brethren, said: (and the multitude of persons together, was almost an hundred and twentie.) 16. You men, Brethren, the * scripture must be fulfilled which the Holy Ghost spake before by the mouth of Dauid concerning Iudas, who was the * captaine of them that apprehended IESVS: 17. who was numbred among vs and obtained the lot of this ministerie. 18. And he indeed hath possessed a * field of the reward of iniquitie, and being hanged he burst in the middes, and al his bowels gushed out. 19. And it was made notorious to al the inhabitants of Hierusalem: so that the same field was called in their tōgue, *Hacel-dema*, that is to say, the field of bloud. 20. For it is written in the booke of Psalmes: *Be their habitation made desert, & be there none to dwell in it. And his Bishoprike let another take.* 21. Therefore, of these men that haue assembled with vs, al the time that our Lord IESVS went in and went out among vs, 22. beginning from the Baptisme of Iohn vntil the day wherein he was assumed from vs, " there must one of these be made a witnes with vs of his resurrection. 23. And they appointed two, Ioseph, who was called Barsabas, who was surnamed Iustus: and Matthias. 24. And praying they said: Thou Lord that knowest the harts of al men, shew of these two, one, whom thou hast chosen, 25. to take the place of this ministerie & Apostleship, from the which Iudas hath preuaricated that he might goe to his owne place. And they gaue them" lots, and the lot fel vpon Matthias, and he was numbered with the eleuen Apostles. ¶

Pf. 40,
9. Io. 13,
18.
Luc. 21,
47. Io.
18, 3.
Mt. 27,
5. 7.

Tsa. 68,
26.
Pf 103,
8.

ANNOTATIONS.

CHAP. I.

1. *Giving commandment.*) He meaneth the power giuen them to preach, to baptize, to remit sinnes, and generally the whole commission and charge of gouernement of the Church after him, and in his name, speed, & right: the which regiment was giuen them together with the Holy Ghost to assist them therein for euer.

7. *It is not for you.*) It is not for vs, nor needful for the Church, to know the times & moments of the world, the comming of Antichrist, and such other Gods secrets. This is enough in that case, to be assured that Christs faith shal be preached, and the Church spread throughout al Nations, the Holy Ghost concurring continually with the Apostles & their Successours for the same.

11. *Assumed from you.*) By this visible Ascending of Christ to Heauen and like returne from thence to iudgement, the Heretikes doe incredulously argue him not to be in the Sacrament. But let the faithful rather giue eare to S. Chrysostome saying thus: *O miracle! he that sitteth with the Father in Heauen above, at the very same time is handled of men beneath. Christ ascending to Heauen, both hath his flesh with him, and left it with vs beneath. Elias being taken vp, left to his Disciples his cloke only: but the Sonne of man ascending left his owne flesh to vs.* Li. 3. de Sacerd. Ho. 2. ad Po. Ant. in fine. Ho. de diuis. & paup. in fine.

14. MARIE



14. MARIE the mother of IESVS.) This is the last mention that is made in holy Scripture, of our B. Lady. For though she were full of all diuine wisdom, & opened (no doubt) vnto the Euangelistes and other Writers of holy Scriptures, diuerse of Christs actions, speeches, and mysteries, wherof she had both experimental and reuealed knowledge: yet for that she was a woman, and the humblest creature liuing, and the paterne of all order and obedience, it pleased not God that there should be any further note of her life, doings, or death, in the Scriptures. She liued the rest of her time with the Christians (as here she is peculiarly named and noted among them) and specially with S. Iohn the Apostle, * to whom our Lord recommended her: Who provided for her all necessities, her spouse Ioseph (as it may be thought) being deceased before. The common opinion is that she liued 61. yeares in all. At the time of her death, (as S. Denys first, & after him S. Damascene *de dormit. Deipara*. writeth) all the Apostles then dispersed into diuers Nations to preach the Gospell, were miraculously brought together (sauiug S. Thomas who came the third day after) to Hierusalem, to honour her diuine departure and funeral, as the said S. Denys witnesseth. Who saith that himself, S. Timothee, and S. Hierotheus were present: testifying also of his owne hearing, that both before her death and after for three daies, not only the Apostles and other holy men present, but the Angels also and Powers of Heauen did sing most melodious Hymnes. They buried her sacred body in Gethsemani. But for S. Thomas sake, who desired to see & to reuerence it, they opened the sepulcher the third day; and finding it void of the holy body, but exceedingly fragrant, they returned, assuredly deeming that her body was assumed into Heauen; as the Church of God holdeth: being most agreeable to the singular priuiledge of the mother of God, & therefore celebrateth most solemnly the day of her Assumption. And that is consonant not only to the said S. Denys and S. Damascene, but to Holy Athanasius also, who auoucheth the same, *Serm. in Euang. de Deipara*. Of which Assumption of her body, S. Bernard also wrote fine notable Sermons extant in his workes.

Her life:

Her death,

Her ASSUMP-
TION.

But neither these holy Fathers, nor the Churches tradition and testimonie doe beare any sway now a daies with the Protestants, that haue abolished this greatest feast of her Assumption, who of reason should at the least celebrate it as the day of her death, as they doe of other Saints. For though they beleeue not that her body is assumed, yet they wil not (we trow) deny that she is dead, & her soule in glorie: neither can they aske scriptures for that, no more then they require for the deaths of Peter, Paul, Iohn, & other, which be not mentioned in scriptures & yet are stil celebrated by the Protestants. But concerning the B. Virgin MARIE, they haue blotted out also both her Natiuitie, & her Conception: So as it may be thought the Diuel beareth a special malice to this woman whose seed brake his head. For as for the other two daies of her Purification & Annunciation, they be not proper to our Lady, but the one to Christs Conception, the other to his Presentation. So that she by this meanes shal haue no festiuitie at all.

The Protestants
haue no feast
of her at all, as
they haue of
other Saints.

But contrawise, to consider how the ancient Church & Fathers esteemed, spake, and wrote of this excellent vessel of grace, may make vs detest these mens impietie, that can not abide the praises of her * whom all Generations should call BLESSED, & that esteeme her honours a derogation to her Sonne. Some of their speeches we wil set downe, that all men may see, that we neither praise her, nor pray to her more amply then they did. S. Athanasius in the place alleaged, after he had declared how all the Angelical Spirits & euery order of the honoured & praised her with the AVE, wherewith S. Gabriel saluted her: We also, saith he, of all degrees upon the earth extol thee with loude voice saying: *Aue gratia plena &c.* Haile full of grace, our Lord is with thee. Pray for vs, o Maistresse, and Lady, and Queene, and mother of God. most holy & ancient Ephrem, also in a special oration made in praise of our Lady, saith thus in diuerse places thereof: *Intemerata Deipara &c.* Mother of God undefiled, Queene of all, the hope of them that despaire, my Lady most glorious, higher then the heauenly Spirits, more honourable then the Cherubins, holier then the Seraphins, & without comparison more glorious then the supernatural hostes, the hope of the Fathers, the glorie of the Prophets, the praise of the Apostles. And a litle after: *Virgo ante partum, in partu, & post partum*; by thee we are reconciled to Christ my God, thy sonne: thou art the helper of sinners, thou the haue for them that are tossed with stormes, the solace of the world, the deliverer of the imprisoned, the help of orphans the redemption of captiues. And afterward *Pouchsafe me thy seruants to praise thee.* Haile Lady MARIE full of grace, haile Virgin most Blessed among women. And much more in that sense which were to long too repeat.

How the Primitive Church
& ancient Fathers
honoured
our B. Lady.

S. Athanasius:

Saint Ephrem:

* Lu. 1,
49.

Saint Cyril.

The Greeke
Liturgies of S.
Iames, S. Basil,
S. Chrysostom.

S. Augustine.

Sancta Maria
succurre mis-
eris, &c.

S. Damascene.

S. Irenzus.

As Adam and
Eue, so Christ
& our Lady,The meaning
of the titles &
termes giuen
to our B. Lady.Peter begin-
neth to practi-
se his Prima-
cie,Casting of lot-
tes,

S. Cyril hath the like vvonderful speeches of her honour, *hom. 6. contra Nestorium.* Praise and glorie be to thee, o holy Trinitie: to thee also be praise, holy mother of God, for thou art the precious pearle of the world, thou the candel of unquenchable light, the crowne of Virginitie, the scepter of the Catholike faith. By thee the Trinitie is glorified and adored in al the world: by thee Heauen reioyceth, Angels & Archangels are glad, Diuels are put to flight, and man is called againe to Heauen, and euery creature that was held with the error of Idols, is turned to the knowledge of the truth. By thee Churches are founded through the world: thou being their helper, the Gen:ils come to penance, and much more which we omit. Likewise the Greeke Liturgies or Masses of S. Iames, S. Basil, and S. chrysostom, make most honourable mention of our B. Lady, praying vnto her, saluting her with the Angelical hymne, *Aue Maria*, and vsing these speeches: Most holy, undefiled, blessed above al, our Queens, our Lady, the mother of God, MARIE, a virgin foreuer, the sacred arke of Christs Incarnation, broader then the Heauens that didst beare thy Creatour; holy mother, of unspeakable light, we magnifie thee with Angelical hymnes. All things passe vnderstanding, all things are glorious in thee, o mother of God. By thee the mysterie before vnkowen to the Angels is made manifest & reuealed to the on the earth thou art more honourable then the Cherubins, and more glorious then the Seraphins. To thee, O ful of grace, all creatures, both men and Angels doe gratulate and reioyce: glorie be to thee, Which art a sanctified temple, a spiriual Paradise, the glorie of Virgins, of whom God tooke flesh and made thy womb to be his throne, &c.

And S. Augustine *Serm. 18. de Sanctis to. 10.*: or (as somethinke) S. Fulgentius: O Blessed MARIE, who can be able worthily to praise or thanke thee? Receiue our prayers, obtaine vs our requestes for thou art the * special hope of sinners. by thee we hope for pardon of our sinnes, & in * unica thee, o most Blessed, is the expectation of our rewards. And then follow these wordes now vsed sp.

in the Churches seruice: *Sancta Maria succurre miseris, inua pusillanimes, resoue flibiles, ora pro populo, interueni pro clero, intercede pro deuoto famineo sexu.* Sentient omnes tuum iuuamen, quicunque celebrant tuam commemorationem. Pray thou continually for the people of God which didst deserue to beare the Redeemer of the world, who liueth and reigneth for euer. S. Damascene also

ser. de dormitione Deiparæ. Let vs crie with Gabriel: *Aue gratia plena, Haile ful of grace,* Haile sea of ioy that can not be empied; haile the * only ease of grieues, haile holy Virgin, by whom * vnica death was expelled, and life brought in. See S. Irenus. li. 1. c. 33. & li. 3. circa medium. & S. Iuan

Aug. de fide & Symbolo. & de agone Christiano. Where they declare how both the sexes concur to our saluation, the man and the woman, Christ and our Lady; as Adam & Eue both were the cause of our fal: though Adam farre more then his wife, and so Christ farre more excellently and in another sort then our Lady: who (though his mother) yet

is but his creature and handmaid, himself being truly both God & man. In al which See S. places alleaged & * many other like to these, if it please the Reader to see and read, & Greg.

make his owne eyes witnesses, he shal perceiue that there is much more said of her, & to Nazian. her, then we haue here recited, and that the very sanie or the like speeches & termes in fi tra were vsed then, that the Church vseth now, in the honour and inuocation of the B. Chri.

Virgin: to the confusion of al those that wilfully wil not vnderstand in what sense al thus pa- such speeches are applied vnto her: to wit, either because of her praier and intercession tiens,

for vs, whereby she is our hope, our refuge, our aduocate & c. or because she brought forth the Authour of our redemption & saluation, whereby she is the mother of mercie, and grace, & life, and whatsoeuer goodnes we receiue by Christ.

15. *Peter rising vp.* Peter in the meane time practised his Superioritie in the compa- nie or Church, publishing an election to be made of one to supply Iudas roome. Which

Peter did not vpon commandement of Christ written, but by suggestion of Gods Spi- rit and by vnderstanding the Scriptures of the old Testament to that purpose: the sense whereof Christ had opened to the Apostles before his departure, though in more ful

manner afterward at the sending of the Holy Ghost. And this acte of Peter in prescri- bing to the Apostles and the rest, this election, and the manner thereof, is so euident for his Supremacie, that * the Aduersaries confesse here that he was, Antistes, the cheefe & Rex in no. Test.

26. *Lot.* When the euent or fal of the lot is not expected of Diuels, nor of the star- res, nor of any force of fortune, but looked and praied for to be directed by God and his an. 1565 holy Saints: the may lots be vsed lawfully. And sometimes to discern betwixt two things more indifferent, they be necessarie, as S. Augustin teacheth. *ep. 180. ad Honoratum.*



CHAP. II.

The Holy Ghost comming to the Faithful vpon whitunday, 5. Iewes in Hierusalem of al Nations doe wonder to heare them speake al tongues. 14. And Peter to the deriders declareth, that it is not drunkennes, but the Holy Ghost, which Ioele did prophetic of, which IESVS (whom they crucified) being now risen againe and ascended (as he sheweth also out of the Scriptures) hath powred out from Heauen: concluding therefore that he is CHRIST, and they most horrible murderers. 37. Whereat they being compunct, and submitting themselves, he telleth them that they must be baptized, and then they also shal receiue the same Holy Ghost, as being promised to al the baptized. 41. And so 3000. are baptized that very day. 42. whose godly exercises are here reported, and also their lining in state of perfection. The Apostles worke many miracles, and God daily increaseth the number of the Church.

The Epistle
vpon whitunday.



AND when the daies of Pentecost were accomplished, they were al together in one place: 2. and sodenly there was made a sound from Heauen, as of a vehement wind comming, & it filled the whole house where they were sitting. 3. And there appeared to them parted tongues as it were of fire, and it fate vpon euery one of them: 4. and they were al replenished with the Holy Ghost, and they began to speake with diuerse tongues according as the Holy Ghost gaue them to speake.

5. And there were dwelling at Hierusalem Iewes, deuout men of euery Nation that is vnder Heauen. 6. And when this voice was made, the multitude came together, and was astonished in mind, because euery man heard them speake in his owne tongue. 7. And they were amazed, and marueled saying: Are not, loe, al these that speake, Galilæans, 8. and how haue we heard, each man our owne togue wherein we were borne? 9. Parthiās, & Mediās, & Elamites, & that inhabite Mesopotamia, Iewrie, & Capadocia, Pontus, and Asia, 10. Phrygia, and Pamphilia, Egypt & the partes of Lybia that is about Cyrene, & strangers of Rome, 11. Iewes also, and Profelytes, Cretensians, and Arabians: we haue heard, them speake in our owne tongues the great workes of God. 12. And they were al astonished, and marueled, saying one to another: What meaneth this? 13. But others deriding said: That these are ful of new wine.

14. But Peter standing with the Eleuen, lifted vp his voice; and spake to them: Ye men, Iewes, and al you that dwel in Hierusalem, be this knowen to you, and with your eares receiue my wordes. 15. For these are not drunke, as you suppose, whereas it is the third houre of the day: 16. But this is it that was said by the Prophet Ioele: And it shal be, in the last daies (saith our Lord) of my spirit I wil powre out vpon al flesh: and your sonnes and your daughters shal prophetic, and your yong men shal see visions, and your Ancients shal dreame dreames. 18. And vpon my seruants truely, and vpon my handmaides wil I power out in those daies of my Spirit, and they shal prophetic: 19. and I wil giue wonders in the Heauen aboue, and signes in the earth beneath, blood and fire,

The lesson before the Epistle on Imberwenesday in whitsonweeke.

But Peter the Head of the rest and now newly replenished with al knowledge & fortitude, maketh the first Sermon, and



and vapour of smoke. 20. The sunne shal be turned into darkenes; and the moone into bloud before the great and manifest day of our Lord doth come. 21. And it shal be, every one whosoever calleth vpon the name of our Lord, shal be saved. **¶**

22. Ye men of Israel heare these wordes: IESVS of Nazareth a man approued of God among you, by miracles & wonders and signes which, God did by him in the middes of you, as you also know; 23. this same by the determinate counsel & prescience of God being deliuered, you by the handes of wicked men haue crucified and slaine. 24. Whom God hath raised vp loosing the sorrowes of Hel, according as it was impossible that he should be holden of it 25. For Dauid saith concerning him:

a Who but an infidel (saith S. Augustine) wil deny Ghrist to haue descended to Hel? ep. 99. **b** As his soul suffered no paines in Hel, so neither did his body take any corruption in the graue.

I foresaw the Lord in my sight alwaies: because he is at my right hand that I be not moved. 26. For this, my hart hath been glad and my tongue hath reioyced: moreouer my flesh also shal rest in hope. 27. Because thou wilt not leaue my soul in Hel, nor giue thy Holy one to see corruption. 28. Thou hast made known to me the waies of life: thou shalt make me full of ioyfulness with thy iace. 29. Ye men, Brethren, let me boldly speake to you of the Patriarch Dauid: that he died, and was buried; and his sepulchre is with vs vntil this present day. 30. Whereas therefore he was a Prophet, and knew that by an othe God had sworne to him, that of the fruit of his loynes there should sit vpon his seat; 31. foreseeing he spake of the resurrection of Christ. For neither was he left in Hel, neither did his flesh see corruption. 32. This IESVS hath God raised againe, whereof al we are witnesses.

Ps. 115, 5

3. Reg. 2, 10.
Ps. 131, 11.

c Contrition. **d** Not only amendment of life, but penance also required before Baptisme, in such as be of age, though not in that sort as afterward in the Sacrament of penance.

Aug. de fid. & oper c. 11. & ep. 108.

e Three thousand were converted at this first Sermon, & they were put to the other visible companie & Church.

f This was the B. Sacrament, which the Apostles dayly ministred to the Christians at least in one

33. Being exalted therefore by the right hand of God, and hauing receiued of his Father the promise of the Holy Ghost, he hath powred out this whom you see and heare. 34. For Dauid ascended not into Heauen; but he saith: *Our Lord hath said to my Lord, sit on my right hand. 35. vntil I make thine enemies the soote-stoole of thy feet. 36. Therefore let al the house of Israel know most certainly that God hath made him both Lord, & CHRIST, this IESVS, whom you haue crucified.*

37. **c** And hearing these things, they were compunct in hart, and said to Peter and to the rest of the Apostles: What shal we doe men, Brethren? 38. But Peter said to them, **d** doe pennance, & be euery one of you baptized in the name of IESVS CHRIST for remission of your sinnes; and you shal receiue the giift of the Holy Ghost. 39. For to you is the promise, and to your children, and to al that are farre off, whomsoever the Lord our God shal cal. 40. With very many other wordes also did he testifie and exhorted them, saying: Saue your selues from this peruerse Generation. 41. They therefore that receiued his word, were baptized & there were added in that day about **e** three thousand soules.

42. And they were perseuering in the doctrine of the Apostles, and in the communication of the breaking of bread, and praiers. 43. And feare came vpon euery soul; many wonders also and signes were done by the Apostles in Hierusalem, and there was great feare in al. 44. Al they also that beleued, were together, **f** & had al things common. 45. Their possessions and substance they sold, and deuied them to al, according as euery one had need. 46. Daily also continuing with one accord in the Temple, and breaking bread from house to house, they tooke their meate with ioy and simplicitie of hart: 47. praising God, and

Ps 109, 1.

Act. 4, 32.



and hauing grace with al the people. And our Lord^e increased them that should be saued, daily together.

ANNOTATIONS.

CHAP. II.

1. *The daies of Pentecost.*) As Christ our Pasche, for correspondence to the figure, was offered at the Iewes great feast of Pasche, so fifty daies after (in Greeke, Pentecost) for accomplishing the like figure of the Law-giuing in Mount Sinai, he sent downe the Holy Ghost iust on the day of their Pētecost: which was alwaies on Sunday, as appeareth *Leuit. 23, 15*. Both which daies the Church keepeth yearely for memorie of Christs death and Resurrection, and the sending downe of the Holy Ghost; as they did the like for record of their deliuerie out of Ægypt, & their Law-giuing aforesaid; the said Feastes with vs conteining, besides the remembrance of benefices past, great Sacraments also of the life to come. *Aug. ep. 119, c. 16.*

The feastes of Pasche and Pentecost.

4. *Al replenished.*) Though the Apostles and the rest were baptized before, and had thereby receiued the grace of the Holy Ghost to sanctification and remission of sinnes, as for diuers other purposes also: yet as Christ^e promised them they should be further indowed with strength and vertue from aboue, so here he fulfilled his promise, visibly powring downe the Holy Ghost vpon al the companie and vpon euery one of them, thereby replenishing the Apostles specially with al truth, wisdom, and knowledge necessarie for the gouernement of the Church, & giuing both to them and to al other present, the grace and effect of the Sacrament of Confirmation, accomplishing, corroborating, and strengthening them in their faith and the confession of the same. And lastly for a visible token of Gods Spirit, he indowed them al with the giift of diuers strange tongues: al (I say) there present, as wel our Ladie, as other holy women and Brethen, besides the Apostles. Though^e the Heretikes fondly argue, for the desire they haue to dishonour Christs mother, that neither she nor they were there present, nor had the giift of tongues, contrarie to the plaine text that saith, *They were al together*, to wit, al the 120, mentioned before *c. 1, 15*.

The sending of the Holy Ghost on which Sunday and the effects thereof.

Our B Ladio;

23. *By the determinate counsel of God deliuered*) God deliuered him, and he deliuered himself, for loue and intention of our saluation; & so the act was holy and Gods owne determination. But the Iewes and others which betrayed and crucified him, did it of Christ should malice and wicked purpose, & their fact was damnable, and not of Gods counsel or coudie, excuseth sing; though he tolerated it, for that he could and did turne their abominable fact to the good of our saluation. Therefore abhorre those new Manichees of our time, both Lutherans and Calvinists, that make God the Authour and cause of Iudas betraying of Christ, no lesse then of Pauls conuersion; besides the false translation of Beza, saying for Gods prescience or foreknowledge (in the Greeke, *προγνωσις*) Gods providence.

Gods determini-

24. *Loosing the sorrower.*) Christ was not in paines himself, but loosed other men of those dolours of Hel, wherewith it was impossible himself should be touched. See * *August.*

Corrupt trans-

27. *My soul in Hel.*) Where al the Faithful, according to the Creed, euer haue beleeued that Christ according to his soul, went downe to Hel, to deliuer the Patriarches and al Christs descēd iust men there holden in bondage til his death, & the Apostle here citing the Prophets ding into hel, wordes, most euidently expresse the same, distinguishing his soule in Hel, from his body in the graue: yet the Calvinists to defend against Gods expresse wordes, the blasphemie of their Maister, that Christ suffered the paines of Hel, and that no where but vpon the Crosse, and that otherwise he descended not into Hel, most falsely and flatly here corrupt the text, by turning and wresting both the Hebrew and Greeke wordes from their most proper and vsual significations of, *Soule*, and *Hel*, into, *body* and, *grauē*: saying for, *my soule in Hel*, thus, *my body*, * *life*, *person*, yea (as Beza in his New Testament an. 1516.) *my carcas* in the *grauē*. And this later they corrupt almost throughout the Bible for that purpose. But for refelling of both corruptions, it shal be sufficient in this place: first, that al Hebrewes & Greekes, & al that vnderstand these tongues, know that the foresaid Hebrew & Greeke wordes are as proper, peculiar & vsual to signify *soul* & *Hel*, as *anima* & *infernus* in Latin,

שׁוּלַי וְהֵלַי

אֲנִי וְשׁוּלַי

אֲנִי וְשׁוּלַי

אֲנִי וְשׁוּלַי

אֲנִי וְשׁוּלַי



in Latin: yea as *soul* and *Hel* in English doe properly signifie the soule of man, and *Hel* that is opposite to *Heauen*; and that they are as vnpropely vsed to signifie body and graue, as to say in English, *soul* for body, or *Hel* for graue. Secondly, it doth so mislike the Heretikes themselves, that Castaleo one of their fine Translatours refelleth it, and to make it the more sure, he for, *in inferna*, translateth, *in Orco*; that is, *in Hel*. Thirdly, Beza himself partly recanteth in his later edition, and confesseth that, *Carcas*, was no fit word for the body of Christ, & therefore, *I haue*, (saith he) *changed it, but I retaine and keepe the same sense still*; meaning, that he hath now translated it, *soule*, but that he meaneth thereby as before, Christs dead body. Fourthly, * he saith plainly that translating thus: *Thou shalt not leaue my carcas in the graue*, he did it of purpose against *Limbus Patrum*, Purgatorie, and Christs descending into *Hel*; which he calleth *foul* errours, and marueleth, *that most of the ancient Fathers were in that error*: namely of Christs descending into *Hel*, and deliuering the old Fathers. What need we more? He opposeth himself both against plaine scriptures and al Ancient Fathers, peruerting the one, and contemning the other, to ouerthrow that truth which is an Article of our *Creed*. Whereby it is evidently false which some of them say for their defense, that none of them did euer of purpose translate falsely. See the Annotation vpon 1. *Pet.* 3. v. 19.

* *N^o Test. an. 1516. annot. in 1. Act. v. 27. & 14. in 1. Pet. 1. 19.*

Liuing in common.

44. *Al things common.*) This liuing in common is not a rule or a precept to al Christian men, as the Anabaptistes falsely pretend: but a life of perfection and counsel followed of our Religious in the Catholike Church. See *S. Aug. in Ps. 112. in principio. & ep. 109.*

The increase & perpetuatie of the Visible Church.

47. *Increased*) More and more were added to the Church (as the Greeke more plainly expresseth) that we may see the visible propagation & increase of the same. From which time a diligent man may deduce the very same visible Societie of men ioyned in Christ, through the whole booke, and afterward by the Ecclesiastical storie, downe til our daies, against the pretended inuisible Church of the Heretikes.

Προστέθειται τῇ ἐκκλησίᾳ.

CHAP. III.

A miracle, and a Sermon of Peters to the people, shewing that IESVS is Christ, and exhorting them to faith in him and pennance for their sinnes, and so they shal haue by him (in Baptisme) the Benediction which was promised to Abraham.

The Epistle vpon SS. Peter & Paules eue. Iun. 18.

* This maketh for distinction of Canonical houres and diuersitie of appointed times to pray in. See *Annot. c. 10, 9.*

AND Peter and Iohn went vp into the Temple, at the ninth houre of praier. 2. And a certaine man that was lame from his mothers wombe, was caried; whom they laid euery day at the gate of the Temple, that is called Specious, that he might aske almes of them that went into the Temple. 3. He, when he had seen Peter and Iohn about to enter into the Temple, asked to receiue an almes. 4. But Peter with Iohn looking vpon him, said: Looke vpon vs. 5. But he looked earnestly vpon them, hoping that he should receiue something of them. 6. But Peter said: Siluer and gold I haue not, but "that which I haue, the same I giue to thee: In the name of IESVS CHRIST of Nazareth arise, and walke. 7. And taking his right hand, he lifted him vp, and forthwith his feet & soles were made strong. 8. And springing he stood, & walked; & went in with them into the temple walking & leaping & praising God. 9. And al the people saw him walking and praising God. 10. And they knew him, that it was he which sate for almes at the Specious gate of the Temple: and they were exceedingly astonished and agast at that that had chanced to him. 11. And as he held Peter and Iohn, al the people ranne to them vnto the porch which is called Salomons, wondering.

12. But



12. But Peter seeing them, made answer to the people: Ye men of Israel, why maruel you at this, or why looke you vpon vs, as though by our power or holines we haue made this man to walke? 13. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our Fathers hath glorified his Sonne IESVS, whom you indeed deliuered & denied before the face of Pilate, he iudging him to be relea sed. 14. But you denied the Holy and the Iust One, * and asked a mankiller to be giuen vnto you. 15. But the Authour of life you killed, whom God hath raised from the dead, of which we are witnesses. 16. And in the * a faith of his name, this man whom you see and know, his name hath strengthned; & the faith which is by him, hath giuen this perfect health in the sight of al you.

* a This faith was not the faith of the lame man (for he looked only for almes) nor a special faith of the Apostles. own saluation: but the whole beleefe of Christian Religion.

* b Some Heretikes fouly corrupt this place, thus: who must be contained in Heauen, of purpose (as they protest) to hold Christ in Heauen from the B. Sacrament. Beza. As though his presence there, drew him out of Heauen. Neither can they pretend the Greeke, which is word for word as in the vulgar Latin, and as we translate.

17. And now (Brethren) I know that you did it through ignorance, as also your Princes. 18. But God who foresheued by the mouth of al the Prophets that his CHRIST should suffer, hath so fulfilled it. 19. Be Penitent therefore & couert, that your sinnes may be put out. 20. That, when the times shal come of refreshing by the sight of our Lord, and he shal send him that hath been preached vnto you IESVS CHRIST. 21. c Whom * b Heauen truly must receiue vntil the times of the restitution of al things, which God spake by the mouth of his holy Prophets from the beginning of the world. 22. Moyse indeed said: That a prophet shal the Lord your God raise vp to you of your brethren, as my self: him you shal heare according to al things whatsoeuer he shal speake to you. 23. And it shal be, cuery soule that shal not heare that Prophet, shal be destroyed out of the people. 24. And al the Prophets from Samuel and afterward that haue spoken, told of these daies. 25. You are the children of the Prophets and of the Testament which God made to our Fathers, saying to Abraham: And in thy seed shal al the families of the earth be blessed. 26. To you first God raising vp his Sonne hath sent him blessing you: that euery one should conuert himself from his naughtines..

ANNOTATIONS.

CHAP. III.

6. *That which I haue.*) This power of working miracles was in Peter, and Peter properly did giue this man his health, though he receiued that force and vertue of God, & in & by him executed the same. Therefore he saith: *That which I haue, I giue to thee.* And like, but by the the Heretikes are ridiculous that note here, a miracle done by Christ by the handes of the Apostles, to make the simple beleefe that they had no more to doe then a dead instrument in the workemans hand.

12. *By our power.*) When the Apostles remit sinnes or doe any other miracles, they doe it not by any humane, proper, or natural power in themselves: but of supernatural force giuen them from aboue, to proue that the faith of Christ is true, and that he is God whom the Iewes crucified, in whose name and faith they worke, and not in their owne.



CHAP. IV.

The Rulers of the Iewes oppose themselves and imprison Peter & Iohn 4. But yet thousands of the people are converted: 5. and to the Rulers also Peter boldly auoucheth by the foresaid miracle, that IESVS is Christ, telling them of their heinous fault out of the Psalmes, & that without him they can not be saued. 13. They though confounded with the miracle, yet proceed in their obstinacie, forbidding them to speake any more of IESVS, adding also threatens. 23. whereupon the Church flyeth to praier, wherein they comfort themselves with the omnipotence of God, and prediction of Dauid, and aske for the giust of boldnes and miracles against those threatens. 31. And God sheweth miraculously that he hath heard their praier. 32. The whole Churches vnitie and con. m. unitie of life. 36. Of Barnabas by name.



AND when they where speaking to the people, the Priests and Magistrates of the Temple & the Sadducees came vpon them, 2. being greeued that they taught the people, and shewed in IESVS the resurrection from the dead: 3. and they laid handes vpon them, and put them into ward, vntil the morow, for it was now euening.

Here againe we see the proceeding & increase of the Church visibly.

4. And many of them that had heard the word, beleenued: and the number of the men was made fivethousand.

5. And it came to passe on the morow, that their Princes, and Ancients, and Scribes were gathered into Hierusalem. 6. And Annas the high Priest, and Caiphas and Iohn, and Alexander, and as many as were of the Priests Stocke. 7. And setting them in the middes, they asked: In what power or in what name haue you done this? 8. Then Peter replenished with the Holy Ghost, said to them: Ye Princes of the people and Ancients: 9. If we this day be examined for a good deed vpon an impotent man, in what he hath been made whole, 10. be it known to al you and to al the people of Israel, that in the name of IESVS CHRIST of Nazareth, whom you did crucifie, whom God hath raised from the dead, in this same this man standeth before you whole. 11. This is the stone that was reiected of you the builders: which is made into the head of the corner: 12. And there is not salutation in any other. For neither is there any other name vnder Heauen giuen to men, wherein we must be saued.

The name of IESVS. See Annot. Philip. 2, 10.

The Apostles constancie, learning, & wisdom after the coming of the Holy Ghost, being but idio. tes, that is, simple vnlettered men & timorous before.

13. And seeing Peters constancie and Iohns, vnderstanding that they were men vnlettered, and of the vulgar sort, they marueled; and they knew them that they had been with IESVS: 14. seeing the man also that had been cured, standing with them, they could say nothing to the contrarie, 15. But they commanded them to goe aside forth out of the Councel: and they conferred together, 16. saying: What shal we doe to these men? for a notorious signe indeed hath been done by them, to al the inhabitants of Hierusalem: it is manifest, and we can not denie it. 17. But that it be no further spread abroad among the people, let vs threaten them, that they speake no more in this name to any man. 18. And calling them, they charged them that they should not speake at al,

Ps. 117. 22.



at al, nor teach in the name of IESVS. 19. But Peter and Iohn answering, said to them: "If it be iust in the sight of God, to heare you rather then God, iudge ye. 20. For we can not but speake the things which we haue seen and heard. 21. But they threatning, dimissed them: not finding how they might punish them, for the people, because al glorified that which had been done, in that which was chanced. 22. For the man was more then fourtie yeares old in whom that signe of health had been wrought.

23. And being dimissed they came to theirs, and shewed al that the cheefe Priests and Ancients had said to them. 24. Who hauing heard it, with one accord lifted vp their voice to God, and said: Lord, thou that didst make Heauen & earth, the sea, and al things that are in them, 25. who in the Holy Ghost by the mouth of our Father Dauid thy seru-
uant hast said: *Why did the Gentils rage, and the people meditate vaine thinges: the Kings of the earth stand vp, and the Princes assemble together against our Lord, and against his CHRIST?* 27. For there assembled indeed in this citie against thy holy Child IESVS whom thou hast anointed, Herod, and Pontius Pilate, with the Gentils and the people of Israel; 28. to doe what thy hand and thy counsel decreed to be done. 29. And now Lord looke vpon their threatnings, and giue vnto thy seruants with al confidence to speake thy word, 30. in that, that thou extend thy hand to cures & signes and wonders to be done by thy name of thy holy Sonne IESVS. 31. And when they had praied, the place was moued wherein they were gathered: and they were al replenished with the Holy Ghost, and they spake the word of God with confidence.

32. And the multitude of beleeuers had one hart and one soule: neither did any one say that ought was his owne of these things which he possessed, but al things were comon vnto the. 33. And with great power did the Apostles giue testimonie of the resurrection of IESVS CHRIST our Lord: and great grace was in al them. 34. For neither was there any one needie among them. For as many as were owners of landes or houses sold and brought the prices of those things which they sold, 35. and laid it before the feete of the Apostles. And to euery one was deuided according as euery one had need. 36. And Ioseph who was surnamed of the Apostles Barnabas (which is by interpretation, the sonne of consolation) a Leuite, a Cyprian borne, 37. whereas he had a peece of land, sold it, and brought the price, and laid it before the feete of the Apostles.

in necessitie, according to Christes counsel *Ms. 16, 11.* Note also the great honour & credit giuen to the Apostles, in that the Christian men put al the goods & possessions they had, to their disposition.

"Marketh their constancie and courage after their confirmation, being so weake before. And if any Magistrate command against God, that is to say, forbid Catholike Christiā me to preach or serue God; this same must be their answer; though they be whipped and killed for their labour. *Sec. c. 5. v. 19.*

"Christes death, as needful for mā's redemption, was of Gods determination: but as of the malice of the Iewes, it was not his. And otherwise then by permission.

"Note the ardent charitie & contempt of worldly things. In the first Christians: who did not only giue great almes, but sold al their land to bestow on the Apostles & the rest that were

ANNOTATIONS.

CHAP. III.

17. *Before the feete.*) He, as the rest, did not only giue his goods as in vulgar almes, but in al humble and reuerent maner as things dedicated to God, he laid them downe at the Apostles holy feete, as S. Luke alwaies expresseth, and gave them not into their hands. The Sunamite sel downe and embraced Elisxus feete. Many that asked benefices of Christ (as the woman sicke of the bloody fluxe) sel downe at his feete & Marie kissed his

Reuerence to the holy persons.



Kissing the
feet of holy
persons,

272

THE ACTES

his feet. Such are signes of due reuerence done both to Christ and to other sacred persons either Prophetes, Apostles, Popes, or others representing his person in earth. See in S. Hierom of Epiphanius Bishop in Cypres, how the people of Hierusalem of all sortes flock together vnto him, offering their children (to take his blessing) kissing his feet, plucking the hemmes of his garments, so that he could not move for the throng. Ep. 61. c. cont. erro. 10. Hierosol. Luc. 8; 47. Luc. 7; 38.

CHAP. V.

Ananias and his wife Saphira, for their sacriledge, at Peters word fal downe dead, to the great terrour of the rest. 12. By the Apostles miracles, not only the number, but also their faith so increaseth, that they seeke in the streetes to the very shadow of Peter, the townes also about bringing their diseased to Hierusalem. 17. The Rulers againe oppose themselves, but in vaine. 19. For out of prison an Angel deliuereth them, bidding them preach openly to al: 27. & in their Councel Peter is nothing afraid of their bigge wordes: 34. Yea Gamaliel being one of themselves casteth a doubt among them, lest the matter be of God, and therefore impossible to be dissolved. 40. Finally, the Apostles being scourged by them, count it an honour, & cease no day from preaching.



VT a certaine man named Ananias, with Saphira his wife sold a peece of land, 2. and defrauded of the price of the land, his wife being priuie thereto: and bringing a certaine portion, laid it at the feet of the Apostles. 3. And Peter said: Ananias, why hath Satan tempted thy hart, that thou shouldest lie to the holy Ghost, and defraud of the price of the land? 4. Remaining, did it not remaine to

Hereupon rose great reuerence, awe, & feare of the vulgar Christians toward the holy Apostles, for an example to all Christian people how to behaue themselves toward their Bishops and Priests.

The Epistle vpon Imbre wenesday in whitson weeke. And, within the octave, & in a voice of S. Peter and Paul.

thee: and being sold, was it not in thy power? Why hast thou put this thing in thy hart? Thou hast not lied to men, but to God. 5. And Ananias hearing these wordes, fel downe, and gaue vp the ghost. And there came great feare vpon al that heard it. 6. And yong men rising vp, remoued him, & bearing him forth buried him. 7. And it was the space as it were of three houres, and his wife, not knowing what was chanced, came in. 8. And Peter answered her: Tel me woman, whether did you sel the land for so much? But she said: Yea, for so much. 9. And Peter vnto her: Why haue you agreed together to tempt the Spirit of our Lord? Behold, their feet that haue buried thy husband, at the doore, and they shal beare thee forth. 10. Forthwith she fel before his feete, and gaue vp the ghost. And the yong men going in, found her dead: and caried her forth, & buried her by her husband. 11. And there fel great feare in the whole Church, and vpon al that heard these things.

12. And by the handes of the Apostles were many signes and wonders done among the people. And they were all with one accord in Salomons porch. 13. But of the rest none durst ioyne themselves vnto them: but the people magnified them. 14. And the multitude of men and women that beleued in our Lord, was more increased:

15. so



15. so that they did bring forth the sick into the streetes, & laid them Peters shad-
in beddes and couches, that when Peter came, "his shadow at the least dow,
might ouershadow any of them, and they al might be deliuered from
their infirmities. 16. And there ranne together vnto Hierusalem the
multitude also of the cities adioyning, bringing sicke persons and such
vs were vexed of vncleane Spirits; who were al cured. ¶

17. And the high Priest rising vp, and al that were with him,
which is the heresie of the Sadducees, were replenished with zeale: 18.
laid hands vpon the Apostles, and put them in the common prison. *An Angel lea-
deth them out
of prison.*
19. But an Angel of our Lord by night opening the gates of the prison,
& leading them forth, said: 20. Go; and standing speake in the Tem-
ple to the people al the wordes of this life. 21. Who hauing heard this,
early in the morning entred into the Temple, and taught. And the
high Priest comming, and they that were with him, called toge-
ther the Councel & al the Ancients of the children of Israël: and they
sent to the prison that they might be brought. 22. But when the mini-
sters were come, and opening the prison, found them not; returning they
told, saying. 23. The prison truly we found shut with al diligence, and the
keepers standing before the gates: but opening it, we found no man within.
24. And as soone as the Magistrate of the Temple and the cheefe Priests
heard these wordes, they were in doubt of them, what would befall.
25. And there came a certaine man and told them: That the men, loc,
which you did put in prison, are in the Temple standing, and tea-
ching the people. 26. Then went the Magistrate with the ministers, &
brought them without force, for they feared the people, lest they should
be stoned. 27. And when they had brought them, they set them in the
the Councel. And the high Priest asked them, 28. saying: "Comman-
ding we commanded you that you should not teach in this name: and
behold you haue filled Hierusalem with your doctrine, and you wil
bring vpon vs the bloud of this man. 29. But Peter answering and the
Apostles, said: God must be obeied, rather then men.

30. The God of our Fathers hath raised vp Iesvs, whom you did
kil, hanging him vpon a tree. 31. This Prince and Sauour God hath
exalted with his right hand, to giue repentance to Israël, and remis-
sion of sinnes. 32. And we are witnessles of these wordes, and the holy
Ghost, whom God hath giuen to al that obey him. 33. When they
had heard these things, it cut them to the hart, and they consulted
to kil them. *:: Time, & the
euidēt successe
of Christes
Church & re-
ligion, proue
it to be of God:
no violence of
the Iewes, no
persecution of
the Heathen
Princes, no en-
deauour of do-
mestical Ad-
uersaries, He-
retikes, Schis-
matikes, or il-
liners, prenai-
ling against it;
as on the other
side, many at-
tempts haue*

34. But one in the Councel rising vp, a Pharisee named Gamaliel,
a Doctour of law honourable to al the people, commanded the men to
be put forth a while. 35. and he said to them: Ye men of Israël, take
heed to your selues touching these men what you meane to doe. 36.
For before these daies there rose Theodas, saying he was some body,
to whom consented a number of men about foure hundred, who was
slaine: and al that beleeued him, were dispersed, and brought to nothing.
37. After this fellow there rose Iudas of Galilee in the daies of the En-
roling, and drew away the people after him, and he perished: and as
many as euer consented to him, were dispersed. 38. And now therefore

S

I say..

Act. 4.
18.

Thru-
das,



Arius, Macedonius, Nestorius, Luther, and the like, who thought themselves some body: but after they had plaied their partes awhile, their memory is buried, or li-

I say to you, depart from these men and let them alone: for if this counsel or worke be of men, it wil be dissolued: 39. but if it be of God, you are not able to dissolue them, lest perhaps you be found to resist God also. And they consented to him. 40. And calling in the Apostles, after they had scourged them, they charged them that they should not speake in the name of Iesus, and dismissed them. 41. And they went from the sight of the Councel reioycing, because they were accounted worthy to suffer reproch for the name of Iesus. 42. And euery day they ceased not in the Temple, and from house to house to teach and euangelize Christ Iesus.

ueth only in malediction & infamie, and their scholars come to naught. Therefore let no Cath. man be scandalized that this heresie holdeth vp for a time. For the Arians & some others florished much longer then these, & were better supported by Princes and learning, and yet had an end.

ANNOTATIONS

CHAP. V.

Sacrilege.

2. *Defrauded.*] In that (saith S. Augustine) he withdrew any part of that which he promised, he was guilty at once, both of sacrilege, and of fraud: of sacrilege, because he robbed God of that which was his by promise: of fraud, in that he withheld of the whole guist, a peece. Let now the Heretikes come, and say it was for lying or hypocrisie only that this fact was condemned, because they be loth to haue sacrilege counted any such sinne, who haue taught men not only to take away from God some peece of that, or al that themselves gaue, but plainly to spoile & applie to themselves al that other men gaue.

Excommunication ioyned with corporal paines.

3. *Peter said.*] S. Peter (as you see here) without mans relation knew this fraud and the cogitations of Ananias, and as head of the Colledge and of the whole Church against which this robbery was committed, executed this heavy sentence of Excommunication both against him, & his wife consenting to the Sacrilege. For it was excommunication by S. Augustines iudgement, li. 3. cont. ep. Parm. 1. 10. c. 7.) and had this corporal miraculous death ioyned vithal, as the Excommunication that S. Paul gaue out against the incestuous and others, had the corporal vexation of Satan incident vnto it.

Vow of Chastitie, and the breach thereof.

4. *In thy pouer.*) If it displeased God (saith S. Augustine.) to withdraw of the money which they had vowed to God, how is he angry when chastitie is vowed and is not performed: for to such may be said that which S. Peter said of the money: Thy virginitie remaining did it not remaine to thee, and before thou didst vow, was it not in thine owne pouer? for, whosoever haue vowed such things and haue not paid them, let them not thinke to be condemned to corporal deaths, but to everlasting fire. August. Ser. 10 de diuersis. And S. Gregorie to the same purpose writeth thus: Ananias had vowed money to God, which afterward overcome with diuelish persuasion he withdrew: but with what death he was punished, thou knowest. If then he were worthy of that death, who tooke away the money that he had giuen to God, consider what great peril in Gods iudgement thou shalt be worthy of, which hast withdrawn, not money, but they self from almighty God, to whom thou hadst vowed they self vnder the habite or vvede of a Monke.

Peters shadow & intercession.

4. *Not to men, but.*] To take from the Church or from the Gouvernours thereof, things dedicated to their vse and the seruice of God, or to lie vnto Gods Ministers, is so iudged of before God, as if the lie were made, and the fraud done to the Holy Ghost himself, who is the Churches President and Protector.

15. *His shadow.*] Specially they sought to Peter the cheefe of al, who not only by touching, as the other, but by his very shadow cured al diseases. Whereupon S. Augustine saith: If then the shadow of his body could help, how much more now the fulnes of power? And if then a certaine litle wind of him passing by did profit them that humbly asked, how much more the grace of him now being permanent & remaining? Ser. 39. de Sanctis, speaking of the miracles done by the Saints now reigning in Heauen.

Aug. ser. 9. in append. de diuersis tom. 10.

1. Cor. 5.

Greg. li. 1. ep. 33.



CHAP. VI.

By occasion of a murmur in the Church (whose number now is so grown that it can not be numbred) Seuen of them being ordered by the Apostles in the holy order of Deacons ; 8. one of them, Steuen, worketh great miracles : and is by such as he confounded in disputation, falsely accused in the Councel of blasphemie against the Temple and rites thereof.



AND in those daies the number of Disciples increasing, there arose a " murmuring of the Greekes against the Hebrewes, for that their widowes were despised in the daily ministerie. 2. And the Twelue calling together the multitude of the Disciples, said : it is not reason, that we leaue the word of God, and serue tables. 3. Consider therefore Brethren, " seuen men of you of good testimonie, ful of the holy Ghost and wisdom, whom we may appoint ouer this busines. 4. But we will be instant in prayer and the ministerie of the word: 5. And the saying was liked before al the multitude. And they chose Steuen a man ful of faith and of the holy Ghost, and Philippe, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a " stranger of Antioch: 6. These they did set in the presence of the Apostles : and praying :: they imposed handes vpon them. 7. And the word of God increased, and the number of the Disciples was multiplied in Hierusalem exceedingly : a great multitude also of the :: Priests obeyed the faith.

The election of the 7. first Deacons.

:: Order of Deacons given by imposition of handes. See Annot. Act.

13. 3. :: Now also the Priests and they of greater knowledge and estimation began to beleeue.

b The Epistle vpon S. Steuens day in Christmas.

And his Inuentio Aug. 3

:: Such is the face of al constant & chereful Martyrs, to their persecutions & iudges.

8. b And Steuen ful of grace and fortitude did great wonders & signes among the people. 9. And there arose certaine of that which is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Steuen: 10. and they could not resist the wisdom and the Spirit that spake. 11. Then they suborned men, to say they had heard him speake wordes of blasphemie against Moyse and God. 12. They therefore stirred vp the people, and the Ancients, and the Scribes : and running together they tooke him, and brought him into the Councel, 13. and they set false witnessers that said : This man ceaseth not to speake wordes against the holy place & the Law. 14. For we haue heard him say, that this same Iesus of Nazareth shal destroy this place, and shal change the traditions, which Moyse deliuered vnto vs. 15. And al that sate in the Councel beholding him, saw his face as it were :: the face of an Angel.

ANNOTATIONS

CHAP. VI.

1. *Murmuring.*] It cometh of humane infirmitie, that in euery Society of men

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(be



Murmuring & emulation.

(be it neuer so holy) there is some cause giuen or taken by the weake, of murmur & difference, which must euer be prouided for & staied in the beginning, lest it grow to further schisme or sedition. And to al such defects, the more the Church increaseth in number and diuersitie of men and Prouinces, the more it is subiect. In al which things the spiritual Magistrates, by the Apostles example and Authority, must take order, as time and occasion shal require.

The 7. Deacons.

3. *Seuen men.*] We may not thinke that these seuen (here made Deacons were only chosen to serue profane tables, or dispose of the Churches mere temporals, though by that occasion only they may seeme to some now elected, no expresse mention being made of any other function. For, diuers circumstances of this same place giue euidence, and so doth al antiquitie, that their Office stood not principally about profane things, but about the holy Altar. The persons to be elected, must be full of the Holy Ghost and wisdom, they must after publike praier be ordered and consecrated by the Apostles imposition of hands, as Bishops and Priests were afterward ordered. *ep. ad Tim.* where S. Paul also requireth in a manner the same conditions in them as in Bishops. Al which would not haue beene prescribed for any secular stewardship. Yea straight vpon their Ordering here (no doubt by commision of the Apostles, which they had not before their election) they preached, baptized, disputed, and as it may appeare by the wordes spoken of S. Steuen, that he was full of grace and fortitude, they receiued great increase of grace by their Deaconship.

1. *Tim.*

3. & 4.

Act. 6. 1.

The office of Deacons.

But S. Ignatius *ep. ad Tral.* can best witnes of their office and the Apostles manner and meaning in such things, who writeth thus: *It becometh also to please by al meanes the Deacons, which are for the ministerie of IESVS-CHRIST. For they are not seruitours of meate and drinke, but Ministers of the Church of God. For what are Deacons but imitators or followers of Christ, ministering to the Bishops, as Christ to his Father, & working vnto him a cleane and immaculate worke, even as S. Steuen to S. James &c. S. Polycarpe hath the like in his epistle ad Philipenses. And S. Denys writeth that their office was about the Altar, and putting the holy bread and chalice vpon the same. S. Clement also (400ft. *const. li. 2. c. 61.*) that their Office among other things, is to assist the Bishops, and read the Gospell in the Service &c. S. Cyprian in diuers places *ep. 65. & ep. 49. ad cornel.* calleth Deacons, the Churches and the Apostles Ministers, and their office, *administrationem sacram.* an holy administration. S. Hierom affirmeth, *in caput 7. Michae* and in *episto. 85. ad Eua-* *grium tom. 2* where he checketh some of them for preferring themselves before Priests, and putterh them in remembrance of their first calling, that they be as the Levites were in respect of the Priests of the old Law. Finally by S. Ambrose *li. 1. Offic. c. 41.* and Prudentius in *Hymno de S. Laurent*, speaking of S. Laurence the Deacon, we may see their Office was most holy. See S. Augustine also of the dignitie of Deacons *ep. 148. ad Valerium Conc. Carthag. 4. can. 37. 28. 39. 41.**

Li. Eccl.

Hier. c.

3. part.

22

CHAP. VII.

Stenen being permitted to answer, beginning at Abraham, sheweth that God was with their Fathers both in other places, and also long before the Temple, 48. and that after it was built, it could not be (as they grossly imagined) a house for God to dwell in. 51. Then he inueigheth against their stifneckednes, and telleth them boldly of their traiterous murdering of Christ, as their Fathers had done his Prophets afore him. 54. whereat they being wrooth, he seeth Heauen open, and IESVS there in his Diuine Maiestie. 57. whereat they become more mad, so that they stoned him to death (Saul consenting) he commending his soul to IESVS, & humbly praying for them.

AND the cheefe Priest said: Are these things so? 2. Who said: Ye men, Brethren and Fathers, heare. The God of glorie appeared to our Father Abraham when he was in Mesopotamia, before that he abode in Charan, 3. & said to him: Goe forth out of thy countrie, and out of thy kinred, & come into a land that I shal shew thee. 4. Then went



went he forth out of the land of the Chaldees, and dwelt in Charan. And from thence, after his father was dead, he translated him into this land wherein you doe now dwell. 5. And he gaue him no inheritance in it, no nor the pafe of a foot: and he promised to giue it him in poffeffion, and to his feed after him, when as he had no child. 6. And God fpake to him: *That his feed ſhal be a ſciorner in a ſtrange countrie, and they ſhal ſubdue them to ſeruitude, and ſhal euil intreat them foure hundred yeares. 7. and the Nation which they ſhal ſerue, wil I iudge, ſaid God. And after theſe things they ſhal goe forth and ſhal ſerue me in this place.*

8. And he * gaue him the teſtament of circumciſion, and ſo he * begat Iſaac, and circumciſed him the eight day: and * Iſaac, Iacob: and * Iacob, the twelue Patriarches. 9. And the Patriarches through emulation, * ſold Ioseph into AEgypt. And God was with him: 10. and deliuered him out of al his tribulations. And he * gaue him grace and wiſedom in the ſight of Pharaos the King of AEgypt, and he appointed him Gouvernour ouer AEgypt and ouer al his houſe. 11. And there came famine vpon al AEgypt and Chanaan, and great tribulation: and our Fathers found no victuals. 12. But when * Iacob had heard that there was corne in AEgypt; he ſent our Fathers firſt: 13. and at the * ſecond time Ioseph was knowen of his brethren, and his kinred was made knowen vnto Pharaos. 14. And Ioseph ſending, called tither Iacob his father and al his kinred in ſcuenie ſiue ſoules. 15. And * Iacob deſcended into AEgypt: and * he died, and our Fathers. 16. And they were :: translated into Sichem, and were * laid in the ſepulchre that Abraham * bought for a price of ſiluer of the ſonnes of Hemor the ſonne of Sichem.

:: Translation of Sainrs bodies agreeable to nature and Scripture. And the diſſe to be buried in one place more then an other (which the holy Patriarches alſo had Gen. 49. 19. 50. 24. H 5. 11. 12.) hath ſometime great cauſes.

Aug. de Ciuit. pro mort. c. 1. & vii.

7. And when the time drew neere of the promiſe which God had promiſed to Abraham, the people * increaſed and was multiplied in AEgypt, 8. vntill another King aroſe in AEgypt, that knew not Ioseph. 9. This ſame circumventing our nocke, afflicted our Fathers, that they ſhould expoſe their children, to the end they might not be kept aliue. 20. The ſame time was * Moyses borne, and he was acceptable to God; who was nourished three moneths in his fathers houſe. 21. And when he was expoſed, Pharaos daughter tooke him vp, and nourished him for her owne ſonne. 22. And Moyses was inſtructed in al the wiſedom of the AEgyptians: and he was mightie in his wordes and workes. 23. And * when he was fully of the age of fourtie yeares, it came to his mind to viſite his brethren the children of Iſrael. 24. And when he had ſeen one ſuffer wrong, he defended him: and ſtriking the AEgyptian, he reuenged his quarrel that ſuſtained the wrong. 25. And he thought that his brethren did vnderſtand that God by his hand would ſaue them: but they vnderſtood it not. 26. And the day foliowing * he appeared to them being at ſtrife: and he reconciled them vnto peace, ſaying: Men, ye are brethren, wherefore hurt you one another? 27. But he that did the iniurie to his neighbour, repelled him, ſaying: Who hath appointed thee Prince and iudge ouer vs? 28. What wilt thou ſay to me, as thou didſt yeſterday kill the AEgyptian? 29. And Moyses fled vpon this word: and he became a ſciorner in the land of Madian, where he begat two ſonnes. 30. And after fourtie yeares wer expired, there * appeared to him in the deſert of mount Sina an Angel in the



fire of the flame of a bush. 31. And Moyſes ſeeing it, marueled at the viſion. And as he went neere to view it, the voice of our Lord was made to him: 32. *I am the God of thy fathers; the God of Abraham, the God of Iſaac, and the God of Iacob.* And Moyſes being made to tremble, durſt not view it. 33. And our Lord ſaid to him: *Looſe of the ſhoe of thy feet: for the place wherein thou ſandeſt, is holy ground.* 34. *Seeing I haue ſeen the affliction of my people which is in Aegypt, and I haue heard their groaning and am deſcended to deliuer them. And now come, and I wil ſend thee into Aegypt.*

Christ is our Redeemer, and yet Moyſes is here called redeemer. So Christ is our Mediatour & Aduocat, and yet we may haue Saints our inferiour mediators & aduocates alſo. See Annot. 1. to 1, 1.

For a iuſt puniſhment of their former offences God gaue them vp to worke what wickednes they would them ſelues, as it is ſaid of the Gentils. Rom 1. This is Iſue ſo called in Greeke in type of our Sauiour.

35 This Moyſes, whom they dinied, ſaying: *VVho hath appointed thee Prince and Captaine?* him God ſent Prince & redeemer with the hand of the Angel that appeared to him in the buſh. 36. He brought them forth doing wonders and ſignes in the land of Aegypt, and in the redde ſea, and in the * deſert ſourtie yeares. 37. This is that Moyſes which ſaid to the children of Iſrael: *A Prophet wil God raiſe vp to you of your owne brethren as my ſelf: him you ſhal heare.* 38. This is he that * was in the aſſembly in the wilderneſſe, with the Angel that ſpake to him in Mount Sina, and with our Fathers: who receiued the wordes of life to giue vnto vs. 39. To whom our Fathers would not be obedient: but they repelled him, and in their harts turned away into Aegypt, 40. ſaying to Aaron: *Make vs Goddes that may goe before vs.* For this, Moyſes that brought vs out of the land of Aegypt, we know not what is befallen to him. 41. And they made a calfe in thoſe dayes, and offered Sacrifice to the Idol, and reioyced in the workes of their owne handes. 42. And God turned, and * a deliuered them vp to ſerue the hoſt of Heauen, as it is written in the booke of the Prophets: *Did you offer vittims and hoſtes vnto me ſourtie yeares in the deſert, O houſe of Iſrael?* 43. *And you rocke vnto you the tabernacle of Moloch, and the ſterre of your God Remphan, figures which you made, to adore them. And I wil traſſlate you beyond Babylon.*

44. The tabernacle of teſtimonie was among our Fathers in the deſert, as God ordained ſpeaking to Moyſes, *that he ſhould make it according to the forme which he had ſeen.* 45. Which our Fathers * with Ieſus receiuing, brought it in alſo into the poſſeſſion of the Gentils. Which God expelled from the face of our Fathers, til in the daies of Dauid, 46. who found grace before God, and * deſired that he might find a tabernacle for the God of Iacob. 47. And * Salomon built him a houſe. 48. But the Higheſt dwelleth not in houſes * made by hand, as the Prophet ſaith: 49. *Heauen is my ſeat: and the earth the foote-ſtole of my feet. VVhat houſe wil you build me, ſaith our Lord, or what place is there of my reſting?* 50. *Hath not my hand made al theſe things?*

51. You ſtiſſe-necked and of vncircumciſed hartes and cares, you alwaies reſiſt the holy Ghoſt: as your Fathers, your ſelues alſo. 52 Which of the Prophets did not your Fathers perſecute? And they ſlewe them that foretold of the comming of the Iuſt one, of whom now 53 you haue been traitors and murderers: who receiued the Law by the diſpoſition of Angels, and haue not kept it.

54. And hearing theſe things they were cut in their harts, and they gnaſhed with their teeth at him. 55. But he being ful of the holy Ghoſt, looking ſtedfaſtly vnto Heauen, ſaw the glorie of God, and Ieſus ſtanding on the right hand of God. 56. And he ſaid: Behold I ſee the Heauens opened

Exo. 7.
8, 9, 10,
11, 12.
37. Exo.
16. Deu.
18. Exo.
19, 3.
19.

Exo. 32.
1.

Calteus
u.

Amos 5.
25.
Exo. 25.
40
Iof. 3.
14.

Pſ. 131.
51. Par.
17. Ab.
17, 25.
Eſa. 66.
1.

The comfort of al Martyrs.



opened, and the Sonne of man standing on the right hand of God. 57. And they crying out with a loud voice, stopped their eares, and with one accord ranne violently vpon him. 58. And casting him forth without the citie they stoned him: and the witnesses laid off their garments * beside the feet of a yong man that was called Saul. 59. And they stoned Steuen inuocating, and saying: Lord Iesus, receiue my spirit. 60 And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sinne vnto them. And when he had said this, he fel asleepe. And Saul was consenting to his death.

Ensebins Emissenus saith, vñ he praieth for his persecutors, he promisc'h to his worshippers his manifest intercession & suffrages. in l. 5. Steph & S. Augustine, si Stephanus sic non orasset, Ecclesia Paulum non habuisset. Serm. 1. de S. Stephano. The holy land. Holy places.

ANNOTATIONS.

CHAP. VII.

35. *Holy ground*] If that apparition of God himself or an Angel, could make the place and ground holy, and to be vsed of Moyses with al signes of reuerence and feare: how much more the corporal birth, abode, and wonders of the Sonne of God in Ierurie, and his personal presence in the B. Sacrament, may make that countie and al Christian Churches and altars holy? And it is the greatest blindnes that can be, to thinke it superstition to reuerence any things or places in respect of Gods presence or wonderful operation in the same. see S. Hierom ep. 17. 18 & 17 of the holy land.

48. *Not in houses*] The vulgar Heretikes alleage this place against the corporal being of Christ in the B. Sacrament & in Churches: by which reason they might haue driuen him out of al houses, Churches, and corporal places, when he was visible in earth. But it is meant of the Diuinitie only, & spoken to correct the carnell Iewes: who thought God either so to be contained, compassed, and limited to their Temple, that he could be no where els, or at least that he would not heare or receiue mens prayers and Sacrifices in the Churches of the Gentils, or elsewhere, out of the said Temple. And so as it maketh nothing for the Sacramentaries, no more doth it serue for such as esteeme Churches and places of publike praier no more conuenient nor more holy then any other profane houses or chambers. For though his person or vertue be not limited to any place, yet it pleaseth him condescending to our necessities and profit, to worke his wonders, and to be worshipped of vs in holy places rather then profane.

beret Serm. 1. de S. Stephano. The holy land. Holy places. God is not contained in place. yet he wil be worshipped in one place more then in another.

58. *They stoned him*] Read a maruelous narration in S. Augustine of one stone, that hitting the Martyr on the elbow rebounded backe to a faithfull man that stood neere, who keeping & carying it with him, was by reuelation warned to leaue it at Ancona in Italie: whereupon a Church or Memorie of S. Steuen was there erected, and many miracles done after the said Martyrs body was found out, and not before. Aug. 10. 10. ser. 38 de diuersis in edit. Paris.

Reliques.

CHAP. VIII.

So farre is persecution from preuailing against the Church, that by it the Church groweth from Hierusalem into al Iewrie and Samaria. 5. The second of the Deacons, Philip, conuerteth with his miracles the citie it self of Samaria, and baptizeth them, euen Simon Magus also himself among the rest. 14. But the Apostles Peter and Iohn are the Ministers to giue them the Holy Ghost. 18. Which ministratione Simon Magus would buy of them. 26. The same Philip being sent of an Angel to a great man of Aethiopia, who came a Pilgrimage to Hierusalem, first catechizeth him. 36. and then (he professing his faith and desiring Baptisme) doth also baptize him.

The 3. part.

THE propagation of the Church from Hierusalem into al Iewrie, and Samaria.

S. iij. And.





AND the same day there was made a great persecution in the Church, which was at Hierusalem, and al were dispersed through the countries of Iewrie and Samaria, sauing the Apostles. 2. And " deuout men^c tooke order for Steuens funeral, and made great mourning vpon him. 3. But Saul* wasted the Church: entring in from house to house, and drawing men and women, deliuered them into prison.

4. They therfore that were dispersed, palled through, " euangelizing the word.

5. And Philippe descending into the citie of Samaria, preached CHRIST vnto them. 6. and the multitudes were attent to those things which were said of Philippe, with one accord hearing, and scing the signes that he did. 7. For many of them that had vncleane Spirits, crying with a loud voice, went out. And many sicke of the palsey and lame were cured. 8. There was made therfore great ioy in that citie. ¶ 9. And a certaine man named Simon, who before had been in that citie a Magician, seducing the Nation of Samaria, saying himself to be some great one: 10. vnto whom al harkened from the least to the greatest, saying: This man is the power of God, that is called great. 11. And they were attent vpon him, because a long time he had bewitched them with his magical practises. 12. But when they had beleueed Philippe euangelizing of the kingdom of God, and of the name of IESVS CHRIST, they were baptized, men and women. 13. Then Simon also himself beleueed: & being beptized, he cleaued to Philippe: Seing also signes and very great miracles to be done, he was astonished with admiration.

14. And when the Apostles who were in Hierusalem, had heard that Samaria had receiued the word of God: they" sent vnto them: Peter and Iohn. 15. Who when they were come, prayed for them, that they might receiue the holy Ghost. 16. For he was not yet come vpon any of them, but they were only baptized in the name of our Lord IESVS. 17. Then did they impose their handes vpon them, & they" receiued the holy Ghost. ¶ 18. And when Simon had seen that by the imposition of the hand of the Apostles, the holy Ghost was giuen, he" offered them money, 19. saying: Giue me also this power, that on whomsoeuer I impose my handes, he may receiue the holy Ghost. 20. But Peter said to him: Thy money be with thee vnto perdition: because thou hast thought that the gift of God is purchased with money. 21. Thou hast no part, nor lot in this word. For thy hart is not right before God. 22. " Doe penance therfore from this thy wickednesse: and pray to God, " if perhaps this cogitation of thy hart may be remitted thee. 23. For I see thou art in the gal of bitterness and the obligation of iniquitie. 24. And Simon answering said: " Pray you for me to our Lord, that nothing come vpon me of these things which you haue said. 25. And they indeed hauing testified and spoken the word of our Lord, returned to Hierusalem, and euangelized to many countries of the Samaritans.

26. And an Angel of our Lord spake to Philippe, saying: Arise, and goe toward the South, to the way that goeth downe from Hierusalem into

∴ This persecution wrought much good, being an occasion that the dispersed preached Christ in diuers Countries where they came. The Epistle vpon Thursday in whitson-week.

The Epistle vpon Tuesday in whitson-week. And in remembrance of the Holy Ghost. ∴ 2272 *sub facie Petri facit esse totam ecclesiam quasi virgo parat.* Peter often maketh Iohn his companion, because the Church longeth a virgin. Araror apud Bedam in Act.

b The Epistle vpon Thursday in Easter week.

c *curat*
herum
dixerunt
miser.
Act. 22.
41

c *metaphorice*
usque ad
see Apo-
cal. 9,
21.



into Gaza: " this is desert. 27. And rising he went. And behold, a man of Aethiopia, an Eunuch, of great authoritie vnder Candace the Queene of the Aethiopians, who was ouer al her treasures, was come to Hierusalem: " to adore: 28. and he was returning and sitting vpon his chariot, and reading Esay the Prophet. 29. And the Spirit said to Philippe: Goe uere, and ioyne thy self to this same chariot. 30. And Philippe running thereunto, heard him reading Esay the Propet, and he said: Trowest thou that thou vnderstandest the things which thou readest? 31. Who said: And " how can I, vnlesse some man shew me? & he desired Philippe that he would come vp and sit with him 32. And the place of the scripture which he did read, was this: *As a sheep to slaughter was he led: and as a lamb before his shearer, without voice, so did he not open his mouth.* 33. In his milittie his iudgement was taken away. His generation who shal declare, for from the earth shal his life be taken? 34. And the Eunuch answering Philip, said: I beseech thee, of whom doth the Prophet speake this? of himself, or of some other? 35. And, Philip opening his mouth, and beginning from this scripture, euangelized vnto him I E S V S. 36. And as they went by the way, they came to a certaine water: and the Eunuch said: Loe water, 'who' doth lett me to be baptized? 37. And Philip said: If thou beleeue with al thy hart, thou maiest. And he answering said: I beleeue that I E S V S - C H R I S T is the Sonne of God. 38. And he commanded the chariot to stay: and both went downe into the water, Philip and the Eunuch, and " he baptized him. 39. And when they were come vp out of the water, the Spirit of our Lord tooke away Philip, & the Eunuch saw him no more. And he went on his way reioycing. 40. But Philip was found in Azotus, and passing through, he euangelized to al the cities, til he came to Caesarea. ¶

∴ Note that this Aethiopia came to Hierusalem to adore that is, on Pilgrimage: whereby we may learne that it is an acceptable act of religion to goe from home to places of greater deuotion & sanctification. ∴ The Scriptures are so written that they cannot be vnderstood without an interpreter, as ealy as our Protestants make them. See S. Hierem *Ep. ad Paulinum de omnibus diuine bibliae libris*, set in the beginning of latin bibles.

A N N O T A T I O N S

C H A P. VIII.

2. *Deuout men.*] As here great deuotion was vsed in burying his body, so afterward at the Inuention & Translation thereof. And the miracles wrought by the same, and at every liue memorie of the same, were infinite: as S. Augustine witnesseth, *11* S. Steuens relikes.

21. *de Ciuit. Dei c. 8 & Sermon. de S. 31. 20. 10. 10*

14. *Sent Peter.*] Some Protestants vse this place to proue S. Peter not to be Head of the Apostles, because he and S. Iohn were sent by the Twelue. By which reason they might as wel conclud that he was not equal to the rest. For commonly the Maister sendeth the man, & the Superiour the inferiour, when the word of Sending it exactly vsed. But it is not alwaye so taken in the Scriptures: for then could not the Sonne be sent by the Father, nor the Holy Ghost from the Father & the Sonne; nor otherwise in common vse of the world seeing the inferiour or equal may intreate his freind or Superior to doe his business for him. And specially a body Politike or a Corporatiō may by electiō or otherwise choose their Head & send him. So may the Citizens send their Maior to the Prince or Parliamt, though he be the Head of the citie, because he may be more fit to doe their business. Also the Superiour or equal may be sent by his owne consent or desire. Lastly, the College of the Apostles comprising Peter with the rest (as every such Body implieth both the Head and the members) was greater then Peter their Head alone, as the Prince and Parliament is greater then the Prince alone



alone. And so Peter might be sent as by authoritie of the whole Colledge, not withstanding he were the Head of the same.

The Sacramēt of Confirmation ministred by Bishops only. And that with solemne praier and imposition of handes.

17. *Did they impose.*] If this Philip had bene an Apostle (saith S. Bede) he might haue imposed his handes, that they might haue receiued the Holy Ghost; but this none can doe saving Bishops. For though Priests may baptize and anoint the Baptized also with Chrisme consecrated by a Bishop; yet he can not signe his forehead with the same holy oile, because that belongeth only to Bishops, when they giue the holy Ghost to the Baptized. So saith he touching the Sacrament of Confirmation in 8. Aēt. This imposition therfore of hands together with the praiers here specified (which no doubt were the very same that the Church yet useth to that purpose) was the ministration of the Sacrament of Confirmation. Whereof S. Cyprian saith thus: They that in Samaria were baptized of Philip, because they had lawfull and Ecclesiastical Baptisme, ought not to be baptized any more: but only that which wanted, was done by Peter and Iohn, to wit, that by praier made for them and imposition of handes, the Holy Ghost might be poured vpon them. Which now also is done with vs, that they which in the Church are baptized be by the Rulers of the Church offered, and by our praier & imposition of hand receiue the Holy Ghost, and be signed with our Lordes seale. So S. Cyprian. But the Heretikes object that yet here is no mention of oile. To whom we say, that many things were done and said in the administration of this and other Sacraments, & al instituted by Christ himself & deliuered to the Church by the Apostles, which are not particularly written by the Euangelists or any other in the Scripture; among which this is euident by al antiquitie and most general practise of the Church, to be one.

Chrisme in Confirmation.

S. Denys saith, the Priests did present the baptized to the Bishop, that he might signe them *diuina et deifico unguento*, with the diuine and deifical ointment. And again: *Aduentum S. Spiritus consummans in unctio largitur*, the inunction consummating, giueth the comming of the Holy Ghost. Tertullian *de resur. carn.* nu. 7. & li. 1. adu. Marcio. speaketh of this Confirmation by Chrisme thus: *The flesh is anointed, that the soul may be consecrated: the flesh is signed, that the soul may be sensed: the flesh by imposition of hand is shadowed, that the soul by the Spirit may be illuminated.* S. Cyprian likewise, ep. 70. nu. 1. He must also be anointed, that is baptized, with the oile sanctified on the Altar. And ep. 71. (see also ep. 73. nu. 3.) he expressly calleth it a Sacrament, ioyning it with Baptisme. as Melchiades doth (ep. ad omnes Hispania Episcopos nu. 2. 10. 1. Conc.) shewing the difference betwixt it and Baptisme. S. Augustin also, cont. lit. perit. li. 2. c. 104 The Sacrament of Chrisme in the kind of visible seales is sacred and holy, euen as Baptisme it self. We omit S. Cyril mystag. 3 S. Ambrose li. 3. de Sacram. c. 1. & de ijs qui mysterijs initiantur c. 7 S. Leo ep. 88. the ancient Councils also of Loadicea, can. 42. Carthage 3. can. 39. and Arausicanum 4. can. 1 and others. And S. Clement (Apost. const. li. 7 c. 44.) reporteth certaine constitutions of the Apostles touching the same. *S. Denys referreth the manner of consecration of the same Chrisme to the Apostles instruction. S. Bañl li. de Sp. sancto c. 17. calleth it a tradition of the Apostles. And the most ancient Martyr S. Fabian ep. 2. ad omnes Orientales Episcopos in initio. to 1. Conc. saith plainly that Christ himself did so instruct the Apostles at the time of the institution of the B. Sacrament of the Altar. And so doth the Authour of the booke *de unctioe chrismatum apud D. Cyprianum* nu. 1. telling the excellent effects and graces of this Sacrament, & why this kind of oile and balsme was taken of the old Law, & used in the Sacraments of the new Testament. Which thing the Heretikes can with lesse cause object against the Church, seeing they confesse *that Christ and his Apostles tooke the ceremonie of imposition of hands in this and other Sacraments, from the Iewes manner of consecrating their hostes deputed to sacrifice.

Old heresies against confirmation and Chrisme.

To conclude, neuer none denied or contemned this Sacrament of Confirmation and holy Chrisme, but knowen Heretikes. S. Cornelius that B. Martyr so much praised of S. Cyprian, ep. ad Fabianum apud Euseb. li. 6 c. 35 affirmeth, that Nouatus fel to Heresie, for that he had not receiued the Holy Ghost by the consignation of a Bishop. Whom al the Nouatians did follow, neuer vsing that holy Chrysm, as Theodoret writeth, li. 3. Fabul. Har. And Opertatus li. 2. cont. Parm. writeth that it was the special barbarous sacrilege of the Donatists,

ep. 73.
nu 3 ac
Inbaia,
num.

Ec. Hier.
c. 2. &
4.

* Ec.
Hier. c.
4.

* Baza
in Aff.
c. 6. v. 6.



to conculcate the holy oile. But al this is nothing to the sanage disorder of Calvinists in this point.

17 And they receiued the Holy Ghost.] The Protestants charge the Catholikes,* that by approving & commending so much the Sacrament of Confirmation, & by attributing to it specially the guift of the Holy Ghost, they diminish the force of Baptisme, challenging also boldly the ancient Fathers for the same. As though any Catholike or Doctour euer said more then the expresse wordes of Scripture here and elswhere plainly giue them varrant for. If they diminish the vertue of Baptisme, then did Christ so, appointing his Apostles and al the Faithful euen after their Baptisme to expect the Holy Ghost and vertue from aboue; then did the Apostles iniurie to Baptisme, in that they imposed hands on the baptized and gaue them the holy Ghost. And this is the Heretikes blindnes in this case, that they can not, or wil not see that the Holy Ghost is giuen in Baptisme to remission of sinnes, life, and sanctification: and in Confirmation, for force, strength, and corroboration to fight against al our spiritual enemies, and to stand constantly in confession of our faith, euen to death, in times of persecution either of the Heathen or of Heretikes, with great increase of grace. And let the good Reader note here our Aduersaries great puerility and corruption of the plaine sense of the Scriptures in this point: some of them affirming the holy Ghost here to be no other but the guift of wisdom in the Apostles and a fevv more to the gouernment of the Church; when it is plaine that not only the Gouerners but al that were baptized, receiued this grace, both men and women: Some, that it was no internal grace, but only the guift of diuers languages: Which is very false; the guift of Tongues being but a sequele and an accident to the grace, and an external token of the inward guift of the Holy Ghost, and our Sauour calleth it vertue from aboue. Some say, that whatsoeuer it was, it was but a miraculous thing, and dured no longer then the guift of the Tongues ioyned thereunto: by which euasion they deny also the Sacrament of Extreme Vnction, and the force of Excommunication because the corporal punishments which were annexed often times in the primitiue Church vnto it, ceaseth: and so may they take away (as they meane to doe) al Christs faith or religion, because it hath not the like operation of miracles as in the beginning. But S. Augustin toucheth this point fully. *Is there any man (saith he) of so peruerse an heart, to deny these children on whom we now imposed hands, to haue receiued the Holy Ghost, because they speake not which Tongues? &c.* Lastly some of them make no more of Confirmation or the Apostles fact, but as of a doctrine, instruction, or exhortation to continue in the faith receiued. Whereupon they haue turned this holy Sacrament* into a Catechisme. * There are also that put the baptized comming to yeares of discretion, to their owne choise, whether they wil continue Christians or no. To such diuelish and diuers inuention they say, that wil not obey Gods Church not the expresse Scriptures, which tel vs of prayers, of imposition of hands, of the Holy Ghost, of grace and vertue from aboue, and not of instruction, which might and may be done as wel before Baptisme, & by others, as by Apostles and Bishops, to whom only this Holy function pertaineth, in so much that in our Countrie it is called *Bishoping*.

The effectes of Baptisme and Confirmation differ.

Heretical shiftes & euasions against manifest Scriptures, & against this Sacrament of Confirmation.

* See C⁷². Trid. sess 7 can. 1. de consp^{rat}.

Bishoping?

Simonie

Penance; Primi-

18 Offered money.] This wicked forcerer Simon is noted by S. Irenens li. 1. c. 10. & others to haue been the first Heretike, & father of al Heretikes to come, in the Church of God. He taught, only faith in him, without good life and workes, to be enough to saluation. He gaue the onset to purchase with his money a spiritual function, that is to be made a Bishop; for to haue power to giue the Holy Ghost by imposition of handes, is to be a Bishop: as to buye the power to remit sinnes or to consecrate Christs body, is to buy to be a Priest, or to buy Priesthood: and to buye the authoritie to minister Sacraments, to preach or to haue cure of soules, is to buye a benefice: and likewise in al other spiritual things, whereof either to make sale or purchase for money or money worth, is a great horrible sinne called Simonie: & in such as thinke it lawfull (as here Simon iudge it) it is named *Simoniacal Heresie*, of this detestable man vho first attempted to buye spiritual function or office D. Greg. apud Iean. Diat. in 21. li. 3 c. 2. 1. 4. 5.

21. Doe penance (S. Augustine 108.) vnderstanding this of the penance done in the Penance;



Primitive Church for heinous offences, doth teach vs to translate this & the like places (2 Cor. 12. 21. Apoc. 6. 21) as we doe, and as it is in the vulgar Latin, and consequently that the Greeke μετανοειν doth signifie so much. Yea when he addeth, that very good men doe daily penance for venial sinnes by fasting, praier, & almes, he vvarranteeth this phrase & translation throughout the new Testament, specially himself also reading so as it is in the vulgar Latin, & as we translate.

21. *Uerberus*] You may see, great penance is here required for remission of sinne, & that men must stand in feare & dread lest they be not worthy to be heard or to obtaine mercie. Wherby al men that buy or sel any spiritual function, dignities, offices, or livings, may specially be warned that the sinne is exceeding great.

Simon Magus more religious then the Protestants,

24. *Propheta*] As this Sorcerer had more knowledge of the true religion then the Protestants haue, who see not that the Apostles and Bishops can giue the Holy Ghost in this Sacrament or other, which he plainly perceiued and confessed: so surely he was more religious then they, that being so sharply checked by the Apostles, yet blasphemed not as they doe when they be blamed by the Gouverners of the Church, but desired the Apostles to pray for him.

Beza,

27. *This is desert*] Intolerable boldnes of some Protestants, here also (as in other places) against al copies both Greeke and Latin, to surmise corruption or falshood of the text, saying it can not be so. Which is to accuse the holy Euangelist, and to blaspheme the Holy Ghost himself. See Beza, who is often very saucie with S. Luke.

The ceremonies of Sacraments done, though not mentioned.

38. *His baptism*] When the Heretikes of this time find mention made in Scripture of any Sacrament ministred by the Apostles or other in the Primitive Church, they imagine no more was done then there is expressly told, nor scarcely beleue so much. As if imposition of hands in the Sacrament of Confirmation be only expressed, they thinke there was no chrisme, nor other worke or word vsed. So they thinke no more ceremonie was vsed in the baptizing of this noble man, then here is mentioned. Whereupon S. Augustin hath these memorable wordes: *In that that he saith, he baptized him, he doth not say, he did so, but that at things, were done, which though in the scriptures for breuitie sake, they are not mentioned, yet by order of tradition we know were to be done.*

Annot.
no Test.
1556.

De fid.
& op. 2.

CHAP IX.

Saul not content to persecute so cruellly in Hierusalem 3. is in the way to Damascus told by our Lord IESVS of his vaine attempt, and miraculously converted to be an Apostle. and after great penance, restored to his sight by Ananias, and baptized. 20. And presently he dealeth mightily against the Iewes, prouing IESVS to be Christ to their great admiration. 23. But such is their obstinacie, that they lay at Damascus to kill him. 26. From thence he goeth to Hierusalem, & there sojourneth with the Apostles, and againe by the obstinate Iewes his death is sought. 31. The Church being now growen ouer all Iewrie Galilee, and Samaria, Peter vsueth all: and in his visitation, 33. healing a lame man, 36. and raising a dead woman conuerteth very many.

The Epistle vpon the Conuersion S. Paul Janu. 25.



ND Saul as yet breathing forth threatnings and slaughter against the Disciples of our Lord, came to the high Priest, 2. and asked letters of him vnto Damascus to the Synagogues that if he had found any men and women of this way, he might bring them bound vnto Hierusalem. 3. And as he went on his iourney, it chanced that he drew nigh to Damascus: and suddenly a light from Heauen shined round about him. 4. And falling on the ground, he heard a voice saying to him: Saul, Saul why persecutest thou me? 5. Who said: Who art thou Lord? And he: I am IESVS whom thou doest persecute. It is hard,

Act. 12.
4. Gal.
1, 13.

1. Cor.
15, 8.

The heretikes that conclude Christ so



hard for thee to kicke against the pricke. 6. And trembling and being astonished he said: Lord, what wilt thou haue me to doe? 7. And our Lord to him: Arise and goe into the citie, & it shal be told thee what thou must doe. But the men that went in companie with him, stood amased, hearing the voice, but seeing no man. 8. And Saul rose vp from the ground, and his eyes being opened, he saw nothing. And they drawing him by the handes, brought him into Damascus. 9. And he was there three daies not seeing, and he did neither eate nor drinke.

10. And there was a certaine Disciple at Damascus, named Ananias: and our Lord said to him in a vision, Ananias. But he said, Loc, here I am Lord. 11. And our Lord to him: Arise, and goe into the streete that is called Straight: and seeke in the house of Iudas, one named Saul of Tarsus. For behold he praieeth. (12. And he saw a man named Ananias, comming in and imposing handes vpon him for to receiue his sight.) 13. But Ananias answered: Lord, I haue heard by many of this man, how much euil he hath done to thy Saintes in Hierusalem: 14. and here he hath authoritie from the cheefe Priests to bind al that inuocate thy name. 15. And our Lord said to him: Goe, for a vessel of election is this man vnto me, to carie my name before the Gentils, and Kings, and the children of Israel. 16. For I wil shew him how great things he must suffer for my name.

17. And Ananias went, and entred into the house: and imposing hands vpon him, he said: Brother Saul, our Lord I E S V S hath sent me, he that appeared to thee in the way that thou camest; that thou maiest see and be filled with the Holy Ghost. 18. And forthwith there fel from his eyes as it were scales, and he receiued sight: and rising he was baptized. 19. And when he had taken meate, he was strengthened.

And he was with the Disciples that were at Damascus, for certaine daies. 20. And incontinent entering into the Synagogues, he preached I E S V S, that this is the Sonne of God. 21. And al that heard, were astonished, and said: Is not this he that expugned in Hierusalem those that inuocated this name; and came hither to this purpose that he might bring them bound to the cheefe Priests? 22. But Saul waxed mightie much more and confounded the Iewes that dwelt at Damascus, affirming that this is CHRIST. 23. And when many daies were pailed, the Iewes consulted that they might kil him. 24. But their conspiracie came to Sauls knowledge. And they kept the gates also day and night, that they might kil him. 25. But the Disciples taking him in the night, conuied him away by the wal, letting him downe in a basket.

26. And when he was come into Hierusalem, he assaied to ioine himself to the Disciples, & al feared him, not beleeuing that he was a Disciple. 27. But Barnabas tooke him & brought him to the Apostles, and told them how in the way he had seen our Lord, and that he spake vnto him, & how in Damascus he dealt confidently in the name of I E S V S. 28. And he was with them going in & going out in Hierusalem, & dealing confidently in the name of our Lord. 29. He spake also to the Gentils, & disputed with the Greekes: but they sought to kil him. 30. Which when the Brethren had knowen, they brought him downe to Cesarea, & sent him away to Tarsus.

31. The CHURCH truly through al Iewrie & Galilee and Samaria visibly pro-

in heuen that he can be now here elst il the day of Iudgement, shal hardly resolue a m̄ that would know where CHRIST was when he appeared here in the way, & spake these words to Saul.

Paul also himself, though with the diuine and heavenly voice prostrated and instructed, yet was sent to a man to receiue the Sacraments, & to be ioined to the Church. August. de doll. Chr. lib. 1. in proem.

1 Cor. 11, 12.



ceedeth stil
vwith much cō-
fort and mani-
fold increafe
euen by perfe-
ction.

had peace, & was edified, walking in the feare of our Lord and was reple-
nished with the consolation of the Holy Ghost.

32. And it came to passe, that Peter as he passed through al, came to
the Saints that dwelt at Lydda. 33. and he found there a certaine man na-
med Aeneas, lying in his bed from eight yeares before, who had the pal-
sey. 34. And Peter said to him: Aeneas, our Lord IESVS CHRIST
'heale thee: arise, and make thy bed. And incontinent he arose. 35. And
al that dwelt at Lydda and Saróna, saw him: who conuerted to our Lord.

healeth

:: Behold good
vworkes and al-
mes-deeds, and
the force ther-
of reaching
euen to the
next life.

:: The praier
of our Almes
folke & beas-
men may doe
vs great good
euen after our
departure. For
if they procu-
red her tempo-
ral life, much
more may they
help vs to
Gods mercie
and to release
of punishment
in Purgatorie.

36. And in Ioppe there was a certaine Disciple named Tabitha, which
by interpretation is called Dorcas. This woman was ful of :: good Workes
& almes-deeds which she did. 37. And it came to passe in those daies, that
she was sicke and died. Whom when they had washed they laid her in an
vpper chamber. 38. And whereas Lydda was nigh to Ioppe, the Disciples
hearing that Peter was in it, they sent two men vnto him, desiring him: Be
not loth to come so farre as to vs. 39. And Peter rising vp came with them.
And when he was come, they brought him into the vpper chamber: and
al the widowes stood about him weeping, :: and shewing him the coates
and garments which Dorcas made them. 40. And al being put forth, Peter
falling on his knees praied, and turning to the body he said: Tabitha,
arise. And she opened her eyes: and seeing Peter, she sate vp. 41. And gi-
uing her his hand, he lifted her vp. And when he had called the Saints and
the widowes, he presented her aliue. 42. And it was made knowen
throughout al Ioppe: and many beleued in our Lord. 43. And it came
to passe that he abode many daies in Ioppe, with one Simon a tanner.

C H A P. X.

The 4. part.
THE propa-
gation of the
Church to the
Gentils also.

*Because the Iewes so much abhorred the Gentils, for the better warrant of their Christ-
ning, an Angel appeareth to Cornelius the deuout Italian. 9 and a vision is
shewed to Peter himself (the Cheefe and Pastour of al) 19. and the Spirit speaketh to
him, 34. yea and as he is Catechizing them about IESVS, 44. the holy Ghost co-
meth visibly vpon them: and therefore not fearing any longer the offense of the
Iewes, he commandeth to baptize them.*

AN D there was a certaine man in Cæsarea, named Cornelius,
Centurion of that which is called the Italian band, 2. reli-
gious, & fearing God with al his house, " doing many al-
mes-deeds to the people. And alwaies praying to God, 3. he
saw in a vision manifestly, about the ninth houre of the day,
an Angel of God comming in vnto him and saying to him: Corne-
lius. 4. But he beholding him, taken with feare, said: Who art thou
Lord? And he said to him: Thy prayers and thy almes-deeds are ascen-
ded into remembrance in the sight of God. 5. And now send men vnto
Ioppe, and cal hither one Simon that is surnamed Peter. 6. He lodgeth
with one Simon a tanner, whose house is by the sea side. He wil tel
thee what thou must doe. 7. And when the Angel was departed
that



that spake to him, he called two of his household, and a souldiat that feared our Lord, of them that were vnder him. 8. To whom when he had told al, he sent them vnto Ioppe.

9. And the next day whiles they were going on their iourney, and drawing nigh to the citie, Peter went vp into the higher partes, to pray about the sixt houre. 10. And being hungrie, he was desirous to take somewhat. And as they were preparing, there fel vpon him an excessse of mind: 11. and he saw the Heauen opened, and a certaine vessel descending, as it were a great linnen sheete with foure corners let downe from Heauen to the earth, 12. wherein were al foure-footed beastes, and that creepe on the earth, and foules of the aire. 13. And there came a voice to him: Arise Peter, kil, and eate. 14. But Peter said: God forbid, Lord; for I did neuer eate any common and vncleane thing. 15. And a voice came to him againe the second time: That which God hath purified, doe not thou cal common. 16. And this was done thrise, & forthwith the vessel was taken vp againe into Heauen. 17. And whiles Peter doubted within himself, what the vision should be that he had seen, behold the men that were sent from Cornelius, inquiring for Simons house, stood at the gate. 18. And when they had called, they asked, if Simon that is surnamed Peter were lodged there. 19. And as Peter, was thinking of the vision the Spirit said to him: Behold three men doe seeke thee. 20. Arise therefore, and get thee downe, and goe with them, doubting nothing; for I haue sent them. 21. And Peter going downe to the men, said: Behold I am he whom you seeke; what is the cause, for the which you are come? 22. Who said: Cornelius the Centurion, a iust man and that feareth God, and hauing testimonie of al the Nation of the Iewes, receiued an answer of an holy Angel to send for thee into his house, and to heare wordes of thee. 23. Therefore bringing them in, he lodged them.

Here God first vttered to Peter that the time was come to preach also to the Gentile, and to cōuerse with them for their saluation no lesse then with the Iewes with ful freedom to eate al meates without respect of the prohibitiō of certaine made in the old Law.

24. And the day following he arose and went with them: and certaine of the brethren of Ioppe accompanied him. 25. And on the morow he entered into Cæsarea. And Cornelius expected them, hauing called together his kinne, and special freinds. 26. And it came to passe, when Peter was come in, Cornelius came to meete him, & falling at his feete adored. 27. But Peter lifted him vp saying: Arise, my self also am a man. 28. And talking with him, he went in, and findeth many that were assembled. 29. And he said to them: You know how abominable it is for a man that is a Iewe, to ioyne, or to approche vnto a stranger: but God hath shewed to me, to cal no man common or vncleane. 30. For the which cause, making no doubt, I came when I was sent for. I demand therefore, for what cause you haue sent for me? 31. And Cornelius said: Foure daies since, vntil this houre, I was praying the ninth houre in my house, and behold a man stood before me in white apparel, 32. and said: Cornelius, thy prayer is heard, and thy almes-deeds are in memorie in the sight of God. 33. Send therefore to Ioppe, and cal hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by the sea side. 34. Immediately therefore I sent to thee: and thou hast done wel in coming. Now therefore al we are present in thy sight, to heare al things whatsoever are commanded thee of the Lord.

At the time of praier specially God sendeth men comfortable visitations.

Note these apparitions & visions to S. Peter, Cornelius, & others,

22. And

In the
Greece,
fasting
& pray-
ing.



in the Scrip-
ture very oftē,
against the in-
credulitie of
our Heretikes,
that wil be-
leeue neither
vision nor mi-
racle, not ex-
pressed in Scri-
pture: these
being belee-
ved of Chri-
stian men euen
before they
were written.
c Not such as
beleeue only,
but such as
feare God and
worke iustice,
are acceptable
to him
b. The Epistle
vpon Munday
in Easter
week.
The Epistle v-
pon Munday
in witson-
weeke.

35. And Peter opening his mouth, said: In very deed I perceiue that God is not an acceptor of persons. 36. But in euery Nation, he that feareth him, and worketh iustice, is acceptable to him. 37. The word did God send to the children of Israel, preaching peace by I E S V S C H R I S T (this is Lord of al.) b 38. Yow know the word that hath been made through al Iewrie, for* beginning from Galilee, after the Baptisme which Iohn preached: 39. I E S V S of Nazareth how God anointed him with the Holy Ghost and with power, who went throughout doing good and healing al that were oppressed of the Diuel, because God was with him. 40. And we are witnesses of al things that he did in the countrie of the Iewes and in Hierusalem, whom they killed hanging him vpon a tree. 41. Him God raised vp the third day and gaue him to be made manifest, 42. not to al the people, but to vs, who did eate and drinke with him after he rose againe from the dead. 43. And he commanded vs to preach to the people, & to testifie that it is he that of God was appointed iudge of the liuing and of the dead. 44. To him al the Prophets giue testimonie, that al receiue remission of sinnes by his name, which beleeue in him. **I**
45. As Peter was yet speaking these wordes, the Holy Ghost fel vpon al that heard the word. 46. And the faithful of the Circumcision that came with Peter, were astonished, for that the grace of the Holy Ghost was powred out vpon the Gentils also. 47. For they heard them speaking with tongues, and magnifying God. Then Peter answered: 48. Can any man forbid water, that these should not be* baptized which haue receiued the Holy Ghost as wel as we? 49. And he commanded them to be baptized in the name of our Lord I E S V S C H R I S T. **I** Then they desired him that he would tarie with them certaine daies.

Mat. 4.

A N N O T A T I O N S

C H A P. X.

2. Doing many almes deedes;] He knew God Creatour of al, but that his omnipotent Sonne was incarnate, he knew not: and in that faith he made prayers and gaue almes vnto the poore, which pleased God, and by wel doing he deserved to know God perfectly, to beleeue the myserie of the Incarnation, and to come to the Sacrament of Baptisme. So saith Venerable Bede out of S. Gregorie. And S. Augustin thus, li. 1. de Sepi. c. 3 Because whatsoeuer goodnes he had in prayers and almes, the same could not profite him vnles he were by the bande of Christian Societie and peace, incorporated to the Church, he is bidden to send vnto Peter, that by him he may leaue Christ, by him he may be baptized, &c. Whereby it appeareth that such workes as are done before iustification, though they suffice not to saluation yet be acceptable preparatiues to the grace of iustification, and such as moue God to mercie, as it might appeare also by Gods like prouident mercifulnes to the Eunuche: though al such workes preparatiue come of grace also; otherwise they could neuer deserue at Gods hand of congruity or any otherwise toward iustification.

Fed. in
hunc l.
cum.

All. 1

The Canon-
ical houes.

9. To pray about the sixth houre] The houre is specified, for that there were certaine appointed times of prayer vsed in the Law which deuout persons, according to the publike seruice in the Temple, obserued also privately: and which the Apostles and holy Church afterwards both kept and increased. Whereof thus writeth S. Cyprian very notably: In celebrating their prayers, we find that the three children vnto Daniel obserued the third, sixth, and ninth houre, as in Sacrament (or myserie) of the holy Trinitie, &c. And a litle after, vnto which spaces of houes the vvorshippers of God spiritually (or mystically) determining

De or.
Dom.
nu. 3.

determining long since, observed six times to pray: & afterward the thing became manifest, that it was for Sacrament (or myſteric) that the iuſt ſo prayed. For at the third houre the Holy Ghoſt deſcended upon the Apoſtles, fulfilling the grace of our Lords promiſe & at the ſixt houre Peter going up to the higher roome of the houſe, was both by voice and ſigne from God inſtructed, that al Nations ſhould be admitted to the grace of ſaluation, whereas of cleaſing the Gentils he doubted before. and our Lord being crucified at the ſixt houre, at the ninth waſhed away our finnes with his blood. But to vs (Dear-ly beloved) beſide the ſeaſons obſerved of old, both the times and ſacraments of praying be increaſed, for we muſt pray in the morning early, that the Reſurrection of our Lord may be celebrated by morning prayer: as of old the Holy Ghoſt deſigned in the Pſalme, ſaying, In the morning early wilt thou ſtand up to mee, early in the morning wilt thou hear my voice. Toward the evening alſo when the ſunne departeth, and the day endeth, we muſt of neceſſitie pray againe.

Act. 10. **Luc. 13.** **Pſal. 5.** **Dan. 6.** **Act. 3.** S. Hierom alſo writing of Daniels praying three times in a day, ſaith: There are three times, wherein we muſt bow our knees to God The third, the ſixt, and the ninth houre the Eccleſiaſtical tradition doth wel underſtand. Moreover at the third houre the Holy Ghoſt deſcended upon the Apoſtles; at the ſixt, Peter went up into a higher chamber to pray; at the ninth, * Peter and Iohn went to the Temple. Againe writing to Eulſtochium a virgin and Nonne ep. 22. c. 16. Though the Apoſtle bid vs pray alwaies, and to holy perſons their very ſleepe is prayer; yet we muſt have diſtinct houres of prayer, that if perhaps we be otherwiſe occupied, the very time may admoniſh vs of our office or duty. The third, ſixt, ninth houre, morning early, and the evening, no man can be ignorant of. And to Demetrias ep. 8. c. 8. that in the Pſalmes and prayer ſhe muſt keepe alwaies the third, ſixt, ninth houre, evening, mid-night, and morning. He hath the like ep. 7. c. 5. And (ep. 27. c. 10.) he telleth how Paula the Holy abbeſſe with her religious Nonnes ſang the Pſalter in order, in the morning, at the third, ſixt, ninth houre, evening, mid night: by mid-night meaning the time of Mattins (therefore called Nocturnes agreeably to S. Cyprian de Orat. Do. num 15.) and by the morning, the firſt houre called Prime: al correſpondent to the times & houres of Chriffs Paſſion, as in S. Mattheu is noted c. 26. 17. By al which we ſee, how agreeable the uſe of the Churches ſervice is even at this time to the Scriptures and primitive Church: and how wicked the Puritan-Caluiſts be, that count al ſuch order and ſet ſeaſons of prayer, ſuperſtition: and laſtly, how inſufficient and unlike the new pretended Church-ſervice of England is to the primitive uſe, which hath no ſuch houres of night or day, ſaving a litle imitation of the old Mattins and Euenſong, and that in Schiſme and Heretie, and therefore not only unprofitable, but alſo damnable.

25. Adored.) S. Chryſoſtom. ho. 21. in Act. thinketh Peter reſuſed this adoration of humilitie only; becauſe euery falling downe to the ground for worſhip ſake, is not Di- creatures
uine worſhip or due only to God, * the word of adoration and proſtration being commonly uſed in the Scriptures toward men, But S. Hierom. adu. Vigil. c. 1. 10. 1. rather thinketh that Cornelius by error of Gentility, and of Peters perſon, did goe about to adore him with Diuine honour, & therefore was liſted vp by the Apoſtle, adding that he was but a man.

40. Gaue him.) Chriſt did not utter his Reſurrection and other myſteries to al at once, and immediatly to the vulgar: but to a few choſen men that ſhould be the Gouernours of the reſt: inſtructing vs thereby to take our faith and al neceſſarie things of ſaluation, at the hands of our Superiours.

48. Baptized, which haue receiued.) Such may be the grace of God ſometimes toward They that are men, and their charitie and contrition ſo great, that they may haue remiſſion, iuſtification, and ſanctification before the external Sacrament of Baptiſme, Confirmation, or muſt not omit Penance be receiued; as we ſee in this example, where at Peters preaching they al receiued the Holy Ghoſt before any Sacrament. But in the ſame we learne one neceſſarie leſſon, that ſuch notwithstanding muſt needes receiue the Sacraments appointed by Chriſt, which whoſoeuer contemneth, can neuer be iuſtified. Aug. ſuper Leuit. q. 84. 10. 4.



CHAP. XI.

The Christian Iewes reprehend the foresaid fact of Peter in baptizing the Gentils. 4. But he alleaging his foresaid warrants, and shewing plainly that it was of God, 18. they like good Catholikes doe yeald. 19. By the foresaid persecution, the Church is yet further dilated, not only into al Iewrie, Galilee, and Samaria, but also into other Countreies: specially in Antiochia Syria the increase among the Greekes, is notable, first by the foresaid dispersed, 22. then by Barnabas, thirdly by him and Saul together: so that there beginneth the name of Christians, 27. with persite vnity between them and the Church that was before them at Hierusalem.

AND the Apostles and Brethren that were in Iewrie, heard that the Gentils also receiued the word of God. 2. And when Peter was come vp to Hierusalem, they that were of the Circumcision reasoned against him, saying: 3. Why didst thou enter in to men vncircumcised, and didst eate with them? 4. But Peter began and declared to them the order, saying: 5. * I was in the citie of Ioppe praying, & I saw in an excesse of mind a vision, a certaine vessel descending as it were a great sheet with foure corners let downe from heauen, & it came euen vnto me. 6. Into which I looking considered, & saw foure footed beastes of the earth, & catel, & such as creep, & foules of the aire. 7. And I heard also a voice saying to me: Arise Peter, kil and eate. 8. And I said: Not so Lord; for common or vncleane thing neuer entred into my mouth. 9. And a voice answered the second time from heauen: That which God hath made cleane, doe not thou cal common. 10. And this was done thrise: and al were taken vp againe into heauen. 11. And behold, three men immediatly were come to the house wherein I was, sent to me from Casarea. 12. And the spirit said to me, that I should goe with them, doubting nothing. And there came with me these six Brethren also: and we went into the mans house. 13. And he told vs, how he had seen an Angel in his house, standing and saying to him: Send to Ioppe, and cal hither Simon, that is surnamed Peter, 14. who shal speake to thee wordes wherein thou shalt be saued and al thy house. 15. And when he had begun to speake, the Holy Ghost fel vpon them, as vpon vs also in the beginning. 16. And I remembred the word of our Lord, according as he said: *John indeed baptized with water, but you shal be baptized with the Holy Ghost.* 17. If therefore God hath giuen them the same grace, as to vs also that beleeued in our Lord IESVS CHRIST: who was I that might prohibit God? 18. Hauing heard these things, they held their peace: & glorified God, saying: God then to the Gentils also hath giue repentance vnto life. 19. * And they truly that had been dispersed by the tribulation that was made vnder Steuen, walked throughout vnto Phœnice & Cypres & Antioche, speaking the word to none, but to the Iewes only. 20. But certaine of them were men of Cypres and Cyrene, who when they were entred in: o Antioche, spake to the Greekes, preaching our Lord

c prapitium huc bentes,

Act. 10. 9.

Act. 1. 5

Act. 2. 1

* Good Christians heare & obey gladly such truths as be opened vnto the from God by their cheefe Pastours, by vision reuelation, or otherwise.

IESVS.



The Epistle
vpon S. Barna-
bees day. Inn.
11.

Act. 4. 36. IESVS, 21. And the hand of our Lord was with them: and a great num-
ber of beleeuers was conuerted to our Lord. 22. And the report came
to the eares of the Church that was at Hierusalem, touching these
things: and they sent * Barnabas as farre as Antioche. 23. Who when
he was come, and saw the grace of God, reioyced: and he exhorted al
with purpose of hart to continue in our Lord: 24. because he was a
good man, and ful of the Holy Ghost and faith. And a great " multitude
was added to our Lord. 25. And he went forth to * Tarsus, to seeke Saul:
26. whom when he had found, he brought him to Antioche. And they
conuersed there in the church a whole yeare: and they taught a great
multitude, so that the Disciples were at Antioche first named " CHRI-
TIAN S.

The name of
CHRISTIANS.

27. And in these daies there came Prophets from Hierusalem to An-
tioche, 28. and one of them rising, named Agabus, did by the Spirit
signifie a great famine that should be in the whole world, which fel
vnder Claudius. 29. And the Disciples according as each man had, pur-
posed euery one to send, for to serue the Brethren that dwelt in Iewrie:
30. which also they did, sending to the Ancients by the hands of Barna-
bas and Saul,

ANNOTATIONS.

CHAP. XI.

24. *Multitude added.*) As before (c. 10.) a few, so now great numbers of Gentils are
adjoyned also to the visible Church, consisting before only of the Iewes. Which
Church hath been euer since Christs Ascension, notoriously seen and knowen: their
preaching open, their Sacraments visible, their discipline visible, their Heades and
Gouernours visible, the prouision for their maintenance visible, the persecution
visible, their dispersion visible: the Heretikes that went out from them visible: the
ioyning either of men or Nations vnto them, visible: their peace and rest after perse-
cutions, visible: their Gouernours in prison, visible, the Church praierh for them visi-
bly, their Councils visible, their gifts and graces visible, their name (Christians) kno-
wen to al the world. Of the Protestants inuisible Church we heare not one word.

The Church
visible.

26. *Christians,*] This name, *Christian*, ought to be common to al the Faithful, and
other new names of Schismatikes and Sectaries must be abhorred. *If thou heare* (saith
S. Hierom) *any where, such as be said to be of Christ, not to haue their names of our Lord IESVS*
CHRIST, but to be called after some other certaine name, as Marcionites, Valentinians, (as
now also the Lutherans, Calvinists, Protestants) *know thou that they belong not to the*
Church of Christ, but to the Synagogue of Antichrist. Lactantius also [li. 7. Diuin. instit. c.
30.] saith thus: *When Phrygians, or Novatians, or Valentinians, or Marcionites, or Anti-ro-
morphites, or Arians, or any other be named, they cease to be Christians, who hauing lost the name*
of Christ, haue done on the names of men. Neither can our new Sectaries discharge them-
selues, for that they take not to themselves these names, but are forced to beare them
as giuen by their Aduersaries. For, so were the names of *Arians* & the rest of old, im-
posed by others, and not chosen commonly of themselves: which notwithstanding were
callings that proued them to be Heretikes. And as for the name of *Protestants*, our
men hold them wel content therewith. But concerning the Heretikes turning of the
argument against the peculiar callings of our Religious, Dominicians, Franciscans,
Iesuites, Thomists, or such like, it is nothing, except they could proue that the orders Diuers reli-
& persons so named, were of diuers faithes & Sectes, or differed in any necessarie point
of religion, or were not al of one Christian name & Communion: and it is as ridiculous
as if Sectes,

Names of Se-
ctaries and He-
retikes.

Protestants.



as if it were objected, that some be Ciceronians some Plinians, some good Augustine *Jerem.* men, some Hieronymians, some Oxford men, some Cambridge men, & (which is most *15.* like) some * Rechabites, some * Nazareites. *Num. 6.*

Papistes, Catholikes, and true Christians, al one,

Neither doth their obiection, that we be called Papistes, helpe or excuse them in their new names. For besides that it is by them scornfully inuented (as the name *Homousians* was of the Arians) this name is not of any one man, Bishop of Rome or els where, known to be the authour of any Schisme or Sect, as their callings be: but it is of a whole state and order of Gouvernours, and that of the cheefe Gouvernours, to whom we are bound to cleave in religion and to obey in al things. So to be a Papist, is to be a Christian man, a child of the Church, and subiect to Christs Vicar. And therefore against such impudent Sectaries as compare the faithful for following the

Not to be with the Pope, is to be with Antichrist.

Pope, to the diuersitie of Heretikes bearing the names of new Maisters, let vs euer haue in readines this saying of S. Hieronimo Pope Damasus: *Vitalis I know not, Viletilis I refuse, I know not Paulinus: who soeuer gathereth not with thee, scattereth: that is to say, who soeuer is not Christ, is Antichrist.* And againe, *If any man ioyne with Peters Chaire, he is mine.* *10. 2. cp. 17. & 58 ad Damas.*

The name of CHRISTIANS.

We must here further obserue that this name, Christian, giuen to al beleeuers & to the whole Church, was specially taken to distinguish them from the Iewes & Heathens which beleued not at al in Christ: and the same now seuereth and maketh known al Christian men from Turkes and others that hold not of Christ at al. But when Heretikes began to rise from among the Christians, who professed Christs name, and sundry articles of faith, as true beleeuers doe, the name *Christian* was too common to seuer the Heretikes from true faithful men; and thereupon the Apostles by the Holy Ghost imposed this name, *Catholike*, vpon the Beleeuers which in al points were obedient to the Churches doctrine. When heresies were risen (saith S. Pacianus ep. ad Symphorianum) & endeauored by diuers names to teare the done of God and Queene, and to rent her in peeces, the Apostolical people required their surname, whereby the incorrupt people might be distinguished, &c. and so those that before were called Christians, are now surnamed also Catholikes. *Christian is my name, saith he, Catholike my surname.* And this word, Catholike, is the proper note whereby the holy Apostles in their Creed taught vs to discern the true Church from the false heretical congregation of what sort soeuer. And not only the meaning of the word, which signifieth vniuersalitie of times, places, and persons, but the very name and word it self, by Gods providence, alwaies and only appropriated to the true beleeuers, and (though sometimes at the beginning of Sectes chalenged) yet neuer obtained by Heretikes, giueth so plaine a marke and euidence, that S. Augustine saith: *In the lappe of the Church the very name of Catholike keepeth me.* cont. ep. fund. c. 4. And againe tract. 32. in Io. *We receiue the Holy Ghost if we love the Church; if we be ioyned together by charitie, if we reioyce in the Catholike name and faith.* And againe de ver. rel c. 7. to. 1. *We must hold the communion of that Church which is named Catholike, not only of her owne, but also of al her enemier. For, wil they nil they, the Heretikes also and Schismatikes themselves, when they speake not with their owne fellows but with strangers, call the Catholike Church nothing els but the Catholike Church: for they could not be understood vnles they discern it by this name, where-*

CREDO EC-
CLESIAM
CATHOLI-
CAM.

The Protestants deride the name CATHOLIKES.

with she is called of al the world. The Heretikes when they see themselves preuented of this name Catholike, then they plainely reiect it and deride the name, as the Donatistes did, calling it an *humane forgery or fiction*: which S. Augustine calleth wordes of blasphemie, li. 1. c. 33. cont. Gaudens. and some Heretikes of this time cal them scornfully catholikes, and cacolikes. Another calleth it, *this most vaine terme Catholike.* *Beza in pref. no. Test. an. 1565.* Another calleth the Catholike religion, a *Catholike Apostasie or defection*, *Humphrey* * In the *in vis. luel* pag. 113. Yea & some haue taken the word out of the Creed, * putting *Christian* for it. But against these good fellowes let vs follow that which S. Augustine (de vil. chismes cred. c. 8. to 6.) giueth as a rule to direct a man the right and sure way from the diuersitie & doubtfulnes of al errour saying: *If after these troubles of mind then thou seeme to thy self sufficiently tossed and vexed, & wilt haue an end of these molestations, follow the way of Catholike discipline, which from Christ himself by the Apostles hath proceeded euen vnto vs, and shal proceed from hence to the posteritie.* See the Annotation. 1. Tim. 3. 15. *Lutherans.*



CHAP. XII.

Herod the first King that persecuted the Church, hauing at Hierusalem (when Barnabas and Saul were there with the collation of the Antiochians) killed Iames the Apostle, 3. & to please the Iewes imprisoned Peter with the mind to kill him also, but frustrate by an Angel sent of God at the continual prayers of the Church made for her cheefe Pastour, 19. being puffed vp with such pride that at Casaria he refuseth not to be honoured as God; 23. is miraculously stricken of Gods Angel. 24. And so after the persecutors death, the Churches preaching prospereth exceedingly.



AND at the same time Herod the King set his hands, to afflict certaine of the Church. 2. And he killed Iames the brother of Iohn with the sword. 3. And seeing that it pleased the Iewes, he added to apprehend Peter also. And it was the daies of the Azymes. 4. Whom when he had apprehended, he cast into prison, deliuering him to foure quaternions of souldiars to be kept, meaning after the Pasche to bring him forth to the people. 5. And Peter indeed was kept in prison. But praier was made of the Church without intermission vnto God for him. 6. And when Herod would haue brought him forth, the same night Peter was sleeping betweene two souldiars, bound with two chaines: and the keepers before the doore kept the prison. 7. And behold an Angel of our Lord stood in presence: and light shined in the house: and striking Peters side, he raised him, saying: Arise quickly. And the chaines fel from his hands. 8. And the Angel said to him: Gird thee, and put on thy shoes. And he did so. And he said to him: Put thy garment about thee, & follow me. 9. And going forth he followed him, & he knew not that it was true which was done by the Angel: but he thought that he saw a vision. 10. And passing through the first & the second watch, they came to the iron gate that leadeth to the citie, which of it self opened to them. And going out, they went forward one street: and incontinent the Angel departed from him. 11. And Peter returning to himself, said: Now I know in very deed that our Lord hath sent his Angel, and deliuered me out of Herods hand, & from all the expectation of the people of the Iewes. 12. And considering, he came to the house of Marie the mother of Iohn, who was surnamed Marke, where many were gathered and praying. 13. And when he knocked at the doore of the gate, there came forth a wench to see, named Rhode. 14. And as she knew Peters voice, for ioy she opened not the gate, but running in she told that Peter stood before the gate. 15. But they said to her: Thou art mad. But she affirmed that it was so. But they said: It is his Angel. 16. And Peter continued knocking. And when they had opened, they saw him, & were astonished. 17. And beckning with his hand to them, that they should hold their peace, he told how our Lord had brought him out of prison, & he said: Tel these things to Iames & to the Brethren. And going forth

The Epistle
vpon SS. Po-
ters and Paule
day Iun. 19.
As Peters
person was
more notorious
then others,
& therefore
better garded
then other, for
feare he should
escape; so Gods
prouidence in
preseruing &
deliuering him
for the longer
gouernement
of his Church,
is very marue-
lous.

It is much
for the praise
of these good
Christians that
the assemblie
to Gods seruice
& praier was
kept in their
houses in the
time of perse-
cution, & that
the Apostle
came thither
straight out of
prison, as his
first refuge; as
now Christian
people doe
much to their
commendatio,
in places whe-
re Heresie
doth reigne.



Though God had so miraculously delivered him, yet he would not tempt God by trying among his persecutors, but according to Christs commandment fled for a time. *Princes that take delight in the flattery & praises of the people, so much that they forget themselves to be men, & to give the honour to God, may be warned by this example,*

he went into another place. 18. And when day was come, there was no little adoe betweene the souldiars, what was become of Peter. 19. And Herod, when he had sought him, and had not found, making inquisition of the keepers, commanded them to be led away: & going downe from Iewrie into Caesarea, there he abode. 20. And he was angrie with the Tyrians and the Sidonians. But they with one accord came to him, and perswading Blastus that was cheefe of the Kings chamber, they desired peace, for that their countries were nourished by him. 21. And vpon a day appointed, Herod being araied with kingly attire, sate in the iudgement seate, and made an oration to them. 22. And the people made acclamation, The voices of a God, & not of a man. 23. And forthwith an Angel of our Lord strook him, because he had not giuen the honour to God: and being consumed of worines, he gaue vp the ghost. 24. But the word of our Lord increased and multiplied. 25. And Barnabas and Saul returned from Hierusalem, hauing accomplished their ministerie, taking with them Iohn that was surnamed Marke. Aff. 11, 19.

ANNOTATIONS.

CHAP. XII.

3. *Praier was made.*) The Church praied incessantly for her cheefe Pastour, and was heard of God: and al Christian people are warned thereby to pray for their Bishopes and Pastours in prison.

S. Peters chaines.

6. *Two chaines.*) These chaines are famous for miracles, and were brought from Hierusalem to Rome by Eudoxia the Emperesse, wife to Theodosius the yonger, where they were matched & placed with another chaine that the same Apostle was tied with by Nero, & a Church founded therevpon, named *Petri ad vincula*; where they are religiously kept and reuerenced vntil this day: & there is a Feast in the whole Church for the same, the first of August, which we cal *Lammes day*.

Patronage of Angels.

11. *His Angel*) If proper Angels (saith S. Ghrysostom) be deputed by our Lord to such as haue only charge of their owne life, (as one of the iust said, * The Angel which hath deliuered me from my youth upward) much more are supernal Spirits at hand to help them vnto whom the charge and burden of the world is committed. Chrys. in laud. Pauli. ho. 7. to. 4. Gen. 48, 16.

Publike praier for S. Peter the Head.

17. *Tel Iames,*] He willeth them to shew this to S. Iames Bishop of Hierusalem and to the Christians, that they might see the effect of their praier for him, & giue God thanks. For S. Iames no doubt published common praier for S. Peter.



C H A P. XIII.

The Preachers of the Church of Antioche preparing themselves, the Holy Ghost out of them al, chooseth Saul and Barnabas. 3. They being first consecrated Bishops, 4. goe their appointed circuit ouer al the land of Cypres; the Proconsul wherof is also conuerted, seing the miraculous excecation of a Iew by Paul. 13. Thence, into Pamphilia: 14. and Pisidia, where in Antioche Paul preached to the Iewes, shewing that IESVS is Christ, 38. and that in him is saluation, and not in their Law of Moyses: 40. warning them to beware of the reprobation foretold by the Prophets. 44. But the next Sabbath, they blaspheming, he in plaine termes forsaketh them, and turneth to the Gentils. Whereat the Gentils be as glad on the contrarie side. 50. Finally the Iewes raising persecution, they forsake them, pronouncing them to be obstinate contemners.

AND there were in the Church which was at Antioche; Prophets and Doctours, among whom was Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manahen who was the foster-brother of Herod the Tetrach, and Saul. And as they were ministering to our Lord, & fasting, the Holy Ghost said: "Separate me Saul and Barnabas vnto the worke, whereto I haue taken them. 3. Then they "fasting and praying, and "imposing hands vpon them, dimissed them.

4. And they being "sent of the Holy Ghost, went to Seleucia, and thence sailed to Cypres. 5. And when they were come to Salamina, they preached the word of God in the Synagogues of the Iewes. And they had Iohn also in their ministerie. 6. And when they had walked throughout the whole iland as farre as Paphos, they found a certaine man that was a magician, a false-Prophet, a Iew, whose name was 'Bar-iesu, 7. who was with the Proconsul Sergius Paulus a wise man. He sending for Barnabas & Saul, desired to heare the word of God. 8. But Elymas the magician (for so is his name interpreted) resisted them, seeking to auert the Proconsul from the faith. 9. But Saul, otherwise Paul, replenished with the Holy Ghost, looking vpon him, 10. said: O ful al guile, and al deceit, sonne of the Diuel, enemy of al iustice, thou ceasest not to subuert the right waies of our Lord. 11. And now behold the hand of our Lord vpo thee, & thou shalt be blind, not seing the sunne vntil a time. And forthwith there fel dimnesse and darkenesse vpon him, and going about he sought some body that would giue him his hand. 12. Then the Proconsul, when he had seen that which was done, beleued marveling at the doctrine of our Lord. 13. And when Paul and they that were with him had sailed from Paphos, they came to Perge in Pamphylia. And Iohn departing from them, returned to Hierusalem. 14. But they passing through Perge, came to Antioche in Pisidia: and entring into the Synagogue on the day of the Sabbath, they sate downe. 15. And after the lesson of the Law and the Prophets, the Princes of the Syna-



gogue sent to them, saying: Men Brethren, if there be among you any sermon of exhortation to the people, speake.

16. And Paul rising vp, and with his hand beckning for silence, said: Ye men of Israel, and you that feare God, harken. 17. The God of the people of Israel chose our Fathers, and exalted the people when they were seioourners in the land of Ægypt, and in a mightie arme brought them out thereof, 18. and for the space of fourtie yeares tolerated their manners in the desert. 19. And destroying seuen Nations in the land of Chanaan, by lot he deuided their land among them, 20. as it were after foure hundred and fiftie yeares, and after these things he gaue Iudges, vntil Samuel the Prophet. 21. And thenceforth they desired a King: & he gaue them * Saul the sonne of Cis, a man of the Tribe of Benjamin, fourtic yeares. 22. And remouing him he raised them vp * Dauid to be King: to whom giuing testimonie, he said: *I haue found Dauid the sonne of Iesse, a man according to my hart, who shal doe al my willes.*

23. Of his seed God according to his * promise hath brought forth to Israel a Sauour I E S V S, 24. Iohn * preaching before the face of his comming, Baptisme of penance to al the people of Israel. 25. And when Iohn fulfilled his course, he said: Whom doe * you thinke me to be? I am not he: but behold there commeth after me, whose shoes of his feet I am not worthie to loose.

26. Men Brethren, children of the stocke of Abraham, & they among you that feare God; to you the word of this saluation was sent. 27. For they that inhabited Hierusalem, and the Princes thereof, not knowing him, nor the voices of the Prophets that are read euery Sabboth, iudging haue fulfilled them, 28. and finding no cause of death in him, * desired of Pilate, that they might kil him. 29. And when they had consummated al things that were written of him, taking him downe from the tree, they put him in a monument. 30. But God raised him vp from the dead the third day: 31. who was * seen for many daies of them that came vp together with him from Galilee into Hierusalem, who vntil this present are his witnesses to the people. 32. And we preach vnto you that promise which was made to our Fathers: 33. that God hath fulfilled this same 'to our children', raising vp I E S V S, as in the second Psalme also it is written: *My Sonne art thou, this day haue I begotten thee.* 34. And that he raised him vp from the dead, not to returne now any more into corruption, thus he said: *That I wil giue you the holy things of Dauid faithfull.* 35. And therefore in another place also he saith: *Thou shalt not giue thy holy one to see corruption.* 36. For Dauid in his generation when he had serued, according to the wil of God slept: and he was laid to his Fathers & saw corruption. 37. But he whom God hath raised vp, saw no corruption.

38. Be it knowen therfore to you, men Brethren, that through him, forgiuenesse of sinnes is preached to you, from al the things from the which you could not be iustified by the law of Moyse. 39. In him euery one that beleeueth, is iustified. 40. Take heed therfore lest that come vpon you which is spoken in the prophets, 41. *See ye contemners, and wonder, and perish: because I worke a worke in your daies, a worke which you wil not beleeue, if any man shal te! it you.*

42. And

Exod.

Iosue.

Iud.

1. Reg. 8.

1. Reg.

16.

Pf. 88.

21.

Pf. 138.

11.

* Lu. 3.

1.

Lu. 3, 15.

Lu. 23, 1.

Act. 1, 3.

1. to vs

their

childre,

Pf. 2, 7.

Esa. 55.

3.

Pf. 15,

10.

Alac.

1, 5.

The Epistle
vpon Tuesday
in Easter
weeke.



42. And they going forth, & they desired them that the Sabbath following they would speake vnto them these wordes. 43. And when the Synagogue was dimissed, many of the Iewes, and of the strangers seruing God, followed Paul & Barnabas: who speaking exhorted them to continue in the grace of God. 44. But the next Sabbath the whole citie almost assembled to heare the word of God. 45. And the Iewes seing the multitudes, were replenished with enuy, & contradicted those things which were said of Paul, blaspheming. 46. Then Paul and Barnabas constantly said: To you it behoued vs first to speake the word of God: but because¹¹ you repel it, and iudge your selues vnworthie, of eternal life; behold we turne to the Gentils. 47. For so our Lord commanded vs: *I haue put thee to be the light of the Gentils; that thou maiest be saluation vnto the vtmost of the earth.* 48. And the Gentils hearing it, were glad, and glorified the word of our Lord: and there beleueed as many as were preordinate to life euerlasting. 49. And the word of our Lord was spred throughout the whole countrie. 50. But the Iewes stirred vp religious and honest women, and the cheefe of the citie, and raised persecution against Paul and Barnabas: and they did cast them forth out of their coasts. 51. But they^{*} shaking off the dust of their feet against them, came to Iconium. 52. The Disciples also were replenished with ioy and with the holy Ghost.

∴ The Iewes of their owne free wil repelling the truth, are vnworthy of Christ & worthily forsaken & the Gentils though they beleueed specially by Gods grace & preordination, yet they beleue also by their owne free wil, which standeth wel with Gods prouidence.

ANNOTATIONS.

CHAP. XIII.

1. *As they were ministering.*) If we should, as our aduersaries doe, boldly turne what text we list, & fly from one language to another for the aduantage of our cause, we might haue translated for *ministering*, *sacrificing*. For so^{*} the Greeke doth signifie, and so Erasmus translated. Yea we might haue translated, *Saying Masse*, for so they did: and the Greeke Fathers hereof had their name, Liturgie, which Erasmus translateth *Masse*, saying, *Missæ Chrysostomi*. But we keepe our text, as the translatours of the Scriptures should doe most religiously.
2. *Separate vie.*) Though Paul were taught by God himself and specially designed by Paul & Barnabas to be an Apostle, and here chosen by the Holy Ghost together with Barnabas, but are consecrated by men, yet they were to be ordered, consecrated, and admitted by men. Which wholly con- demneth al these new rebellious disordered spirits, that challenge and vsurpe the office of preaching and other sacred actions from heauen, without the Churches admission.
3. *Fasting*) Hereof the Church of God vseth and prescribeth publike fastes at the foure Imber daies. re solemne times of giuing holy Orders (which are our *Imber daies*) as a necessarie preparatiue to so great a worke as S. ^{*} Leo declareth by this place, naming it also an Apostolical tradition. See. S. Leo Ser. 9. *de ieiunio 7. mensis*, & Calixtus ep. 1. 10. 1. Conc. Magunt. Præscripti- c. 34. 35. 10. 3. And this fasting was not fasting from sinne, nor moral or Christian temperance, as the Protestants ridiculously affirme, for such fasting they were bound euer to keepe: but it was abstinence for a time from al meates or from some certaine kindes of meates, which was ioyned with praier and sacrifice, and done specially at such seasons as the Church prescribed, of al together (as in Lent, the Imber daies, Friday, Saturday) and not when euery man list, as Acrius and such Heretikes did hold. S. *August. hær. 53.*
4. *Imposing hands.*) Because al blessings & consecrations were done in the Apostles times by the external ceremonie of imposition of hands, diuers Sacraments were named of the hands, same, specially Confirmation, as is noted before, and holy Ordering or consecrating Holy orders. Bishops,



Bishops, Priests, and Deacons, and Subdeacons, as we see here and elsewhere. In which though there were many holy wordes and ceremonies and a very solemne action; yet whatsoeuer is done in those Sacraments, is altogether called *Imposition of hands*: as whatsoeuer was done in the whole diuine mysterie of the B. * Sacrament, is named *fraction of bread*. For the Apostles (as S. Denys *Eccl. hier. c. 1. in fine* writeth) purposely kept close in their open speeches and writings which might come to the hands or eares of Infidels, the sacred wordes & actions of the Sacraments. And S. Ambrose saith, in 1. *Tim. c. 4* The imposition of the hands is myssical wordes, wherewith the elected is conformed and made apt to his function, receiuing authoritie (his conscience bearing witness) that he may be bold in our Lordes stead to offer Sacrifice to God. And S. Hierom: The imposition of hands is the Ordering of Clerkes, which is done by prayer of the voice, & imposition of the hand. And this is in some inferiour orders also: but Paul and Barnabas were ordered to a higher function then inferiour Priests, euen to be Bishops throughout al Nations.

Spiritual officers of our soules.

4. *Sent of the Holy Ghost*) Whosoever be sent by the Church, are sent of the Holy Ghost, though in such an extraordinarie sort it be not done. Whereby we see how farre the Officers of our soules in the Church doe passe the temporal Magistrates, who though they be of Gods ordinance, yet not of the Holy Ghosts special calling.

Act. 6,
6.
* Act.
2, 41.

Hiero. in
c. 38.
Esa.

CHAP. XIV.

Next in Iconium they preach, where many being conuerted of both sortes, the obstinate Iewes raise persecution. 6. Then in the townes of Lycaonia, where the Heathen first seeing that Paul had healed one borne lame, are hardly persuaded but they are Gods. 18. But afterward, by the instigation of the malicious Iewes, they stone Paul, leauing him for dead. 20. And so hauing done their circuit, they returne the same way confirming the Christians, and making Priests for euery Church. 25. And being come home to Antioche in Syria, they report al to the Church there.

AND it came to passe at Iconium that they entred together into the Synagogue of the Iewes, and so spake, that a very great multitude of Iewes and of the Greekes did belecue. 2. But the Iewes that were incredulous, stirred vp and incensed the hartes of the Gentils to anger against the Brethren. 3. A long time therefore they abode, dealing confidently in our Lord, who gaue testimonie to the word of his grace, granting signes and wonders to be done by their hands. 4. And the multitude of the citie was deuided: and certaine of them indeed were with the Iewes, but certaine with the Apostles. 5. And when the Gentils and the Iewes with their Princes had made an assault, to vse them contumeliously, and to stone them, 6. vnderstanding it, they fled to the cities of Lycaonia, Lystra and Derbe, and the whole countrie about, and there they were euangelizing.

7. And a certaine man at Lystra impotent of his feet sate there, lame from his mothers womb, that neuer had walked. 8. This same heard Paul speaking. Who looking vpon him, and seeing that he had faith for to be saued, 9. he said with a loud voice: Stand vp right on thy feet. And he leaped & walked. 10. And the multitudes when they had seen what Paul had done, lifted vp their voice in the Lycaonian tongue, saying: Gods made like to men, are descended to vs. 11. And they called Barnabas, Iupiter: but Paul Mercurie, because he was the cheefe speaker



c. 10.
750. 17852. Cor.
11, 25.Act. 13,
2.

speaker. 12. The Priest also of Jupiter that was before the citie, bringing oxen and garlands before the gates, would with the people "Sacrifice. 13. Which thing when the Apostles Barnabas and Paul heard, *the Heathen might by the daily benefites of God haue known him at the least to haue been their Creatour and only Lord, though the mysterie of our Redemption were not opened to them.* 14. and saying: Ye men, why doe you these things? We also are mortal men like vnto you, preaching to you for to conuert from these vaine things, to the liuing God that made the Heauen, and the earth, and the sea, and al things that are in them: 15. who in the Generations past suffered al the Gentils to goe their owne waies. 16. Howbeit he left not himself *without testimonie, being beneficial from Heauen, giuing raines, and fruitful seasons, filling our hartes with food and gladnes.* 17. And speaking these things, they scarce appeased the multitudes from sacrificing to them. 18. But there came in certaine Jewes from Antioche and Iconium: and perswading the multitudes, and * stoning Paul, they drew him out of the citie, thinking him to be dead. 19. But the Disciples compassing him round about, he rising vp, entred into the citie, and the next day he went forth with Barnabas vnto Derbe.

20. And when they had euangelized to that citie, & had taught many, they returned to Lystra and Iconium, and to Antioche: 21. confirming the hartes of the Disciples, and exhorting them to continue in the faith; and that by many tribulations we must enter into the Kingdom of God. 22. And when *they* had ordained to them "Priests in euery Church, and had prayed with fastings, they commended them to our Lord in whom they beleued. 23. And passing through Pisidia, they came into Pamphylia, 24. and speaking the word of our Lord in Perge, they went downe into Attalia: 25. and from thence they sailed to Antioche, * whence they had been deliuered to the grace of God vnto the worke which they accomplished. 26. And when they were come, and had assembled the Church, they reported what great things God had done with them, & that he had opened a doore of faith to the Gentils. 27. And they abode no litle time with the Disciples.

shops, hauing here authoritie to giue holy Orders: secondly that there was euen the a difference betwixt Bishops and Priests, though the name in the primitive Church was often vsed indifferently: lastly, that alwaies fasting and praying were preparatiues to the giuing of holy Orders;

A N N O T A T I O N S.

C H A P. XIV.

Aug. li.
10. de
Cin. Dei
1. 1.Aug. li.
2. de Cin.
1. 17.

Latria;

Dulia.

12. *They would Sacrifice.*) This loe is the diuine worship, consisting in external Sacrifice, and in acknowledging the parties worshipped to be Gods: which * may be done to no man nor creature. And therefore the Apostles refuse it with al possible diligence, and al the Angels and Saints in Heauen refuse that adoration by Sacrifice. The Catholike Church suffereth no Priest nor other so to worship any Saint in Heauen or earth. She hath but one external Sacrifice, which is in the holy Masse, of Christs body and blood: that she offereth to God alone; & neither to Peter nor to Paul (saith S. Augustine) *though the Priest that sacrificeth, standeth ouer their bodies, & offereth in their memories.* But other kindes of honours and duties, inferiour without al comparison (how great soeuer they be) to this, we doe, as the Scriptures & Nature teach vs, to al Superiours in Heauen and earth, according to the degrees of grace, honour, and blessednes that God hath called them vnto, from our B. Ladie Christs owne mother, to the least seruant he hath in the world. For which the Heretikes would neuer accuse Christian people of Idolatry, if they had erant grace, leuning, faith, or natural affection.

27. Hag



Heretical trans-
lation against
holy orders.

21. *Had ordained.*) The Heretikes, to make the world believe that all Priests ought to be chosen by the voices of the people, and that they need no other Ordering or Consecration by Bishops, pressing the profane use of the * Greeke word more then the very natural signification requireth & Ecclesiastical use beareth, translate thus, *Ordained by election.* Whereas indeed this word in Scripture signifieth, Ordering by imposition of hands, as is plaine by other wordes equiualent, *Act. 6, 1. 1. Tim. 4, 1. 1. Tim. 5, 22.* Where the Ordering of Deacons, Priests, & others is called * Imposition of hands, not of the people, but of the Apostles. And this to be the Ecclesiastical use of the word, appeareth by S. Hieron saying (as is before alleaged) that *χειροτονία* is the Ordering of Clerkes or Clergie men by prayer of voice and imposition of hand.

χειροτονία
ἱερωσύνη

ἐπίσκοπος
τῶν χειροτονῶν.

Hiero. i

18. E

Heretical trans-
lation against
Priesthood.

22. *Priest.*) Even so here also, as before, flying from the proper, apt, & known word, which is most precisely correspondent to the very Greeke in our tongue and all Nations, they translate for *Priest*, Elder, that is, for a calling of Office, a word of age: for a terme of art and by consent of all the Church and Apostolike authoritie and Fathers, appropriated to holy Order, a vulgar, common and profane terme. With as litle grace as if they should translate *Pontificem*, a bridgemaker, the *Mayor*, of London, the Bigger of London. And thus you see within three wordes compass they flye guilefully from the Latin to the Greeke, & againe guilefully from the Greeke to the vulgar English. Such corruption of Scriptures their hatred of Priesthood driueth them vnto. If they had translated it so when the Scriptures were first written, (at which time the word was but newly receiued into the special and Ecclesiastical signification, & when it was yet taken sometimes in common profane sort, as 1. *Tim. 5.* or there only where our ancient Latin version turneth *Presbyter* into *Senior*, because the word was not yet wholly and only appropriated to holy Orders, as afterward by use of many hundred yeares it was and is) their dealing might haue had some colour of honestie and plainesse, which now can not be but of plaine falshood and corruption, and that of further purpose then the simple can see. Which is to take away the office of Sacrificing and other functions of Priests, proper in the new Testament to such as the Apostles often, and the posteritie in manner altogether call Priests, *Presbyters*. Which word doth so certainly imply the authoritie of sacrificing, that it is by use made also the only English of *Sacerdos*, the Aduersaries themselves as well as we, so translating it in all the old and new Testament: though they can not be ignorant that *Priest* cometh of *Presbyter*, and not of *Sacerdos*: and that antiquitie for no other cause applied the signification of *Presbyter* to *Sacerdos*, but to shew that *Presbyter* is in the new Law, that which *Sacerdos* was in the old: The Apostles abstaining from this and other like old names at the first, and rather vsing the wordes, Bishops, Pastours, and Priests, because they might be distinguished from the Gouvernours and sacrificers of Aarons order, who as yet in the Apostles time did their old functions stil in the Temple. And this to be true, and that to be a Priest is to be a man appointed to sacrifice, the Heretikes themselves calling *Sacerdos* alwaies a Priest, must needs be driven to confesse. Although their folly is therein notorious, to apply willingly the word *Priest* to *Sacerdos*, and to take it from *Presbyter* whereof it is properly deriued, not only in English, but in other languages both French & Italian. Which is to take away the name that the Apostles and Fathers gaue to the Priests of the Church, and to giue it wholly and only to the order of Aaron, which neuer had it before our Priesthood began. Neuer did there Heretikes stand so much vpon doubtful deriuations and descant of wordes as these Protestants doe, and yet neuer men behaued themselves more fondly in the same: as whosoever marketh the distinction of their Elders, Ministers, Deacons, and such like, shall perceiue.

If *Sacerdos* be
Priest, much
more *Presbyter*.

Presbyter:
Priest
Prebst e.
Preti.

CHAP.



C H A P. XV.

Some of those Iewes also that were Christians, doe fal and are authours of the Heresie of Iudaizing. 2. They referre the matter to Council: 7. Wherein after great disputation, Peter striking the stroke, 12. and other confirming his sentence with miracles, 13. and with Scriptures: 22. the Apostles and Priests doe write and command in the name of the Holy Ghost what is to be done. 30. And the faithful thereby are straightwaies quieted in mind. 36. After which, Paul and Barnabas thinking to goe againe their abovesaid circuit together, are by occasion of Marke parted, to the greater increase of the Church.



AND certaine comming downe from Iewrie, taught the Brethren: That* vnles you be circumcised according to the manner of Moyfes, you can not be saued. 2. No litle sedition therfore being risen to Paul and Barnabas against them, they" appointed that Paul and Barnabas should goe vp, & certaine others of the rest, to the Apostles and Priests vnto Hiernsalem, vpon this question.

3. They therfore being brought on their way by the Church, passed through Phœnice & Samaria, reporting the conuersion of the Gentiles: and they made great ioy to al the Brethren.

4. And when they were come to Hierusalem, they were receiued of the Church and of the Apostles and Ancients, declaring whatsoeuer God had done with them. 5. And there arose certaine of the heresie of the Pharisees that belecued, saying, That they must be circumcised; commanded also to keepe the law of Moyfes. 6. And the Apostles and Ancients" assembled to consider of this word.

7. And when there was made a b great disputation, Peter rising vp said to them; Men Brethren, you know that, of old daies God among vs" chose, that by my mouth the Gentils should heare the word of the Gospel, and belecue. 8. And God which knoweth the hartes, gaue testimonie, giuing vnto them the Holy Ghost as wel as to vs, 9. and hath put no difference between vs and them, by faith purifying their hartes. 10. Now therfore why tempt you God, to put a yoke vpon the necks of the Disciples, which neither our Fathers nor we haue been able to beare? 11. But by the grace of our Lord IESVS CHRIST we belecne to be saued, in like manner as they also.

12. And al the multitude held their peace: and they heard Barnabas and Paul telling what great signes and wonders God had done among the Gentils by them.

13. And after they held their peace, James answered, saying: Men Brethren, heare me. 14. Simon hath told how God first visited to take of the Gentils a people to his name. 15. And to this accord the wordes of the Prophets, as it is written: 16. After these things I wil retorne, and wil reedifie the tabernacle of Dauid which was fallen, and the runnes thereof I wil reedifie, and set it vp: 17. that the residue of men may seeke after the Lord, and al Na-

^c Ancients here; & often in this chapter are the same that Priests vers. 2. as S. Hiero. taketh it also 1. Tim. 5. & the greeke approueth, being alwaies ene, ^{πρεσβυτεροι} Priests Hiero. in 1. ad Tim. & 4. ad Galat. ^b See the Ant. not, vers. 23. toward the end. ^c By that faith which worketh by charitie. For a dead faith can not purifie the hart of mā. See chap. 16, 31.

Gal. 5, 2

them,

circu-
tious.circu-
tiousAct. 10,
20.Act. 10,
45.Tim 3, 1
Amos
7, 11.

ions vpon whom my name is innuocated, saith the Lord that doth these things.

18. To our Lord was his owne worke knowen from the beginning of the world. 19. For the which cause I iudge, that they which of the Gentils are conuerted to God, are not to be disquieted, 20. but to write vnto them that they refraine themselves from the contaminations of Idols, and fornication, and strangled things, and bloud. 21. For Moyfes of old times hath in euery citie them that preach him in the Synagogues, where he is read euery Sabbath.

22. Then it pleased the Apostles and Ancients with the whole Church, to choose men out of them, & to send to Antioche with Paul and Barnabas, Iudas, who was surnamed Barsabas, & Silas, cheefe men among the Brethren, 23. writing by their hands.

Other Latin copies and the grecke read thus writing by their hands an epistle concerning these things.

Hereof our Catholike Bishops tooke vp the necessarie vse of oftē visiting their flockes & cures committed to their charge, for confirmation in faith & vertue, & reformation of māners both of clergie and laitie.

Not only the things cōmanded by Chr. Ies. expresse word, or writtē in the Scriptures (as our Heretikes hold) but whatsoeuer the Apostles and Rulers of the Church command, is to be kept & obeyed. See these wordes repeated againe 16, 4. & that in the grecke left any man cauld, because here the grecke hath them not.

The Apostles and Ancients, the Brethren, to the Brethren of the Gentils that are at Antioche and in Syria and Cilicia, greeting. 24. Because we haue heard that certaine going forth from vs haue troubled you with wordes subuerting your soules, to whom we gaue no commandment: 25. It hath pleased vs being gathered in one, to choose out men & to send them vnto you with our deereft Barnabas and Paul, 26. men that haue giuen their liues for the name of our Lord IESVS CHRIST. 27. We haue sent therefore Iudas and Silas who themselves also wil in wordes report vnto you the same things. 28. For it hath seemed good to the Holy Ghost and to vs, to lay no further burden vpon you then these necessarie things: 29. That you absteyne frō the things immolated to Idols, and bloud, and that which is strangled, and fornication, from the which things keeping your selues, you shal doe wel. Fare ye wel.

30. They therefore being dimissed went downe to Antioche: and gathering the multitude, deliuered the epistle. 31. Which when they had read, they reioyced vpon the consolation: 32. but Iudas and Silas, themselves also being Prophets, with many wordes comforted the Brethren, and confirmed them. 33. And hauing spent some time there, they were with peace dimissed of the Brethren vnto them that had sent them. 34. But it seemed good vnto Silas to remaine there: and Iudas departed alone: 35. and Paul and Barnabas taried at Antioche, teaching and euangelizing with many others the word of our Lord.

36. And after certaine daies, Paul said to Barnabas, let vs returne and visite our Brethren in al cities wherein we haue preached the word of our Lord, how they doe. 37. And Barnabas would haue taken with them Iohn also that was surnamed Marke. 38. But Paul desired that he (as who had departed from them out of Pamphylia, & had not gone with them to the worke) might not be receiued. 39. And there rose a dissention, so that they departed one from another, & that, Barnabas indeed taking Marke sailed to Cypers. 40. But Paul choosing Silas departed, being deliuered of the Brethren to the grace of God.

41. And he walked through Syria and Cilicia, confirming the Churches commanding them to keepe the precepts of the Apostles & the Ancients.

Act. 13, 14.

Act. 13, 15.

ANNO-



ANNOTATIONS.

CHAP. XV.

1. *Appointed.*) We learne by this example, what is to be done when any controuersie ariseth in religion between the teachers or other Christian people. We see it is not enough to contend by allegations of Scriptures or other proofes seeming to make for either part: for so of contentious part-taking there should be no end, but the more writing, wrestling, struing there were, euery one for his owne fantasie, clogging it with the title of Gods word and Scripture, the more Schismes, Sectes, and diuisions would fall: as we see specially in the restless Heresies of our time. Whose fautors admitting no iudges, stand to no trial of mortal men, to no tribunal of Pope, Councels, Bishops, Synodes, but ech man to his owne phantastical spirit, his owne sense of Scriptures, and his owne wilful obdurate rebellio against Gods Church and his Superiours in the same. But here we see S. Paul and Barnabas, men that were Apostles and full of the Spirit of God, & the other parties, though neuer so much partial to the ceremonies of their Law by their former long vse and education therein, yet not to stand stiffly to their owne opiniõ on either side, but to condescend to referre the whole controuersie and the determination thereof to the Apostles, Priests or Ancients of Hierusalem, that is to say, to commit the matter to be tried by the Heads and Bishops, and their determination in Council. This is Gods holy and wise prouidence among other iudgements in his Church, to keepe the Christian people in truth & vnitie, and to condemne sectes and false teachers and troublers of the Church. By which iudgements and order, whosoever wil not or dare not be tried in al their doctrine and doings, they shew themselues to mistrust their owne cause, and to flye from the light, & ordinance of God. Without which order of appeasing al differences in faith and constructions of the Scriptures, the Church had beene more defectual and insufficient, then any Commonwealth or Societie of men in the world: none of which euer wanteth good meanes to decide al discordes and dissension arising among the subiects & citizens of the same.

The way to end dissension in religion, is to commit it to a Council.

6. *Apostles and Ancients.*) The Heresies of our Protestants which would haue al men to giue voice, or to be present in Councels, and of others that would haue none but the holy or elect to be admitted, are refuted by this example, where we see none but Apostles & Priests or Ancients assembled to dispute of the matter though many deuout people were in the citie the same time. Neither did euer any other in the Ancient Councels of the Church assemble to debate and define the matter, but such, though many other for other causes be euer present. Secular men or women, be their gifts neuer so great, can not be

Of what persons a Council consisteth.

Deut. 17. iudges in causes of faith and religion. *If any thing, saith God, be hard and doubtful, thou shalt*
Mal. 2, *come to the Priests of the Leuitical stocke, and thou shalt follow their sentence. Againe, The lipper of*
7. *the Priest shall keepe knowledge, and the Law thou shalt require of his mouth. Againe, Aske the*
Aggs. 1 *Law of the Priest.* Much more must we referre al to our Bishops and Pastours, whom God
12. hath placed in the regiment of the Church with much larger priuiledge, then euer he did
Lnc. 10, the old Priests ouer the Synagogue: to whom it is said, *He that despiseth you despiseth me.* A general
11. And it is to be noted that the Bishops so gathered in Counsel, represent the whole Church Council repre-
 haue the authoritie of the whole Church, & the Spirit of God to protect them frõ errour, senteth the
 as the whole Church: Ss. Paul and Barnabas come hither for the definition of the whole whole Church.
li. 1 c 18 Church. *The sentence of a p enarie or general Council (saith S. Augustine) is the consent of the whole*
de bap. Church. And so it must needes be in the Church, because the Magistrates, Senate, Couñcel
 or deputies of al common wealthes, represent the whole body: and to haue it otherwise
 (as the Churches Rebels wish) were to bring al to hel and horroir, and themselues to be
 perpetually, by the seditious and popular persons vpholden against Law, reason, and
 religion, in their wickednes.

8. *Assembled.*) A Council was called to discusse the matter which Council was the The first Coun-
 more easily gathered, because the Christian Bishops and countries were not yet so many cel ar Hierusa-
 but that the principal Governours of the Church being not farre dispersed, and as ma- lem
 ny learned men as were necessarie, might be in Hierusalem or easily called rather. And it



was not a Prouincial Councel or Synode only, but a general Councel, consisting of the cheefe Apostles & Bishops that then were, though the number was nothing so great as afterward vsed to assemble, when the Church was spread into al Nations.

Peter Head of the Councel, & haue euer had, not only in their personal presence, but in their absence by their Legates his Successours and Substitutes, the cheefe voice in al Councils general, none euer receiued into authoritie & credite in the Church without their Confirmation. And therefore the Councils of the Arians and of other Heretikes, were they neuer so great, wanting the Popes assent, assistance, or confirmation, did shamfully erre, as Ariminense for the Arians, and Ephesinum secundum for the Nestorians, & such like condemned Assemblies.

7. Chose that by my mouth.) Though Paul were called and appointed specially to be the Apostle of the Gentils, yet that was S. Peters special priuiledge by Gods owne choise, that the first Gentils should be called by his mouth, and that he first should vtter to the Church that truth of the admission of the Gentils himself, for that he was Christes Vicar, being notwithstanding (as his Maister was) *Minister Circumcisionis*, that is, Apostle of the Iewes; Christ deferring al preeminence vnto him in that point also.

Peters preeminence both toward Iewes & Gentils,) **11. Iames.**) S. Iames because he was an Apostle and also Bishop of Hierusalem, gaue his sentence next. For the speach interposed of SS. Paul & Barnabas, was but for their better information in the decission of the matter, & for confirmation of S. Peters sentence; though they being Apostles, & Bishops, had voices in the Councel also; as many more had, though their sentences be not here reported. And where S. Iames in his speach saith, *I iudge*, it is not meant that he gaue the principal definitiue sentence: for he (as al the rest) followed and allowed the sentence of S. Peter, as it is plaine in the text; the whole assembly for reuerence of his person & approbation of his sentence, holding their peace. *At the multitude* (saith S. Hierom) *held their peace, and into his sentence Iames the Apostle & al the Priests dispasser together.* For though S. Iames did particularise certaine points incident to the question debated, as of eating strangled meates &c. yet the proper controuersie for which the Councel assembled, was, Whether the Gentils conuerted were bound to obserue the Law of Moyses: & it was concluded that they were not bound, nor ought not to be charged with Moyses Law or the Sacraments & ceremonies of the same. This is the substance and principal purpose of this Councils decree, which doth bind for euer; and Peter (saith S. Hierom in the same place) was *Prince or Author of this decree* the matter of fornication & Idolothytes being but incident to the question, or resolution; & the forbidding of eating strangled & blood, but a temporal prohibition, which by the consent of the Church or otherwise afterward was abrogated; the Church of God hauing the true sense of difference of times, places, & persons, when and how farre such things are to be obserued, and when not. And in such things as these, and in other like which according to circumstances require alteration, it is, that S. Augustine saith, li 1. de Bapt. c. 1. to 7. *The former general or plenarie Councils may be amended by the later.*

S. Iames and the rest follow S. Peters sentence.) **10. Fornication.**) Fornication and contamination with Idols, are of themselves mortal finnes, and therefore can neuer be lawful: yet because the Gentils by custome were prone to both, and of fornication made very small account, it pleased the Holy Ghost to forbid both specially. Concerning the other points of abstaining from blood & stifled meates, they were things of their owne nature indifferent, in which for a time the Iewes were to be borne withal, and the Gentils to be a litle exercised to obedience. By which we may see the great authoritie of Gods Church and Councils, which may command for euer, or for a time, such things as besit for the state of times and Nations, without any expresse Scriptures at al, and so by commandement make things necessarie that were before indifferent.

The principal question.) **24. Going forth from vs.**) A proper description or note of Heretikes, Schismatikes, and seditious Teachers to goe out from their spiritual Pastours and Gouvernours, & to teach without their commition and approbation, to disquiet the Catholike people with multitude of wordes and sweet speeches, and finally to ouerthrow their soules.

Incident questions.) **23. To the Holy Ghost and to vs.**) By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruities at al, to ioine God and his creatures, as the principal cause and the secondarie, in one speach, & to attribute that to both, which though diuersly, yet proceedeth of both. God and you, say good people commonly: God and our Ladie, Christ and S. Iohn: We confesse to God & to Peter & Paul, as * God & his Angel, To our Lord & Gedeon, The word of our Lord & of Gedeon, Our

How later Councils alter the former.) **23. To the Holy Ghost and to vs.**) By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruities at al, to ioine God and his creatures, as the principal cause and the secondarie, in one speach, & to attribute that to both, which though diuersly, yet proceedeth of both. God and you, say good people commonly: God and our Ladie, Christ and S. Iohn: We confesse to God & to Peter & Paul, as * God & his Angel, To our Lord & Gedeon, The word of our Lord & of Gedeon, Our

The Churches authoritie in making Decrees.) **23. To the Holy Ghost and to vs.**) By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruities at al, to ioine God and his creatures, as the principal cause and the secondarie, in one speach, & to attribute that to both, which though diuersly, yet proceedeth of both. God and you, say good people commonly: God and our Ladie, Christ and S. Iohn: We confesse to God & to Peter & Paul, as * God & his Angel, To our Lord & Gedeon, The word of our Lord & of Gedeon, Our

Going out a marke of heretikes.) **23. To the Holy Ghost and to vs.**) By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruities at al, to ioine God and his creatures, as the principal cause and the secondarie, in one speach, & to attribute that to both, which though diuersly, yet proceedeth of both. God and you, say good people commonly: God and our Ladie, Christ and S. Iohn: We confesse to God & to Peter & Paul, as * God & his Angel, To our Lord & Gedeon, The word of our Lord & of Gedeon, Our

God & our Ladie, and the like speeches.) **23. To the Holy Ghost and to vs.**) By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruities at al, to ioine God and his creatures, as the principal cause and the secondarie, in one speach, & to attribute that to both, which though diuersly, yet proceedeth of both. God and you, say good people commonly: God and our Ladie, Christ and S. Iohn: We confesse to God & to Peter & Paul, as * God & his Angel, To our Lord & Gedeon, The word of our Lord & of Gedeon, Our

Re. 15, 8
Gal. 1, 7

7.

Hier. 10.
2. ep. 89.
ad Aug.
c. 1.

* Gen.
48, 15.
Our
16.



Ind. 7, Our Lord and Moyses, Christ and his Angels, Our Lord and al Saints. ep. ad Philem. S. Paul VISVM EST
18. 20. and our Lord. 1. Thes. 1, 6. Al these speeches being partly Scriptures, partly like vnto SPIRITVI
Exo 14, the Scriptures speeches, are warranted also by this Council, which saith boldly, & SANCTO
31. hath giuen the forme thereof to al other Councils lawfully called and confirmed, to say ET NOBIS.
1. Tim. the like: It hath pleased the Holy Ghost and vt. S. Cyprian ep. 54 nu. 1. reporting the like of
5, 21. a Synode holden in Afrike, saith: It hath pleased us by the suggestion of the Holy Ghost.

Secondly we note, that the holy Councils lawfully kept for determination or clee- The Holy
 ring of doubts, or condemning of errors & Heresies, or appeasing of Schismes & Ghost's Assi-
 troubles, or reformation of life, and such like important matters, haue ever the assistance in al
 ce of Gods Spirit, & therefore can not erre in their Sentences & determinations concer- lawful
 ning the same, because the Holy Ghost cannot erre, from whom [as you see here]
Jo. 16, ioynly with the Council the resolution proceedeth.
25.

Thirdly we learne, that in the Holy Councils specially (though otherwise & in other Councils, to
 Tribunals of the Church it be also verified) Christes promise is fulfilled, * that the the worlds
 Holy Ghost should suggest them and reach them al truth, & that not in the Apostles end, and that
 time only, but to the worldes end. For so long shal Councils, the Church, & her Pastours by Christs pro-
 haue this priuiledge of Gods assistance, as there be either doubts to resolue, or Here- mise.
 tikes to condemne, or truths to be opened, or euil men to be reformed, or Schismes to
 be appeased. For which cause S. Gregorie li. 1. cp. 24. sub fin. reuerenceth the foure ge- S. Gregories
 neral Councils (Nicen. Constantinop. Ephes. Chalced.) as the foure books of the ho- reuerence of
 ly Ghospel, alluding to the number: and of the fifth also he saith that he doth reue- General Coun-
 rence it alike: and so would he haue done moe, if they had been before his time, who cels.
 saith of them thus: *Whiles they are concluded and made by vniuersal consent, himself doth he
 destroy, and not them, whosoever presumeth either to loose whom they bind, or to bind whom they
 loose.*

S. Gregorie therefore reuerencing al fine alike, it may be marueled whence the He-
 retikes haue their fond difference betwixt those foure first and other later: attributing
 much to them, and nothing to the rest. Whereas indeed the later can erre no more
 then the first foure, being holden & approued as they were, and having the Holy Ghost
 as they had. But in those first also when a man findeth any thing against their Heresies
 (as there be diuers things) then they say plainly that they also may erre, and that the
 Holy Ghost is not tied to mens voices, nor to the number of sentences. Which is di-
 rectly to reprove this first Council also of the Apostles, and Christes promise of the
 Holy Ghosts assistance to teach al truth. Yea that you may know and abhorre these
 Heretikes throughly, heare ye what a principal Sect-Maister with his blasphemous

The Protestants
 fond distinction
 between the 4.
 first & the later
 Councils.

Beza. in mouth or penne vttereth, saying, that in the very best times such was partly the ambition of
praf. Bishops, partly their foolishnes and ignorance, that the very blind may easily perceiue, Satan verily to
Test. haue been presens of their assemblies. Good Lord deliuer the people and the world from
No. an. such blasphemous tongues and bookes, and giue men grace to attend to the holy Scrip-
1565. tures and Doctours that they may see how much, not only S. Augustine and other

Beza's blasphe-
 mie against the
 first general
 Councils.

Fathers attribute to al general Councils specially, to which they referre themselves
 in al doubts among themselves and in al their controuersies with Heretikes: but to
 which euen S. Paul himself (so specially taught by God) and others also yealded
 themselves. Notorious is the saying of S. Augustine concerning S. Cyprian, who
 being a Blessed Catholike Bishop and Martyr, yet erred about the rebaptizing of such
 as were Christned by Heretikes. If he had liued saith S. Augustine li. 2 de bapt. c. 4.
 to haue seen the determination of a plenarie Council, which he saw not in his life time, he would
 for his great humilitie and charitie straight way haue yealded, and preferred the general Council
 before his owne iudgement and his fellow Bishops in a Prouincial Council only. Whereby also we
 learne, that Prouincial Councils may erre, though many times they doe not, and
 being conformable to the general Councils, or confirmed and allowed by them or the
 See Apostolike, their solutions be infallible as the others are.

What the Fa-
 thers attribute
 to Councils, &
 namely S. Au-
 gustine.

If any here aske, what need so much disputing, study, and tranail in Councils to find Notwithstan-
 out and determine the truth, if the Holy Ghost infallibly guide them? We answer ding the Holy
 that such is the ordinarie prouidence of God in this case, to assist them when they doe Ghosts assi-
 their endeaour, and vse al humane meanes of industrie, and not els. And so (though stance, yet hu-
 somewhat otherwise) God assisted the Euangelistes & other Writers of the holy Scrip- mane meanes
 tures, that they could not erre in penning the same; but yet they did and ought to vse must be vsed to
 al possible humane diligence to know and learne out the histories and truth of matters, search the
 truth.



as is plaine in the beginning of S. Lukes Ghospel: els the Holy Ghost would not haue *Lu. 1, 2.* assisted them. Euen so in this Council of the Apostles, though they had the Holy Ghost Assistant, yet the text saith, *cum magna conquisitio fieret*, when there was great disputation, search and examination of the case, then Peter spake &c. If againe it be demanded, what need is there to expect the Councils determination, if the Popes or See Apostolike iudgement be infallible and haue the assistance of God also, as the Catholikes affirme? We answer, that for the Catholike and peaceable obedient children of the Church it is a comfort to haue such various meanes of determination, trial, and declaration of the truth; and that it is necessarie for the recovery of Heretikes, and for the contentation of the weake, who not alwaies giuing ouer to one mans determination, yet wil either yeald to the iudgement of al the learned men & Bishops of al Nations, or els remaine desperate and condemned before God and man for euer. And as I said before, this assistance of the Holy Ghost promised to Peters See, presupposeth humane meanes of searching out the truth, which the Pope alwaies hath vsed, & wil, & must vse in matters of great importance, by calling Councils; euen as here you see SS. Peter & Paul themselues and al the Apostles, though indowed with the Holy Ghost, yet thought it notwithstanding necessarie for further trial & clearing of truth and maintenance of vnitie, to keepe a Council.

Though the See Apostolike it self haue the same assistance, yet Councils also necessarie for many causes.

Heretical or Schismatical assemblies.

Lastly it is to be noted, that as Christ and the Holy Ghost be present by his promise, to al such assemblies as gather in the obedience & vnitie of the Church, with full mind to obey whatsoever shall be determined, whereby the assembled though of diuers iudgements before, doe most peaceable yeald to truth, and agree in one vni forme determination of the same: so al such as gather out of the Church, without humilitie or intention to yeald one to another, or to any Superiour, man or Council, or what els soeuer, but challenge to themselues learning, spirit, & we can not tel what; such, how many meetings soeuer they make, being destitute of the Holy Ghost the Authour of truth and concord, are further off & further out, then euer before: as God hath shewed by the successe of al Heretical Colloquies, Synodes, and Assemblies in Germanie, France, Poole, and other places in our daies. Read a notable place in Saint Cyprian, that the promise of Christ, that he would be in the middes of two or three gathered in his name, *de unit. Ec. 11. 7* pertaineth not to them that assemble out of the Church.

Al good Christians rest vpon the determination of a general Council.

31. *Reioyced vpon the consolation.*) Straight vpon the intelligence of the Councils determination, not only the Gentils, but euen the Maisters of the former troubles and dissension, were at rest; & al tooke great comfort that the controuersie was so ended. And so should al Christian men doe, when they see the Sectes of our time condemned by the like authoritie and most graue iudgement of the holy Council of Trent. Against which the Heretikes of our time make the like friuolous exceptions and faise cauillations, as did the old Heretikes heretofore against those Councils that specially condemned their errours. The Pope and Bishops [say they] are a partie, and they ought not to be our iudges: they are partial and come with preiudicate mindes to condemne vs; and we accuse them al of Idolatrie and other crimes, and we wil be tried by Gods word only, and we wil expound it according to another rule, that is to say, as we list. So they against this Council, and the like said the Arians against the first Nicene Council, and al such like against those Councils namely that condemned their heresies. And so say al theenes against their correctours and punishers, & would both say and doe more against temporal tribunals, iudges, iustices, and iuries, if they had as much licence and libertie in those matters, as men haue now in religion.

Al Heretikes make exceptions against the Councils that condemne them.

39. *Dissension*) Such occasions of differences fall out euen among the perfect men often, without any great offence. And this their departing f. 1 out to the great increase of Christians. And therefore it is very ridiculously applied to excuse the disagreeing of the Heretikes among themselues in the principal pointes of religion, namely the Sacrament.

CHAP.



CHAP. XVI.

Paul hauing for his part visited the Churches of Syria, Cilicia, and Lycaonia, deliuering vnto them withal to keep the Decrees of the Council; 6. becommeth a new iourney, ouer Phrygia, Galatia, Mysia: 8. Yea into Europe also he passeth, admonished by a vision, and commeth into Macedonia, 12. and there he becommeth the Church of the Philippians, working miracles, and suffering persecution.

Here again they take order that the decrees and articles of faith agreed vpon in the Council of Ierusalem, should be executed & observed. Whereby we see both the great authority of Councils, & the diligence that alwayes ought to haue to see the Decrees & Canons of the Councils put in execution. This people had not the Gospel denied vnto them altogether, but for a time: because (as Venerable Bede thinketh) God foresaw they would not beleeue, & so should haue been more grievously damned. Colonia, is such a citie where the most inhabitants are strangers, sent thither from other great cities & States, namely from the Romanes. Either the Diuel was compelled by the vertue of Paul's presence to say truth, or els (as such doe oftentimes) he spake truth now, that they might the more trust him, and he better beguile them at this other times.



AND he came to Derbe and Lystra. And behold, there was a certaine Disciple there named Timothee, the sonne of a widow woman that beleued, of a father a Gentile. 2. To this man the Brethren that were in Lystra and Iconium, gaue a good testimonie. 3. Him Paul would haue to goe forth with him: and taking him he circumcised him because of the Iewes that were in those places. For they all knew that his father was a Gentile.

4. And when they passed through the cities, they deliuered vnto them to keepe the decrees that were decreed of the Apostles and Ancients which were at Hierusalem. 5. And the Churches were confirmed in faith, and did abound in number daily.

6. And passing through Phrygia and the countie of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia. 7. And when they were come into Mysia, they attempted to goe into Bithynia; and the Spirit of Iesus permitted them not.

8. And when they had passed through Mysia, they went downe to Troas: 9. and a vision by night was shewed to Paul. There was a certaine man of Macedonia standing and beseeching him, and saying: Passe into Macedonia, and help vs. 10. And as soone as he had seen the vision, forthwith we sought to goe into Macedonia, being assured that God had called vs to euangelize to them. 11. And sailing from Troas, we came with a straight course to Samothracia, and the day following to Neapolis: 12. and from thence to Philippi, which is the first citie of the part of Macedonia, a Colonia. And we were in this citie certaine daies abiding. 13. And vpon the day of the Sabbath, we went forth without the gate beside a riuer, where it seemed that there was praier: & sitting we spake to the women that were assembled. 14. And a certaine woman named Lydia, a seller of purple of the citie of the Thyatirians, one that worshipped God, did heare: whose hart our Lord opened to attend to those things which were said of Paul. 15. And when she was baptized, & her house, she besought vs, saying: if you haue iudged me to be faithful to our Lord, enter into my house & tarie. And she constrained vs. 16. And it came to passe as we went to praier, a certaine wench hauing a Pythonical spirit, met vs, that brought great gaine to her Maisters by diuining. 17. This same following Paul & vs, cried saying: These men are the seruants of the high God, which preach vnto you the way of saluation. 18. And



this she did many daies. And Paul being sorie, and turning, said to the spirit: I command thee in the name of IESVS CHRIST to goe out from her. And he went out the same houre. 19. But her Maisters seeing that the hope of their gaine was gone, apprehending Paul and Silas, brought them into the market place to the Princes: 20. and presenting them to the Magistrates, they said: These men trouble our citie, being Iewes: 21. and they preach a fashon which it is not lawful for vs to receiue, nor doe, being Romanes. 22. And the people ranne against them: and the Magistrates tearing their coates, commanded them to be beaten with roddes. 23. And when they had laid * many stripes vpon them, they did cast them into prison, commanding the keeper that he should keep them diligently. 24. Who when he had receiued such commandement, cast them into the inner prison, and made their feet fast in the stocks. 25. And at mid-night Paul and Silas praying, did praise God. And they that were in prison, heard them. 26. But sodenly there was made a great earthquake, so that the foundations of the prison were shaken. And forthwith al the doores were opened: and the bands of al were loosed. 27. And the keeper of the prison waked out of his sleep, and seeing the doores of the prison opened, drawing out his sword, would haue killed himself, supposing that the prisoners had been fled. 28. But Paul cried with a loud voice, saying: Doe thy self no harme, for we are al here. 29. And calling for light, he went in, and trembling fell downe to Paul and Silas at their feet: 30. and bringing them forth, he said: Maisters, what must I doe that I may be saued? 31. But they said: Beleeue in our Lord IESVS; and thou shalt be saued and thy house. 32. And they preached the word of our Lord to him with al that were in his house. 33. And he taking them in the same houre of the night, washed their wounds: and himself was baptized and al his house incontinent. 34. And when he had brought them into his own house, he laid the table for them, and reioyced with al his house, beleeuing God. 35. And when day was come, the Magistrates sent the Sergeants, saying: Let those men goe. 36. And the keeper of the prison told these words to Paul, That the Magistrates haue sent that you should be let goe. Now therefore departing, goe ye in peace. 37. But Paul said to them: Being whipped openly, vncondemned, men that are Romanes, they haue cast vs into prison: & now doe they send vs out secretly? Not so, but let them come, & let vs out ourselves. 38. And the Sergeants reported these wordes to the Magistrates. And they were afraid hearing that they were Romanes: 39. and comming they besought them, & bringing the forth they desired the to depart out of the citie. 40. And going out of the prison, they entred in vnto Lydia: and hauing seen the Brethren, they comforted them, and departed.

2. Cor.
11.

* It is no other faith that sauerh but that which worketh by Charitie. Aug Enchirid c. 67.
c Happie Gaillers that doe mercie toward their godly prisoners, and receiue againe by them such spiritual benefites.

CHAP.



CHAP. XVII.

How in other parts of Macedonia he planted the Church, and namely at Thessalonica, 5. where the obstinate Iewes are so malicious, that they pursue him also into Berea. 14. From whence being conducted into Greece, he preacheth at Athens both to the Iewes and Gentils disputing with the Philosophers, 19. and in Areopagus, persuading them from their Idols vnto one God and IESVS CHRIST raised from the dead.



AND when they had walked through Amphipolis and Apollonia, they came to Thessalonica, where there was a Synagogue of the Iewes. 2. And Paul according to his custome entred in vnto them, & three Sabboths he discoursed to them out of the Scriptures, 3. declaring and insinuating that it behoued CHRIST to suffer and to rise againe from the dead: & that this is IESVS CHRIST, whom I preach to you. 4. And certaine of them beleued, and were ioyned to Paul and Silas, and of the Gentils that serued God a great multitude, and noble ^{Zealotes. This} women not a few. 5. But the Iewes ^{is the zeale of} enuying, & taking vnto them of ^{Heretikes, and} the rascal sort certaine naughtie men, and making a tumult, stirred the ^{a liuely pater-} citie: and besetting Iasons house, sought to bring them forth vnto the ^{ne of their dea-} people. 6. And not finding them, they drew Iason and certaine Brethren ^{ling at this day} to the Princes of the citie crying, That these are they that stirre vp the ^{against Catho-} world, and are come hither, 7. whom Iason hath receiued, and al these ^{like Priests &} doe against the decrees of Cæsar, saying that there is another King, ^{Preachers, and} IESVS. 8. And they moued the people, and the Princes of the citie hea- ^{the good Iasens} ring these things. 9. And taking a satisfaction of Iason and of the rest, ^{that receiue} they dimissed them. 10. But the Brethren forthwith by night sent away Paul and Silas vnto Berea.

Who when they were come, entred into the Synagogue of the Iewes. 11. (And these were more noble then they that are at Thessalonica, who receiued the word with al greedines, daily ^{searching the scriptu-} res, if these things were so. 12. And many surely of them beleued, and of honest women Gentils, and men not a few.) 13. And when the Iewes in Thessalonica vnderstood, that at Berea also the word of God was preached by Paul, they came thither also, mouing and troubling the multitude. 14. And then immediatly the Brethren sent away Paul, to goe vnto the sea: but Silas and Timothee remained there. 15. And they that conducted Paul, brought him as farre as Athens, and receiuing commandement of him to Silas and Timothee, that they should come to him very speedily, they departed.

16. And when Paul expected them at Athens, his spirit was incensed within him, seeing the citie giuen to Idolatrie. 17. He disputed therefore in the Synagogue with the Iewes, & them that serued God, and in the market-place, euery day with them that were there. 18. And certaine Philosophers of the Epicures and the Stoikes disputed with him, and



certaine said, what is it that this Word-sower would say? But others: He seemeth to be a Preacher of new Gods: because he preached to them Iesus and the resurrection. 19. And apprehending him, they led him to Arcopagus, saying: May we know what this new doctrine is that thou speakest of? 20. for thou bringest in certaine new things to our eares. We wil know therefore what these things may meane. (21. And al the Athenians, and the strangers seiourning there, employed them selues to nothing els but either to speake, or to heare some newes.)

βοτρυμα-
λο γος
ε δαμο-
νιονι.

The Epistle for
S. Dionysius
Arcopagita.
Octob. 9.

e The Aduer-
saries [in the
new Test. 1580)
translate,
your deuotions
most corruptly
against the
nature of the
Greekeword
(1. Thes. 2, 4)
and most
wickedly. a-
gainst the lau-
dable deuotion
of good Chris-
tians, calling
the Pagans
idolatric and
superstition
their deuotion.
"d God is not
concluded in
Temples, not
needeth them
for his neces-
sary of dwelling
or other uses of
indigence. See

Annot. c. 7.

Act. v. 48.

e Dionysius A-
rcopagita.

But Paul standing in the middes of Arcopagus, said:

Ye men of Athens, in al things I perceiue you as it were supersti-
tious. 23. For passing by and seeing your Idols, I found an altar also
where vpon was written: *To the vnknown God*. That therefore which you
worship, not knowing it, the same doe I preach to you. 24. The God
that made the world and al things that are in it, he being Lord of Hea-
uen & earth dwelleth "d not in * Temples made with hand, 25. neither
is he serued with mens hands, needing any thing, whereas himself gi-
ueth life vnto al, and breathing, and al things: 26. and he made of one,
al mankind, to inhabite vpon the whole face of the earth, assigning set
times, and the limits of their habitation, 27. for to seeke God, if happily
they may feele or find him; although he be not farre from euery one of
vs: 28. For in him we liue and moue and be, as certaine also of your
owne Poetes said, *For of his kind also we are*. 29. Being therefore of Gods
kind, we may not suppose, " the Diuinitie to be like vnto gold or sil-
ner, or stone, the grauing of art and deuise of man. 30. And the times
truly of this ignorance whereas God dispised, now he denounceth vnto
men that al euery where doe penance, 31. for that he hath appointed a
day wherein he wil iudge the world in equitie, by a man whom he
hath appointed, giuing al men faith, raising him vp from the dead.

ε τας
εαματα

Act. 7
18.

Αττα

32. And whē they had heard the resurrection of the dead, certaine indeed
mocked, but certaine said: We wil heare thee againe concerning this
point. 33. So Paul went forth out of the middes of them. 34. But certaine
men ioyning vnto him, did beleue: among whom was also " Dionysius
of Arcopagita, and a woman named Damaris, and others with them. ¶

ANNOTATIONS.

CHAP. XVII.

The people
may not iudge
of the sense of
Scriptures.

11. *Searching the Scriptures*) The Heretikes vsd this place to prone that the heares must
trie & iudge by the Scriptures, whether their Teachers & Preachers doctrine be true; & so
reiekt that that they find not in the Scriptures: As though here the sheep were made iud-
ges of their Pastours, the people of the Priests, & men and woman of al sortes, euen of S.
Pauls doctrine it self: which were the most foolish disorder in the world. And they did
not therefore read the Scriptures of the old Testament (for none of the new were yet
extant commonly) to dispute with the Apostle, or to trie and iudge of his doctrine, or
whether they should beleue him or no: for they were bound to beleue him and obey
his word, whether he alleaged Scripture or no, and whether they could read or vnder-
stand the Scriptures or no: but it was a great confort and confirmation for the Iewes
that had the Scriptures, to find euen as S. Paul said, that Christ was God, crucified, ri-
sen,

The confort of
Christian men
by hearing or
reading the
Scriptures.



and ascended to Heauen; which by his preaching and expounding they vnderstood, and neuer before, though they read them, and heard them read euery Sabbath: As it is a great comfort to a Catholike man, to heare the Scriptures declared & alleadged most euidently for the Churches truth against Heretikes, in Sermons or otherwise. And it doth the Catholikes good & much confirmeth them, to vew diligently the places alleadged by the Catholike Preachers. Yet they must not be iudges for al that, ouer their owne Pastours, whom Christ commandeth them to heare and obey, and by whom they heare the true sense of Scriptures.

21. *Superstitious.*) S. Paul calleth not them superstitious for adoring the true and only God with much deuotion or many ceremonies or in comely prescribed order, or for doing due reuerence to holy Sacraments, to Saints and their memories, Images, or Monuments: or for keeping the prescribed lawes, daies, & fastes of the Church, or for fulfilling vowes made to God, or for blessing with the signe of the Crosse, or for capping and kneeling at the name of I E S V S, or for religiously vsing creatures sanctified in the same name, or any other Christian obseruation, for which our new Maisters condemne the Catholike people of Superstition (themselues wholly void of that vice by al wise mens iudgement, because they haue in a mannertaken away al religion, and are become Epicureans and Atheists; who are neuer troubled with superstition, because it is a vice consisting in excessse of worship or religion, whereof they are void) but the Apostle calleth them superstitious for worshipping the Idols and Gods of the Heathen, and * for the feare that they had, lest they should leaue out any God that was vnknown to them: for thus their Altar was inscribed: *Dijs Asiae, Europae, & Libiae; Deo ignoto & peregrino*: that is, To the Gods, of Asia, Europe, and Lybia; to the vnknown & strange God. This superstition (saith S. Augustine) is wholly taken away from the Church by Christs incarnation, and by the Apostles preaching, and by Martyrs holy life and death. Neither doth the Catholike Church allow this or any other kind of superstitious obseruation. Only we must take heed that we beleuee not her Aduersaries definition of superstition, for they would imply therein al true religion.

The Apostle speaketh of the Heathens superstition.

The Catholike Church alloweth no superstition.

29 *The Diuinitie to be like.*) Nothing can be made by mans hand of what forme or sort soeuer, that is like to Gods essence, or to the forme or shape of his Godhead or Diuinitie. Therefore howsoeuer the Heathens did paint or graue their Idols, they were nothing like to God. And this also is impertinently alleadged by Heretikes against the Churches images: which are not made, either to be adored with godly honour, or to be any resemblance of the Diuinitie or any of the three Persons in Godhead, but only of Christ as he was in forme of man, who in that respect may be truly expressed, as other men by their portraictes: and of the Holy Ghost, not as he is in him self, but as he appeared in fire tongues or in the similitude of a dove, or such like. And so to paint or graue any of the three Persons as they appeared visibly and corporally, is no more inconuenient or vnlawful, then it was vndecent for them to appeare in such formes. And therefore to paint or portraict the Father also being the first Person, as he hath shewed himself in vision to any of the Prophets of the old or new Testament (namely to Daniel as an old man) or the three Angels representing the three Persons to Abraham, or the one Angel that wrastring with Iacob bare our Lords Person, no such thing is any where forbidden, but is very agreeable to the peoples instruction. In which sort the Angels were commonly pourtraicted (and namely the Cherubins ouer the Propitiatorie) as they be now in the Church, not in their natural forme, but with corporal wings (as the Seraphins appeared to Esay the Prophet) to expresse their qualitie and office of being Gods Angels, that is, *Messengers*: and God the Father with the world in his hand, to signifie his creation and gouernement of the same, and such like: whereof the people being wel iustructed may take much good, and no harme in the world, being now through their faith in Christ farre from al fond imagination of the false Gods of the Pagans. And therefore S. Gregorie saith of the Churches Images: *That which scripture or writing doth to the readers, the same doth the picture to the simple that looke thereupon.*

How there may be Images or resemblances of the three Persons in Trinity and of Angels.

Greg. li. 9. 17. 9. in it euen the ignorant see what they ought to follow: in it they doe read, that know no letters. Where he calleth it a matter of aniquitie and very conuenient, that in holy places Images were painted to the peoples instruction, so they be taught that they may not be adored with diuine honour. And he in the same place sharply rebuketh Serenus the Bishop of Mafilia, that of indiscrete zeale he would take away Images, rather then teach the people how to vse them.

Images are for the peoples instruction.

34. *Dionysius Areopagita,*) This is that famous Denys that first conuerted France, and wrote



S. Dionysius
Areopagita is
al so the Ca-
tholiker.

wrote those notable & diuine workes *De Ecclesiastica & Celesti hierarchia, de diuinis nominibus,* & others in which he confirmeth and proueth plainly almost al things that the Church now vseth in the ministratiō of the holy Sacramēts, & affirmeth that he learned them of the Apostles, giuing also testinonie for the Catholike faith in most things now controuersed, so plainly, that our Aduersaries haue no shift but to deny this Denys to haue been the authour of them; feyning that they be an others of later age. Which is an old sight of Heretikes, but most proper to these of al others. Who seeing al antiquitie against them, are forced to be more bold or rather impudent then others in that point.

CHAP. XVIII.

At Corinthia Achaia, he worketh with his owne hands, preaching IESVS to be CHRIS T, vnto the Iewes vpon their Sabbath. 6. But they being obstinate and blaspheming, he in plaine termes forsaketh them, and turneth to the Gentils, among whom according to a vision that he had to embolden him, he planteth the Church in great numbers, 12. the obstinat Iewes in vaine soliciting the Proconsul against him. 18. From thence at length departing he returneth. 19. by Ephesus (where he promiseth the Iewes to returne to them) 22. and so to Antioch in Syria (from whence he began his iourney Act. 13.) 23. but not resting, by and by he goeth againe to visite the new Churches that he planted Act. 16. in Galatia and Phrygia: 24. Apollo in his absence mightily confounding the Iewes at Ephesus, 27. and afterward at Corinth.



AFTER these things, departing from Athens, he came to Corinth. 2. and finding a certaine Iew, named Aquila, borne in Pontus, who of late was come out of Italia, & Priscilla his wife (because Claudius had commanded al Iewes to depart from Rome,) he came to them. 3. And because he was of the same craft, he remained with them, and wrought, (and they were tent-makers by their craft.) 4. And he disputed in the Synagogue euery Sabbath, interposing the name of our Lord IESVS, and he exhorted the Iewes and the Greekes. 5. And when Silas and Timothee were come from Macedonia, Paul was instant in preaching, testifying to the Iewes that IESVS is CHRIS T. 6. But they contradicting and blaspheming, he shaking his garments, said to them: Your blood vpon your owne head: I being cleane, from henceforth wil goe to the Gentils. 7. And departing thence, he entred into the house of a certaine man, named Titus Iustus, one that serued God, whose house was adioyning to the Synagogue. 8. And Crispus the Prince of the Synagogue beleueed our Lord, with al his house: & many of the Corinthians hearing beleueed, and were baptized. 9. And our Lord said in the night by a vision to Paul: Doe not feare, but speake, and hold not thy peace, 10. for-because I am with thee: and no man shal set vpon thee to hurt thee: for I haue much people in this citie. 11. And he sate there a yeare & six moneths, teaching among them the word of God.

12. But Gallio being Proconsul of Achaia, the Iewes with one accord rose vp against Paul, and brought him to the iudgement seat, 13. saying: That this man contrarie to the Law perswadeth men to worship God. 14. And



14. And Paul beginning to open his mouth, Gallio said to the Iewes: If it were some iniust thing, or an heinous fact, O you men Iewes, I should by reason tolerate you. 15. But if they be questions of word and names, and of your law, your selues looke vnto it: I wil not be iudge of these things. 16. And he droue them from the iudgement seat. 17. And al apprehending Sosthenes the Prince of the Synagogue, strook him before the iudgement seat: and Gallio cared for none of those things.

18. But Paul when he had staied yet many daies, taking his leaue of the Brethren, sailed to Syria, (and with him Priscilla and Aquila,) who had shorne his head in Cenchris. For he had * a vow. 19. And he came vnto Ephesus, and then he left there. But himself entring into the Synagogue, disputed with the Iewes. 20. And when they desired him, that he would tarie a longer time, he consented not, 21. but taking his leaue, and saying: I wil retorne to you againe God willing, he departed from Ephesus. 22. And going downe to Cæsarea, he went vp, and saluted the Church, and came downe to Antioche.

23. And hauing taried there a certaine time, he departed, walking in order through the countrie of Galatia and Phrygia, confirming al the Disciples.

24. And a certaine Jew, named Apollo, borne at Alexandria, an elo- Apollo. quent man, came to Ephesus, mighty in the Scriptures. 25. This man was taught the way of our Lord: and being feruent in spirit he spake, & taught diligently those things that pertain to Iesus, knowing only the Baptisme of Iohn. 26. This man therefore began to deale confidently in the Synagogue: Whom when Priscilla and Aquila had heard, they tooke him vnto them, and expounded to him the way of our Lord more diligently. 27. And whereas he was desirous to goe to Achaia, the Brethren exhorting wrote to the Disciples to receiue him. Who, when he was come, profited them much that had beleened. 28. For he with vehemencie conuincd the Iewes openly, shewing by the Scriptures, that IESVS IS CHRIST.

CHAP. XIX.

How Paul began the Church of Ephesus, first in twelue that were baptized with Iohns Baptisme, 8. then preaching three moneths in the Synagogue of the Iewes, vntil for their obstinacie & blaspheming, he forsooke them, disputing afterward in a certaine schoole for two yeares space to the marvelous increase of the Church, specially through his great miracles also, in healing diseases with the touch of his clothes, and expelling Diuels, 13. who yet contemned the Exorcists of the Iewes. 18. How the Christians there confesse their actes, and burne their vnlawful bookes: 21. and how he foretold that after he had been at Hierusalem, he must see Rome. 23. And what a great sedition was raised against him at Ephesus, by them that got their lining by working to the idolatrous Temple of Diana.

AND it came to passe when Apollo was at Corinth, that Paul The Epistle hauing gone through the higher parts came to Ephesus, and vpon what function. found certaine Disciples: 2. and he said to them: Haue you receiued the Holy Ghost, beleeuing? But they said to him; Nay,



c Johns Baptis-
me not suffi-
cient.
c Christs Bap-
tisme necessa-
rie.
:: S. Paul mini-
stred the Sacra-
ment of Cōfir-
mation, See
a. a. not. c. 2, 17.

Nay, neither haue we heard whether there be a Holy Ghost. 3. But he said: In what then were you baptized? Who said: c In Johns Baptisme. 4. And Paul said: * Iohn baptized the people with the Baptisme of penance, saying, That they should beleue in him that was to come after him, that is to say, c in IESVS. 5. Hearing these things, they were baptized in the name of our Lord IESVS. 6. And when Paul had^a imposed hands on them, the Holy Ghost came vpon them, & they spake with tongues, and prophecied. 7. And al the men were about twelue.

8. And entring into the Synagogue, he spake confidently for three moneths, disputing & exhorting of the Kingdom of God. 9. But when certaine were indurate, and beleued not, il-speaking the way of our Lord before the multitude, departing from them, he separated the Disciples, daily disputing in the schoole of one Tyrannus. 10. And this was done for the space of two yeares, so that al which dwelt in Asia, heard the word of our Lord, Iewes and Gentils.

11. And God wrought by the hand of Paul miracles not common: 12. so that there were also brought from his body^a napkins or handkerchers vpon the sicke, and the diseases departed from them, and the wicked spirits went out. 13. And certaine also of the Iudaical Exorcists that went about, assaied to inuocate vpon them that had euil Spirits, the name of our Lord IESVS, saying: I adiure you by IESVS whom Paul preacheth. 14. And there were certaine sonnes of Sceua a Iewe, cheefe Priest, seuen, that did this. 15. But the wicked Spirit answering, said to them: IESVS I know, and^a Paul I know: but you, what are ye? 16. And the man in whom the wicked Spirit was leaping vpon them, and murthering both, preuailed against them, so that they fled out of that house naked and wounded. 17. And this was made notorious to al the Iewes and the Gentils that dwelt at Ephesus: and feare fel vpon al them, and the name of our Lord IESVS was magnified. 18. And many of them that beleued, came confessing & declaring^a their deeds. 19. And many of them that had followed^a curious things, brought together their^a booke, and burnt them before al: and counting the prices of them, they found the money to be fiftie thousand pence. 20. So mightily increased the word of God and was confirmed.

21. And when these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to goe to Hierusalem, saying: After I shal haue been there I must see^a Rome also.

22. And sending into Macedonia two of them that ministred vnto him, Timothee and Erastus, himself remained for a time in Asia.

23. And at that time there was made no litle trouble about the way of our Lord. 24. For one named Demetrius, a siluer-smith, that made siluer^a Temples of Diana, procured to the artificers no smal gaine: 27. whom calling together and them that were the same kind of workmen, he said: Sirs, you know that our gaine is of this occupation; and you see, and heare that this same Paul by persuation hath auerted a great multitude not only of Ephesus, but almost of al Asia, saying: That they are not Gods which be made by hands. 27. And not only vnto

vs is

Me 1,
11. Mr.
1, 8.
Lu. 3, 16

:: a They made
not only a ge-
neral confessio
wherin al men
shew theselues
alike to be sin-
ners, as our
Protestants doe,
but euery one
confessed his
owne proper
deeds & faults.

The 6. part.

:: b Of taking
away the
Ghospel from
Hierusalem the
head citie of
the Iewes, and
giuing it to

Rome the head
citie of the
Gentils.

c The Prote-
stants traslaty,
shrines, in the
Bible an. 1577.
to make the
people thinke
that it cou-

c. 1. 10. 15.



vs is this part in danger to be reprov'd, but also the Temple of great Diana shal be reputed for nothing, yea & her maiestie shal begin to be destroyed, whom al Asia & the world worshipping. 28. Hearing these things they were replenished with anger, and cried out saying: Great is Diana of the Ephesians. 29. And the whole citie was filled with confusion, and they ranne violently with one accord into the theater, catching Gaius & Aristarchus Macedonians, Pauls companions. 30. And when Paul would haue entred into the people, the Disciples did not permit him. 31. And certaine also of the Princes of Asia that were his freinds, sent vnto him, desyring that he would not aduenture himself into the theater: 32. and others cried another thing. For the assemblie was confus'd, & the more part knew not for what cause they were assembled. 33. And of the multitude they drew forth Alexander, the Iewes thrusting him forward. But Alexander with his hand desiring silence, would haue giuen the people satisfaction. 34. Whom as soone as they perceiued to be a Iewe, there was made one voice of al, almost for the space of two houres crying out: Great is Diana of the Ephesians. 35. And when the Scribe had appeased the multitudes, he saith: Ye men of Ephesus, for what man is there that knoweth not the citie of the Ephesians to be a worshipper of great Diana, and Iupiters child? 36. For asmuch therefore as these things can not be gainsaid, you must be quieted, and doe nothing rashly. 37. For you haue brought these men, being neither sacrilegious, nor blaspheming your Goddesse. 38. But if Demetrius & the artificers that are with him, haue matter to say against any man, there are Courts kept in the common place, & there are Proconsuls; let them accuse one another. 39. And if you aske any other matter, it may be resolued in a lawful assemblie. 40. For we are in danger also to be accused for this daies sedition: whereas there is no man guilty by whom we may giue an account of this concourse. And when he had said these things he dimissed the assemblie.

cheth the holy shrines of Saints; most corruptly, the greeke signifying plainly. temples, & that of heathē Gods.

here the heretikes adde to the text this word, *image*, more then is in the Greeke, to put a scruple into the peoples mind concerning holy images.

ANNO TATIONS.

CHAP. XIX.

12. *Napkins.*) The napkins that had touched S. Pauls body, wrought miracles, and it was no superstition to attribute that vertue to them which God gaue to them indeed: nor to seeke to touch them for health, was any dishonour to God, but it much proued Christs religion to be true, and him to be the only God, whose seruants, yea whose seruants * shadows and napkins could doe such wonders, as S. Chrysostom (to. 1. cont. *Gentiles*, quod *Christus sit Deus*, in *vita Babylae*.) sheweth in a whole booke to that purpose, against the Pagans: prouing hereby and by the like vertue of other Saints and their Relikes, that Christ their Lord and Maister is God. For it is al one concerning the bodies of Saints, reliques, garmets, staues, bookes, or any thing that belonged to them: al which may & haue done & yet doe (when it is necessariē to our edification) the like wonders to Gods great honour: not only in their life time, but after their death much more. For S. Pauls napkins had as great force when he was dead, as when he liued, and so much

Touching of Relikes, & miracles done by the same.

AE. 5,
16.



so much more, as his grace and dignitie with God is greater then before. Which S. Chrysostom in the place alleaged proueth at large by the shrine of S. Babylas the Martyr: and to thinke the contrarie, is the heresie of Vigilantius, condemned so long since as S. Hieroms time, and by him refuted abundantly.

The name, or
presence, or
Reliques of
Saints & holy
men, confound
the Diuel.

16. *Paul I know.*) Both the said napkins taken from S. Pauls body, and his name also, were dreadful and able to expel Diuels. Whereby we learne that not only Christes name, which is the principal, but his seruants names also inuocated vpon the possessed, haue power ouer Diuels: which is a maruelous honour to Saints, and nothing diminisheth the glorie of God, but exceedingly increaseth the same, not only himself, but his seruants also being able to doe such things, and to be stronger then any Diuel in hel. So we read in * S. Hierom, that many did inuocate the name of S. Hilarion vpon the possessed, and the Diuels straight departed. So did the Diuel know * S. Babylas & other Saints, euen after they were dead, when they could not speake for the presence of their Reliques, and when they were tormented & expelled by them: whereof al antiquitie is full of testimonies. But our heretikes, Luther and Caluin and their Schollers attempting to cast out Diuels, sped much like as these good fellowes did.

In it.
Hilarionis.
Chrys.
loco citato.

Superstitious,
heretical, & al
hurtful bookes
must be made
away.

19. *Curious things.*) Curious and vnlawful sciences, as Witchcraft, Necromancie, and other meanes of diuination by southsaying, figure-casting, interpretation of dreames, or any way not allowed by God and his Church, must much more be abhorred of old Christians, when these so lately conuerted were so zelous and diligent to leaue them. And by this exemple al that are newly reconciled to the Church, are taught, the first thing they doe, to burne their heretical and naughtie bookes.

Decrees & pe-
nal lawes a-
gainst heretical
bookes.

19. *Bookes.*) A Christian man is bound to burne or deface al wicked bookes of what sort so euer, specially Heretical bookes: Which though they infect not him alwaies that keepeth them, yet being forth-comming, they may be noisom & pernicious to others that shal haue them & read them after his death, or otherwise. Therefore hath the Church taken order for condemning al such bookes, & against the reading of them, where danger may ensue: & the Christian Emperours, Constantinus Magnus, Valentinian, Theodosius, Martian. Iustinian, made penal lawes for the burning or defacing of them. *Sozem. li. 1. c. 20. li. 2. c. 31 Conc. Chalc. act. 3. in fine, cap. Amplia. & in fine totius Conc. c. Imperator. Con. Constantinop. 2. confes. 5. cap. Debitum. & Act. 1. cap. 1. & cap. Rom. See Eusebius li. 3. de vita Constant. c. 61. 62. 63. 64. The danger of reading them, as it is manifest, so it is signified by Euseb. li. 7. c. 6. S. Augustin li. 3. de bapt. c. 14. S. Greg. li. 5. ep. 64.*

CHAP. XX.

Having visited the Churches of Macedonia and Achaia (as he purposed Act. 19.) and now about to saile from Corinth toward Hierusalem, because of the Iewes lying in wait for him, he is constrained to returne into Macedonia. 6. And so at Philippis taking boat, cometh to Troas, where vpon the Sunday, with a sermon, and a miracle, he greatly confirmeth that Church. 13. Thence comming to Miletum, 17. he sendeth to Ephesus for the Clergie of those partes: to whom he maketh a Pastoral sermon, committing vnto their charge the flocke begun by him there, and now like to be seen of him no more, considering the troubles that by reuelation he looketh for at Hierusalem.



ND after that the tumult was ceased, Paul calling the Disciples, and exhorting them, tooke his leaue, and set forward to goe into Macedonia. 1. And when he had walked through those parts, & had exhorted the with much speach, he came to Greece: 3. where when he had spent three moneths, the Iewes laid wait for him as he was about to saile into Syria: and he had counsel to returne through



through Macedonia. 4. And there accompanied him Sosipater of Pyrrhus, of Berea: and of Thessalonians, Aristarchus, and Secundus: and Caius of Derbe, and Timothee: and of Asia, Tychicus and Trophimus. 5. These going before, staid for vs at Troas: 6. But we sailed after the daies of Azymes from Philippi, and came to them vnto Troas in five daies where we abode seven daies.

7. And in the first of the Sabbath when we were assembled to breake bread, Paul disputed with them, being to depart on the morow: and he continued the sermon vntil mid-night. 8. And there were a great number of lampes in the vpper chamber where we were assembled. 9. And a certaine yong man named Eutychus, sitting vpon the window, whereas he was oppressed with heauy sleep: (Paul disputing long) driuen by sleep, fel from the third loft downe, and was taken vp dead. 10. To whom when Paul was gone downe, he lay vpon him: and embracing him he said: Be not troubled, for his soule is in him. 11. And going vp and breaking bread and tasting, and hauing talked sufficiently to them vntil day light, so he departed. 12. And they brought the youth aliue, & were not a litle comforted.

¶ S. Paul did here breake bread on the Sunday as it is broken in the Sacramēt of the body of Christ and had both before & after the celebrating of the Sacrament a sermon to the people. Aug. ep. 86. ad Casulani. 1. enen. Beda, in 20. Act.

13. But we going vp into the ship, sailed to Asson, from thence meaning to receiue Paul; for so he had ordained, himself purposing to iourney by land. 14. And when he had found vs in Asson, taking him with vs we came to Mitylene. 15. And sailing thence, the day following we came ouer against Chios: and the other day we arriued at Samos: and the day following we came to Miletum. 16. For Paul had purposed to saile leauing Ephesus, lest any stay should be made him in Asia. For he hastned, if it were possible for him, to keep the day of Pentecost at Hierusalem.

The Epistle for S. Steuen Pope Aug. 2.

¶ That is, Priests as Act. 15. 4. See the marginal annotation there.

¶ Apostol ke preaching commendeth not faith only, but penance also to the people.

¶ A Bishops or Priests (for the these names

were sometime vsed indifferently, gouernours of the

Church of God, & placed in that roome

& high honour by the Holy Ghost.

17. And sending from Miletum to Ephesus, he called the Ancients of the Church. 18. Who being come to him, and assembled together, he said to them: You know * from the first day that I entred into Asia, in what manner I haue been with you al the time, 19. seruing our Lord with al humilitie and teares, and tentations that did chance to me by the conspiracies of the Iewes: 20. How I haue withdrawen nothing that was profitable, but that I preached it to you, and taught you openly and from house to house, 21. testifying to Iewes and Gentils penance toward God, and faith in our Lord IESVS CHRIST. 22. And now behold, being bound by the Spirit, I goe to Hierusalem; not knowing what things shal befall me in it, 23. but that the Holy Ghost through out al cities doth protest to me saying: that bands and tribulations abide me at Hierusalem. 24. But I feare none of these things, neither doe I make my life more pretious then my self, so that I may consummat my course & ministerie which I receiued of our Lord IESVS, to testifie the Gospel of the grace of God. 25. And now behold I doe know, that you shal no more see my face al you, through whom I haue passed preaching the Kingdom of God. 26. Wherefore I take you to witnesse this present day that I am cleere from the bloud of al. 27. I or I haue not spared to declare vnto you al the counsel of God. 28. Take heed to your selues and to the whole flocke wherein the

¶ A Holy Ghost hath

επισκοποι
Cyprianus
Act. 19,
2.



hath placed you Bishops, to rule the Church of God which he hath purchased with his owne blood. 29. I know that after my departure there wil^l rauening wolues enter in among you, not sparing the flocke. 30. And out of your owne selues shal arise men speaking peruerse things, to draw away Disciples after themselues. 31. For the which cause be vigilant, keeping in memorie that for three yeares night & day I ceased not with teares to admonish euery one of you, 32. And now I commend you to God and to the word of his grace, who is able to edifie, and to giue inheritance in al the sanctified. 33. No mans siluer and gold or garment haue I coucted. 34. Your selues know that for such things as were needful for me and them that are with me, these hands haue ministred. 35. I haue shewed you al things, that so labouring, you must receiue the weake, and remember the word of our Lord IESVS, because he said: "It is a more blessed thing to giue rather then to take.

36. And when he had said these things, falling on his knees he praied with al them. 37. And there was great weeping made of al; and falling vpon the necke of Paul, they kissed him, 38. being sorie most of al for the word which he had said, that they should see his face no more. And they brought him going vnto the ship.

ANNOTATIONS,

CHAP. XX.

The Christian
Pentecost.

Sunday.

Rauening wol-
ues are the He-
retikes of al
Ages.

Christs spea-
ches not writtē
in the Ghospel

Great almes
men blessed.

16. *Pentecost.*) Though the Apostles might desire to come to the Iewes Festiuities, by reasoⁿ of the general concourse of people to the same, the better to deale for their saluatiō & to spread the Ghospel of Christ, yet it is like that they now kept solemnly the Christiā Pentecost or whitsuntide, for memorie of the Holy Ghost, and that S. Paul went to that Feast of the Christians rather then the other of the Iewes. And Ven. Bede saith here: *The Apostle maketh hast to keepe the fiftieth day, that is, of remission and of the holy Ghost.* For, that the Christians already kept the eight day, that is, the Sunday or our Lordes day, & had altered already the ordinarie Sabboth into the same, it is plaine by the Scriptures (1. Cor. 16, 2. Apoc. 1. 10. & by antiquitie. *Iustin. Mart. Apolog. ad Anton. Pium in fine.*) And it is as like that they changed the Iewes Pasche and Pentecost as that; specially when it is euident that* these Festiuities be kept by Apostolike tradition, and approued by the vse of al ancient Churches and Councils.

19. *Rauening wolues*) The Gouvernours of the Church are foretold of the great danger that should fall to the people by wolues, that is to say, by Heretikes, whose cruelty toward the Catholikes is noted by this terme. They be known by the forsaking the vnitie of the Church wherof they were before, by going out and drawing many Disciples after them, and by their peruerse doctrine. Such wolues came afterward indeed in diuers Ages; Arius, Macedonius, Nestorius, Eutyches, Luther, Calvin, great bloud-sucking wolues, & wallers of the flocke of Christ.

31. *More blessed to giue.*) Among many other infinit goodly things and speeches which Christ spake and be not written in the Ghosp^{ls}, this sentence is one: which S. Paul heard of some of the Apostles daily conuersant with him, or els learned of Christ himself, or of the Holy Ghost. And it signifieth, that whereas the world commonly counteth him happie that receiueth any benefit, as almes either temporal or spiritual, yet indeed he that giueth or bestoweth, is more happie. Which if the world did wel consider, mea would giue almes fast^r then they doe, if it were but for their owne benefit.

Aug.
ep 118.
c. 1.

CHAP.



CHAP. XXI.

From Miletum going on his iourney, 4. he can not be dissuaded neither at Tyre, 8. nor at Casarea (in both which places the Holy Ghost reuealed how he should be handled in Hierusalem, 10. the Prophet Agabus expressly foretelling that the Iewes there should deliuer him to the Gentils) 15. but to Hierusalem he cometh: where being welcome to the Christians, and namely to Iames the Bishop, and to the Priests, while he goeth about to satisfie the Christian Iewes there, who had been misinformed of him as if he had taught it to be vnlawful for the Iewes to keepe Moyses Law; 27. he is inuaded by the infidel Iewes, and ready to be murdered by them, vntil the Romane souldiars doe rescue him.



AND when it came to passe that we sailed, being caried from them, with a straight course we came to Coos, and the day following to Rhodes, and from thence to Patara. 2. And when we had found a ship that passed ouer to Phœnice, going vp into it we sailed. 3. And when we were in the sight of Cypres, leauing it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to discharge her load. 4. And finding Disciples, we taried there seuen daies: who said to Paul by the Spirit, that he should not goe vp to Hierusalem. 5. And the dayes being expired, departing we went forward, al bringing vs on the way, with their wiues and children, til we were out of the citie: and falling vpon our knees on the shore, we praied. 6. And when we had bid one another farewell, we went vp into the ship; and they returned vnto their owne. 7. But we hauing ended the nauigation, from Tyre came downe to Ptolomais: and saluting the Brethren, we taried one day with them. 8. And the next day departing, we came to Casarea. And entring into the house of * Philip the Euangelist, who was one of the seuen, we taried with him. 9. And he had foure daughters virgins, that did prophcie.

As S. Peter had a wife, but vsed her not after his calling, as it is noted elswhe out of S. Hierom. Luc. 4. 38. so may it be said of S. Philip being Deaco.

10. And as we abode there for certaine daies, there came a certaine Prophet from Iewrie, named Agabus. 11. He, when he was come to vs, rooke Pauls girdle: and binding his owne feet & handes, he said: Thus saith the Holy Ghost: The man whose girdle this is, so shal the Iewes bind in Hierusalem, and shal deliuer him into the handes of the Gentils. 12. Which when we had heard, we and they that were of the same place, desired him that he would not goe vp to Hierusalem. 13. Then Paul answered, and said: What doe you, weeping and afflicting my hart? for I am ready not only to be bound, but to die also in Hierusalem for the name of our Lord IESVS. 14. And when we could not persuaade him, we ceased, saying: The wil of our Lord be done.

15. And after these daies, being prepared, we went vp to Hierusalem. 16. And there came also of the Disciples from Casarea with vs, bringing with them one Iason a Cyprian (with whom we should lodge) an old Disciple. 17. And when we were come to Hierusalem, the Brethren



Brethren receiued vs gladly. 18. And the day following Paul went in with vs to Iames, and al the Ancients were assembled. 19. Whom when he had saluted, he told particularly what God had done among the Gentils by his ministerie. 20. But they hearing it, magnified God, and said to him: Thou seest (Brother) how many thousands there are among the Iewes that haue beleueed: and al are Zelatours of the Law. 21. But they haue heard of thee that thou dost teach those Iewes that are among the Gentils, to depart from Moyses: saying that they ought not to circumcise their children, nor walke according to the custome. 22. What is it then? needes must the multitude assemble: for they wil heare that thou art come. 23. Doe this therfore which we tel thee. There are with vs foure men, that haue a vowe on them. 24. Taking these vnto thee, sanctifie thy self with them; and bestow on them, that they may * shaue their heads: and al shal know that the things which they heard of thee, are false: but that thy self also walkest" keeping the Law. 25. But concerning them that beleue of the Gentils, * we haue written, decreeing that they should refraine themselves from the immolated to Idols, and bloud, and suffocated, and fornication. 26. Then Paul taking the men vnto him, the next day being purified with them entred into the Temple, shewing the accomplishment of the * daies of the purification, vntil an oblation was offered for euery one of them.

27. But whiles the seuen daies were a finishing, those Iewes that were of Asia, when they had seen him in the Temple, stirred vp al the people, and laid handes vpon him, 28. crying: Ye men of Israel, help: this is the man that against the people and the Law and this place teaching al men euery where, hath also moreouer brought in Gentils into the Temple, and hath violated this holy place. (29. For they had seen Trophimus the Ephesian in the citie with him, whom they supposed that Paul had brought into the temple.) 30. And the whole citie was in an uproare: and there was made a concourse of the people. And apprehending Paul, they drew him forth of the Temple: and immediatly the doores were shut. 31. And as they sought to kil him, it was told the Tribune of the band, That al Hierusalem is in a confusion.

32. Who forthwith taking vnto him souldiars and Centurions, ranne downe to them. Who, when they had seen the Tribune and the souldiars, ceased to strike Paul. 33. Then the Tribune comming neer apprehended him, and commanded him to be bound with two chaines: and he demanded who he was, and what he had done. 34. And some cried one thing, some another, in the multitude. And whereas he could not know the certaintie for the tumult, he commanded him to be led e into the castel. 35. And when he was come to the staires, it chanced that he was caried of the souldiars because of the violence of the people. 36. For the multitude of the people followed, crying: Away with him. 37. And when Paul began to be brought into the castel, he saith to the Tribune: Is it lawful for me to speake some thing to thee? Who said: Canst thou speake Greeke? 38. Art not thou the Ægyptian that before these daies did raise a tumult, and didst lead forth into the desert

foure

Nu. 6.
18.
Act. 15.
20.

Nu. 6.
13.

c In ca.
Act. 5.
in the
places
following



four thousand men that were murderers? 39. And Paul said to him: * I am a man truly a Iewe of Tarsus, a citizen not of an obscure citie of Cilicia. And I desire thee, permit me to speake to the people. 40. And when he had permitted him, Paul standing on the staiers, beckned with his hand to the people. And great silence being made, he spake vnto them in the Hebrew tongue, saying.

ANNO TATIONS.

C H A P. XXI.

9. *Virgins.*) S. Luke noteth specially that his daughters were Virgins, meaning (no doubt) that they were of the state, profession, or purpose of perpetual virginity, not only that they were yong maides vnmarried: and that they were the rather for that, indowed with the giift of prophetic, as S. Hierom saith li. 1. adn. Iovin. c. 24. See Decum. c. 29. in hunc locum.

Virgins.

24. *Keepings the Law.*) Al the obseruations of the Law were now in themselves dead & vnprofitable; yet til further propagation of the Gospel, they were not damnable to the keepers, nor offensive to God, but might be obserued euen of the Christian Iewes. And for feare of scandalizing the weake of that Nation, newly conuerted, or prone to receiue the faith, the Apostles by Gods suggestion did thinke it good to obserue them as occasion required.

Auoiding of scandal in things not vnlawful.

C H A P. XXII.

Being licensed by the Tribune to speake to the people, he sheweth them that he was once as earnest on that side as they now be: 6. and how strange and miraculous his conversion was. 17. They heare him quietly vntil he began to make mention of a vision that sent him away from them to the Gentils. 22. Then they crie out vpon him so, 23. that for their crying the Tribune commandeth him to be scourged. 25. Which yet by his wisdom he escapeth.



EN Brethren and Fathers, heare what account I doe render now vnto you. 2. (And when they had heard that he spake to them in the Hebrew tongue, they did the more keep silence. 3. And he saith:) * I am a man a Iewe, borne at Tarsus in Cilicia, but brought vp in this citie, at the feet of Gamaliel instructed according to the veritie of the law of the Fathers, an emulatour of the Law as also al you are this day: 4. who * persecuted this way vnto death, binding & deliuering into custodies men & women, 5. as the high Priest doth giue me testimonie, and al the Ancients. 6. Of whom * receiuing letters also to the Brethren, I went to Damascus, that I might bring them thence bound to Hierusalem, to be punished. 7. And it came to passe as I was going, and drawing nigh to Damascus at mid-day, sodenly from Heauen there shone round about me much light: 8. and falling on the ground, I heard a voice saying to me: Saul, Saul, why persecutest thou me? 9. And I answered: Who art thou Lor? And he said to me: I am IESVS of Nazareth, whom thou persecutest. 10. And they that were with me, saw the

X

the

Act. 21,
39.

Act. 1,

Act. 9,



^aThe Sacrament of Baptisme doth it self wash away sinnes as here is plaine, & therefore doth not only signifie (as the Heretikes affirme) that our sinnes be forgiven before, or otherwise by faith only remitted. Whereby the Churches doctrine is proved to be fully agreeable to the Scriptures, that the Sacraments giue grace *ex opere operato*, that is, by the force & vertue of the worke and word, done & said in the Sacrament.

^bNot only the Principals, but al that consent to the death or vexation of Christian men for the Catholike faith, doe highly offend: which the Apostle confesseth here, that Gods mercie may be more notoriously glorified in him hereby.

the light indeed, but the voice they heard not of him that spake with me. 11. And I said: What shal I doe Lord? And our Lord said to me: Arise and goe to Damascus; and there it shal be told thee of al things that thou must doe. 12. And whereas I did not see for the brightnesse of that light, being led of my companions by the hand, I came to Damascus. 13. And one Ananias, a man according to the Law, hauing testimonie of al the Iewes inhabitants, 14. comming to me, and standing by me, said to me: Brother Saul, looke vp. And I the self-same houre looked vpon him. 15. But he said: The God of our Fathers hath preordained thee, that thou shouldest know his wil, and see the lust one, and heare a voice from his mouth: 16. because thou shalt be his witnes to al men, of those things which thou hast seen and heard. 17. And now what tarieest thou? Rise vp, and be baptized, and ^awash away thy sinnes inuocating his name. 18. And it befel me returning into Hierusalem, and praying in the Temple, that I was in a trance, 19. and saw him saying vnto me: Make hast, and depart quickly out of Hierusalem: because they wil not receiue thy testimonie of me. 20. And I said, Lord, they know that I did cast into prison and beat in euery Synagogue them that beleued in thee. 21. And when the bloud of Steuen thy ^c Witnes was shed, ^bI stood by and consented, and kept the garments of them that killed him. 22. And he said to me: Goe, for into the Gentils a farre wil I send thee.

23. And they heard him vntil this word, and they lifted vp their voice, saying: Away with such an one from the earth: for it is not meet he should liue. 24. And when they cried out, and threw of their garments, and cast dust into the aire, 25. the Tribune commanded him to be caried into the castel, and to be beaten with whips, & that he should be tormented: to know for what cause they did so crie at him. 26. And when they had bound him very straight with thongs, Paul saith to the Centurion standing by him: Is it lawful for you to whip a man that is a Roman and vncondemned? 27. Which the Centurion hearing, went to the Tribune, and told him, saying: What wilt thou doe? for this man is a citizen of Rome. 28. And the Tribune comming, said to him: Tel me, art thou a Romane? But he said: Yea. 29. And the Tribune answered: I obtained this citie with a great summe. And Paul said: But I was also borne to it. 30. Immediately therefore they departed from him that were to torment him. The Tribune also feared after he vnderstood that he was a citizen of Rome, and because he had bound him. 31. But the next day meaning to know more diligently for what cause he was accused of the Iewes, he loosed him, and commanded the ^c Priests to come together and al the Councel: & bringing forth Paul, he set him among them.

ε μὴ
τυφῶς.
Act. 7
18.

ε ἀγ
γῶς.

CHAP.



C H A P. XXIII.

As the people in the tumult, so also the very cheefe of the Iewes in their Councel shew themselves obstinate, and wilful persecutors of the truth in S. Pauls person. Whose behaviour towards them is full of constancie, modestie, and wisdom. 11. (Christ also by a vision encouraging him & foretelling that he shal to Rome.) 12. Yea they conspire with 40 men to kil him traiterously. 16. But the matter being detected, the Roman Tribune conueigheth him strongly to Casarea.



AND Paul looking vpon the Councel, said: Men Brethren, I with al good conscience haue conuersed before God, vntil this present day. 2. And the high Priest Ananias commanded them that stood by him, to smite him on the mouth. 3. Then Paul said to him: " God shal strike thee, thou whited wal. And thou sitting iudgeth me ac-

cording to the law, and contrarie to law doest thou command me to be smitten? 4. And they that stood by, said: Doest thou reuile the high Priest of God? 5. And Paul said: " I knew not, Brethren, that he is the high Priest. For it is written: *The Prince of thy people thou shalt not mis-speake.* 6. And Paul knowing that the one part was of Sadducees, and the other of Pharisees, he cried out in the Councel: Men Brethren, * I am a Pharisee, the sonne of Pharisees: of the hope and resurrection of the dead am I iudged. 7. And when he had said these things, there rose dissension between the Pharisees and Sadducees; and the multitude was deuided. 8. For the Sadducees say * there is no resurrection, nor Angel, nor spi-

... ut the Pharisees confesse both. 9. And there was made a great crie. And certaine of the Pharisees rising vp, stroue saying: We find no euil in this man. What if a spirit hath spoken to him, or an Angel? 10. And when there was risen great dissension, the Tribune fearing lest Paul should be torne in peeces by them, commanded the souldiars to goe downe, and to take him out of the middes of them, and to bring him into the castel. 11. And the night following our Lord standing by him, said: Be constant; for as thou hast testified of me in Hierusalem, so must thou testifie at Rome also.

12. And when day was come, certaine of the Iewes gathered themselves together, & vowed themselves, saying: that they would neither eate nor drinke til they killed Paul. 13. And they were more then fourtie men that had made this conspiracie: 14. who came to the cheefe Priests and the Ancients, and said: By execration we haue vowed our selves, that we wil eate nothing, til we kil Paul. 15. Now therefore giue you knowledge to the Tribune with the Councel, that he bring him forth to you, as if you meant to know some more certaintie touching him. But we, before he come neere, are ready for to kil him. 16. Which when Pauls sisters sonne had heard, of their lying in wait, he came and entered into the castel and told Paul. 17. And Paul calling to him one of the Centurions, said: Bring this yong man to the Tribune,

this through perturbation of mind, or of a passion, but by way of propheticie, that this figurative high priesthood the trimmed like a whited wal, was to be destroyed; whereas now the true priesthood of Christ was coe. Bede in hunc lo. such prudent euasions from danger are lawfull Which S. Chrysostome calleth (specially in this Apostle) the wisdom of the serpent; as otherwise in his teaching and patience he vsed the simplicitie of a doue. Though God who could not lie, had promised Paul that he should goe to Rome; yet the Apostle omitted not humane meanes to defend himself from his enemies & otherwise. Neither said he as the heretikes called Predestinates, Let the do what they wil, they ca not hurt me, for I am predestinate to goe to Rome. See his doings and sayings to saue himself, in the chap. following.

c See the cour-
tesie & equitie
of Heathen
officers toward
their priso-
ners, to saue
them from al
iniurie & villa-
nie,

for he hath some thing to tel him. 18. c And he taking him, brought him to the Tribune, and said: The prisoner Paul desired me to bring this yong man vnto thee, hauing some thing to say to thee. 19. And the Tribune taking him by the hand, went aside with him apart, and asked him: What is it that thou hast to tel me? 20. And he said: The Iewes haue agreed to desire thee, that to morow thou wilt bring forth Paul into the Councel, as though they meant to inquire some more certaintie touching him. 21. But doe not thou credit them; for there lie in wait for him more then fourtie men of them, which haue vowed neither to eate nor to drinke, til they kil him: and they are now ready, expecting thy promise. 22. The Tribune therfore dimissed the yong man, commanding that he should speake to no man that he had notified these things vnto him. 23. And calling two Centurions, he said to them: Make ready two hundred souldiars, to goe as farre as Cæsarea, and seuentie horsemen, and lances two hundred, from the third houre of the night: 24. and prepare beasts: that setting Paul on, they might bring him safe to Felix the President. (25. For he feared lest perhaps the Iewes might take him away, and kil him, and himself afterward should sustaine reproch, as though he would haue taken money) 26. writing a letter conteining thus much:

Claudius Lysias to the most excellent President Felix, greeting. 27. This man being apprehended of the Iewes, and ready to be killed of them, I coming in with the band deliuered him, vnderstanding that he is a Roman: 28. and meaning to know the cause that they obiected vnto him, I brought him downe into their Councel. 29. Whom I found to be accused concerning questions of their law: but hauing no crime worthie of death or of bands. 30. And when it was told me of ambushments that they had prepared against him, I sent him to thee, signifying also to the accusers, to speake before thee. Fare-wel. 31. And the souldiars according as it was commanded them, taking Paul, brought him by night to Antipatris. 32. And the next day sending away the horse-men to goe with him, they returned to the castel. 33. Who when they were come to Cæsarea, and had deliuered the letter to the President, they did set Paul also before him. 34. And when he had read, and had asked of what prouince he was: and vnderstanding that of Cilicia: 35. I wil heare the, said he, when thy accusers are come. And he commanded him to be kept in Herods palace.

ANNOTATIONS.

C H A P. XXIII.

The honour of
Priesthood.

5. I knew not.) Our Lord (saith S. Cyprian) in the Gospell, when it was said to him: Answerest thou the high Priest so; teaching that the honour of Priesthood must be kept said nothing to the high Priest, but only purging his innocencie, said: If I haue spoken euil, beare witnes of euil; but if wel, why smitest thou me? Also the Blessed Apostle when it was said to him: Dost thou offaile the high Priest so with il wordes? spake not any thing contumeliously against the Priest, whereas he might haue put forth himself stoutly against them which had both crucified our Lord, and which had now also

Cyp. 1^a p.
61. 69.
m. 2.



also, I their God and Christ, Temple and Priesthood. But though in false & spoiled Priests, yet considering the very bare shadow of the name of Priests, he said: I knew not, Brethren, that he was high Priest. By which wordes of the Apostle, either it may be thought he knew not indeed that he was in that function, because he had not been of long time in those partes; or els that he so said in respect of the abrogation of the high Priesthood of the Iewes, whereby he knew this man not to be truly any Priest: as also because at this time they came not orderly to it by succession of Aaron and Law of Moyses, but by the Roman Emperours favour * as is said before: though (as it is lawful in such a case) the lesse to irritate them, he frameth his speech so as they might not take occasion of further accusation against him.

See An-
not. Io. c.
11, 1.

Mac. li.
1. c. 11,
43.

8. *The Sadducees.*) This was the worst Heresie among the Iewes, denying that there be any Angels, or spirits, the Resurrection also of the bodies: & consequently [as it may (as it seemeth) very wel be gathered by the booke of the Machabees] they denied prayer for the dead. denied prayer For to offer or pray for the dead, & to thinke rightly & religiously of the Resurrection, for the dead. are made there sequels one of another. Of this sect of Sadducees was (as Eusebius writeth li. 1. c. 11. Ec. hist.) this Ananias the high Priest, that caused Paul to be smitten. For their Priesthood had now no more the protection of God to preserve it in truth and right judgement, the Christian Priesthood being then established.

11. *Vowed themselves.*) Such vowes, othes, or execrations as this, bind no man before God, yea they must in no wise be obserued. It is a great offence either to vow voluntarily, or to take any such thing vpon a man, for feare or by commandement. For example, if thou haue rashly by promise, or othe, appointed to be reuenged vpon any man, thou bindest not thy self thereby, neither must thou keepe thy promise. If thou be put to an othe to accuse Catholikes for seruing God as they ought to doe, or to vtter any innocent man to God's enemies and his, thou oughtest first to refuse such vnlawful othes: but if thou haue not constancie and courage so to doe, yet know thou that such othes bind not at al in conscience & Law of God, but may and must be broken vnder paine of damnation. For to make or take such vowes or othes is one sinne, and to keep them, is another farre greater: as when Herode, to keep his othe, killed Iohn Baptist. And such vowes and othes to God as these, are vnlawful & must be broken: and not the vowes of Chastitie and Religion, as our new Ministers teach by their wordes and workes.

Mat. 14,
9.

CHAP. XXIII.

They prosecute him to Casarea, bringing with them an Oratour, who before the President Felix accuseth him. 10. He answereth, defending himself from the crimes they charged him with, but confessing his religion plainly. 22. The Iudge perceiuing his religion to be irreprehensible, yealdeth not to condemne him at their pleasure: 24. yea he oftentimes with his wife heareth his preaching, 27. but yet doth not his dutie to deliuer him out of prison.



AND after five daies the high Priest Ananias descended, with certaine Ancients and one Tertullus an Oratour, who went to the President against Paul. 1. And Paul being cited, Tertullus began to accuse, saying:

Whereas we liue in much peace by thee, & many things are corrected by thy prouidence; 3. we doe alwaies & in al places receiue it, most excellent Felix, with al thanks-giving. 4. But lest I hinder thee any longer, I desire thee of thy clemencie breifely to heare vs. 5. We haue found this man pestiferous, & raising seditions to al the Iewes in the whole world, and authour of the sedition of the sect of the Nazarenes. 6. Who also hath attempted to violate the



Because Ter-
tullus the Jew-
es) about cal-
led Christian
religion the
sect or (as it is
there vers. 3. in
the Greeke)
the heresie of
the Nazarens;
S. Paul answe-
reth and she-
weth that it is
no heresie.
And as for the
word, *Sect*, in
this place; it is
in the Greeke,
According to
the way, which
they call heresie,
as also Act 9, 1.
24, 22. And
therefore the
word *Sect* here
is so taken. See
Ann. p. 28, 21.
b The Apo-
stolike tea-
ching was not
of only, or spe-
cial faith; but
of iustice, &
chastitie, &
iudgement;
that is to say, of
the terrour of
Hel and other
God's iudge-
ments in the
next life an-
swerable to our
deeds in this
world: by
which the hea-
rers were first
vertified, and so
induced to pe-
nance. How say
Heretikes then
that such
things make
men hypocri-
tes.

Temple, whom also being apprehended we would haue iudged accor-
ding to our law. 7. But Lysias the Tribune comming in, with great force
tooke him away out of our hands, 8. commanding his accusers to
come to thee, of whom thou maiest thyself iudging, vnderstand of al
these things, whereof we accuse him. 9. And the Iewes also added,
saying that these things were so.

10. But Paul answered: (the President making a signe vnto him for to
speake)

Knowing that of many yeares thou art iudge ouer this Nation, I
wil with good courage answer for my self. 11. For thou maiest vnder-
stand that it is not aboute twelue daies to me, since I went vp to adore
in Hierusalem. 12. And neither in the Temple did they find me disputing
with any man, or causing concourse of the multitude, neither in the
synagogues, nor in the citie: 13. neither can they proue vnto thee the
things whereof they now accuse me. 14. But this I confesse to thee, that
according to the ^a sect, which they cal heresie, I doe so serue the
Father my God, beleeuing al things that are written in the Law & the
Prophets: 15. hauing hope in God, the which these also theselues expect,
that there shal be a resurrection of iust and vniust. 16. In this my self
also doe studie to haue a conscience without offense toward God and
toward men alwaies. 17. And after many yeares * I came to bestow almes
vpon my Nation, & oblations, and vowes. 18. In the which they found
me * purified in the Temple: not with multitude nor with tumult.
19. But certaine Iewes of Asia, who ought to be present before thee and
to accuse, if they had any thing against me: 20. or let these men theselues
say, if they haue found in me any iniquitie, forasmuch as I stand in the
Councel, 21. but of this one voice only that I cried standing among
them, That * of the resurrection of the dead am I iudged this day of you.
22. And Felix differred them, knowing most certainly of this way,
saying: When Lysias the Tribune is come downe, I wil heare you.
23. And he commanded the Centurion to keep him, and that he should
haue rest, neither to prohibit any of his to minister vnto him.

24. And after some daies, Felix comming with Drusilla his wife, which
was a Iew, called Paul, and heard of him the faith that is in Christ
Iesvs. 25. And he disputing of ^b iustice and chastitie, and of the iudge-
ment to come, Felix being terrified, answered: For this time, goe thy
way: but in time conuenient I wil send for thee. 26. hoping also withal,
that money would be giuen him of Paul; for the which cause also often-
times sending for him, he spake with him. 27. But when two yeares were
ended, Felix had a Successour Portius Festus. And Felix being willing to
shew the Iewes a pleasure, left Paul in prison.

C H A P.

c κατὰ-
τὴν οἰκονομίαν
τῆς θεοῦ
of my
Fathers,
(or) the
Father,
and my
God,
Ro. 15,
18.
Act. 28,
26.

Act. 23,
6.



CHAP. XXV.

After two yeares imprisonment the Iewes continue their sute against him, soliciting the new President Festus, 6. first at Hierusalem, then at Casarea: 9. where through the Iewes partialitie he is faine to appeale vnto the Emperour: 13. and is in the meane time brought forth by Festus (giuing him good testimonie, notwithstanding the exclamations of the Iewes against him) vnto King Agrippa and his Queene Bernice.



FESTVS therfore when he was come into the prouince, after three daies went vp to Hierusalem from Casarea. 2. And the cheefe Priests, and principal men of the Iewes went vnto him against Paul: and they desired him, 3. requesting fauour against him, that he would command him to be brought to Hierusalem, laying wait for to kil him in the way. 4. But Festus answered, that Paul is kept in Casarea: and that he would very shortly goe thither. 5. They therfore, saith he, that are of abilitie among you, going downe with me, if there be any crime in the man, let them accuse him.

6. And hauing taried among them not aboue eight or ten daies, he went downe to Casarea, and the next day he sate in the iudgement seat: and he commanded Paul to be brought. 7. Who being brought, there stood about him the Iewes that were come downe from Hierusalem, obiecting many and greuous causes which they could not proue; 8. Paul making answer, That neither against the law of the Iewes, nor against the Temple, nor against Caesar haue I any thing offended. 9. But Festus willing to shew the Iewes a pleasure, answering Paul, said: Wilt thou goe vp to Hierusalem, and there be iudged of these things before me? 10. And Paul said: At Caesar's iudgement seat doe I stand, where I ought to be iudged: the Iewes I haue not hurt, as thou very wel knowest. 11. For if I haue hurt them, or done any thing worthy of death, I refuse not to die. But if none of those things be, whereof these accuse me, no man can giue me to them. 12. Then Festus hauing conferred with the Councel, answered: Hast thou appealed to Caesar? to Caesar shalt thou goe.

¶ If S. Paul both to saue himself from whipping and from death sought by the Iewes, doubted not to crie for succour of the Roman lawes, and to appeale to Caesar the Prince of the Roman's not yet Christned: how much more may we cal for aide of Christiā Princes and their lawes, for the punishment of Heretikes, and for the Churches defense against them? S. whom Augustine cp. 50

13. And when certaine daies were passed, King Agrippa & Bernice came downe to Casarea to salute Festus. 14. And as they taried there a good many daies, Festus signified to the King, of Paul saying: A certaine person was left prisoner by Felix, 15. concerning whom, when I was at Hierusalem, the cheefe Priests and the Ancients of the Iewes came vnto me, desiring condemnation against him. 16. To whom I answered: That it is not the Romanes custome to yeald vp any man before that he which is accused haue his accusers present, and take place to make his answer for to cleere himself of the crimes. 17. When they therfore were assembled wither, without any delaie, the day following, sitting in the iudgement seat, I commanded the man to be brought. 18. Of



∴ This whom he termeth by contempt, one IESVS, hath now made al the Romane Emperours & Princes of the world to know him, and hath giuen the seat of the Cæsars to his poore seruants, Peter & his Successors.

whom, when the accusers stood vp, they brought no cause which I thought il of: 19. but certaine questions of their owne superstition they had against him, and of one IESVS deceased, whom Paul affirmed to liue. 20. Doubting therefore of this kind of question, I said, whether he would goe to Hierusalem, & there be iudged of these things. 21. But Paul appealing to be kept vnto the knowledge of Augustus, I commanded him to be kept, til I send him to Cæsar. 22. And Agrippa said to Festus: My self also would heare the man. To morow, said he, thou shalt heare him.

23. And the next day when Agrippa and Bernice were come with great pompe, and had entred into the hal of audience with the Tribunes and principal men of the citie, at Festus commandement Paul was brought. 24. And Festus saith: King Agrippa, and al ye men that are present together with vs, you see this man, concerning whom al the multitude of the Iewes called vpon me at Hierusalem, requesting and crying out that he ought not to liue any longer. 25. Yet haue I found nothing that he hath committed worthie of death. But forasmuch as he himself appealed to Augustus, I haue determined to send him. 26. Of whom what to write for certaintie to my Lord, I haue not. For the which cause I haue brought him forth to you, and especially to thee, King Agrippa, that examination being made, I may haue what to write. 27. For it seemeth to me without reason, to send a prisoner, & not to signifie his causes.

στὰς
κατ' αὐτὸν
τοῦ αἰ-
τίου.

CHAP. XXVI.

In that honourable Audience being permitted to speake, 1. he declareth to the King what he first was, 11. and how miraculously he was conuerted, 19. and that he hath preached since, as he was commanded from Heaven, and as the Prophets had foretold of Christ. 24. Which strange tale Festus the Heathen President hearing, saith that he is mad. 25. But Paul answereth, & exhorteth them al to be Christians as he is. 30. They finally pronounce that he might be set at libertie, but only for his appeal.



VT Agrippa said to Paul: Thou art permitted to speake for thy self. Then Paul stretching forth his hand, began to make his answer:

1. Touching al things whereof I am accused of the Iewes, King Agrippa, I account my self happie for that I am to defend my self this day before thee, 3. especially whereas thou knowest al things that are among the Iewes, customes and questions: for the which cause I beseech thee, heare me patiently. 4. And my life truely from my youth, which was from the beginning in my Nation in Hierusalem, al the Iewes doe know: 5. knowing me before from the beginning (if they wil giue testimonie) that according to the most sure & sect of our religion I liued a Pharisee.

καὶ αἰσχρο-
λογία.



binqua
ελαττειν
97

Act 8,
3.

c desuli
senten-
tiam.

Act. 9,
3.

Act. 9,
10.

Act. 11,
30.

risee. 6. And now for the hope of the promise that was made of God to our Fathers, doe I stand subiect to iudgement: 7. by the which, our twelue Tribes & seruing night and day, hope to come vnto. Of the which hope, o King, I am accused of the Iewes. 8. What incredible thing is it iudged with you, if God raise the dead? 9. And my self truely had thought that I ought to doe against the name of IESVS of Nazareth many contrarie things. 10. Which also I* did at Hierusalem, and many of the Saints did I shut vp in prisons, hauing receiued authoritie of the cheefe Priests: and when they were put to death, & I brought the sentence. 11. And throughout al the Synagogues oftentimes punishing them, I compelled them to blaspheme: and yet more mad against them I persecuted them euen vnto forraine cities. 12. Among which things whiles* I went to Damascus with authoritie and permission of the cheefe Priests, 13. at mid-day, in the way, I saw (o King) from Heauen a light to haue shined round about me and them that were in companie with me, aboue the brightnes of the sunne. 14. And when al we were fallen downe on the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kicke against the pricke. 15. And I said: Who art thou Lord? And our Lord answered: I am IESVS whom thou doest persecute. 16. But rise vp and stand vpon thy feet: for to this end haue I appeared to thee, that I may ordaine thee a Minister and witnes of those things which thou hast seen, and of those things wherein I wil appeare to thee, 17. deliue- ring thee out of the peoples and Nations vnto the which now I send thee, 18. to open their eyes, that they may be conuerted from darkenes to light, and from the power of Satan to God, that they may receiue remission of sinnes, and lot among the Saints by the faith that is in me. 19. Whereupon, King Agrippa, I was not incredulous to the heauenly vision: 20. but to them first that are at Damascus, and at Hierusalem, and vnto al the countrie of Iewrie, and to the Gentils* did I preach that they should doe penance, & turne to God, doing workes worthie of penance. 21. For this cause the Iewes, when I was in the Temple, * apprehending me, attempted meaning to kil me. 22. But aided by the help of God, I stand vntil this day, testifying to smal & to great, saying nothing beside those things which the Prophets did speake should come to passe, & Moyse; 23. if CHRIS T were possible, if the first of the resur- rection from the dead, he were to shew light to the people and to the Gentils.

Penāce often
inculcated, and
workes agree-
able to the same

24. As he spake these things and made his answer, Festus with a loud voice said: Thou art mad, Paul; much learning turneth thee to madnesse. 25. And Paul said: I am not mad, most excellent Festus; but I speake words of veritie & sobrietic. 26. For the King knoweth of these things, to whom also I speake constantly. For I thinke none of these things to be vnknownen to him. For neither was any of these things done in a corner. 27. Belceuest thou the Prophets, King Agrippa? I know that thou belceuest. 28. And Agrippa said to Paul: A litle thou persuadest me to become a CHRISTIAN. 29. And Paul said: I wish of God, both in litle, and



and in much, not only thee, but also al that heare this day, to become such as I am also, except these bands. 30. And the King rose vp, and the President, and Bernice, and they that sate by them. 31. And going aside, they spake among themselves, saying, That this man hath done nothing worthie of death or bands. 32. And Agrippa said to Festus: This man might be released, if he had not appealed to Cæsar.

CHAP. XXVII.

What a dangerous nauigation he had towards Rome: and that by his prediction and counsel the ship might haue been saued. And for his sake (as God also reuealed to him before) al the companie was preserued, being 276. persons.



AND after it was decreed that he should saile into Italie, and that Paul with other prisoners should be deliuered to a Centurion named Iulius, of the band Augusta, 2. we going vp into a ship of Adrumetum, beginning to saile about the places of Asia, loosed from the land, Aristarchus the Macedonian of Thessalonica continuing with vs. 3. And the day following we came to Sidon. And Iulius intreating Paul courteously, permitted him to goe to his freinds, and to take care of himself. 4. And when we had loosed thence we sailed vnder Cypres: because the winds were contrarie. 5. And sailing the sea of Cilicia and Pamphilia, we came to Lystra, which is in Lycia: 6. and there the Centurion finding a ship of Alexandria sailing into Italie, remoued vs into it. 7. And whereas many daies we sailed slowly, and were scarce come ouer against Gnidus, the wind hindering vs, we sailed neere Crete by Salmone: 8. and with much adoe sailing by it, we came into a certaine place that is called Good-hauens, nigh to the which was a citie Thallassa.

It may signifie the Iewes fast of the seventh moneth Septēber, after which the nauigation was perilous, winter approaching.

9. And when much time was spent, and whereas now it was not safe sailing, because the fast now was past, Paul comforted them, 10. saying to them: Ye men, I see that the sailing beginneth to be with hurt and much damage, not only of the lading and the ship, but also of our liues. 11. But the Centurion beleued the Gouvernour and Maister of the ship, more then those things which were said of Paul. 12. And whereas it was not a commodious haven to winter in, very many taking counsel appointed to saile thence, if by any meanes they might comming to Phœnice, winter there, a haven of Drete looking toward the Afrike and the Chore, 13. And the south-wind blowing, they thinking that they had obtained their purpose, when they had parted from Asion, sailed along by Crete. 14. But not long after, a tempestuous wind that is called Euro-aquilo, droue against it. 15. And when the ship was caught and could not make way against the wind, giuing vp the ship to the winds, we were driuen. 16. And running vpon a certaine Iland, that is called Cauda, we could scarce get the cock-boat. 17. Which being taken vp, they vsed helps, girding the ship, and fearing

names of windes.

Gre: Cauda



e a pla-
ce of
quick-
landes.

fearing lest they should fall into the Syrte, letting downe the vessel, so were they caried. 18. And when we were mightily tossed with the tempest, the next day they cast forth. 19. And the third day with their owne hands they threw forth the tacklings of the ship. 20. And neither sunne, nor starres appearing for many daies, and no smal storme being toward, al hope was now taken away of our sauing.

21. And when there had been long fasting, then Paul standing in the middes of them, said: Yoh should indeed, O ye men, haue heard me, and not haue parted from Crete, & haue gained this hurt and losse.

22. And now I exhort you to be of good cheere. For there shal be no losse of any soule among you, but of the ship. 23. For an Angel of the God, whose I am, and whom I serue, stood by me this night, 24. saying:

Feare not Paul, thou must appeare before Cæsar: and behold God hath giuen thee al that saile with thee. 25. For the which cause be of good

cheere ye men: for I beleue God, that it shal so be, as it hath been said to me. 26. And we must come vnto a certaine lland. 27. But after the

fourteenth night was come on vs, as we were sailing in Adria about mid-night, the ship-men deemed that there appeared some countrie

to them. 28. Who also sounding, found twentie fadomes: and being parted a litle from thence, they found fiftene fadomes. 29. And

fearing lest we should fall into rough places, casting out of the sterne foure ankers, they wished that day were come. 30. But as the

ship-men sought to fly out of the ship, hauing let downe the cock-boat into the sea, pretending as if they were about to cast out ankers

out of the fore-part of the ship, 31. Paul said to the Centurion and to the souldiars: "Vnles these tarie in the ship you can not be saued.

32. Then the souldiars cut of the ropes of the cock-boat; and suffered it to fall away.

33. And when it began to be light, Paul desired al to take meat, saying: This day is the fourteenth day that you expect and remaine fa-

sting, taking nothing. 34. For the which cause I desire you to take meat for your health sake: for there shal not an haire of the head perish of any

of you. 35. And when he had said these things, taking bread he gaue thanks to God in the sight of them al: and when he had broken it, he began to eate. 36. And being al made of better cheere, they also

tooke meat. 37. And we were in al in the ship, soules two hundred

seuentie six. 38. And being filled with meat, they lighted the ship, casting the wheat into the sea. 39. And when day was come, they knew

not the land: but they spied a certaine creeke that had a shore, into the which they minded, if they could, to cast aland the ship. 40. And

when they had taken vp the ankers, they committed themselues to the sea, loosing withal the rudder bands: and hoising vp the maine saile ac-

cording as the wind blew, they went on toward the shore. 41. And when we were fallen into a place between two seas, they graueled the ship: and the fore-part truly sticking fast remained vnmooue-

able: but the hinder-part was broken by the violence of the sea. 42. And the counsel of the souldiars was, that they should kil the prisoners: lest any swimming out, might runne away. 43. But the Centurion willing

to saue

Paul (saith S. Hierom) had so many soules in the ship giuen him, that is, so many men saued for his sake: & after he is with Christ, shal he shut his mouth, & not be able once to speake for the that haue beleued in his Gospell hier. ad. vigil. Whereby he proueth that if God doe much for the merits of Saints in this life, much more at their intercession and prayer in Heauen.



to saue Paul, forbad it to be done: & he commanded them that could swimme, to cast out themselves first, and escape, and goe forth to land: 44. and the rest, some they caried on bordes, & some vpon those things that were of the ship. And so it came to passe, that al the soules escaped to land.

ANNOTATIONS.

CHAP. XXVII.

Gods prouidence to the See of ROME.

23. *An Angel.*) S. Paul had many visions, specially to assure him that he should to Rome & stand before Cæsar, our Lord himself before (23, 11) appearing to him, & here an Angel, for that purpose. Whereby we plainly see the special prouidence of God toward that See, where his two principal Apostles were designed to preach, plant the faith, liue, die, be buried, and honoured til the worldes end.

Gods predestination and appointment to their owne free-wil & endeauours.

31. *Vnles those tarte.*) When God reuealeth to vs any thing, or assureth vs of any euent to come, he discargeth vs not thereby of our requisit endeauours and labours for atcheiuing the same; not executing ordinarily his disignements toward men otherwise then by their owne free-wil and actions. S. Paul said not here: Let vs doe what we list; worke we keth not away or sit we stil, whether the mariners goe out or tarie within, we are as sure to be saued, for so God hath reuealed to me, and he can not lie, neither can it fal otherwise; but contrariwise saith he: If these mariners leaue the ship, you cannot be saued. So say al true Catholike Preachers to Christian people: What prouidence, predestination, or foresight foeuer God haue of your saluation you are not thereby constrained any way; you haue free-wil stil, and cannot be saued (though you be predestinate) except you keep Gods commandments, repent you of your sinnes, beleue, liue & die wel. And if it were reuealed to any man, that he were one of Gods elect, & that he should finally die in grace and be saued, yet he were bound to worke his saluation with feare & trembling, as S. Paul both did, and taught, lest he become reprobate: no lesse then the same Apostle here and his fellowes, though they had their life promised to them of God, yet were bound to labour and vse al possible diligence that they might not be drowned.

1. Cor.
9, 17.
Philip,
2, 12.

∴ This Iland (now Malta) is the seat of the Knights of the Rhodes: the inhabitants whereof haue a special deuotion to S. Paul: to whom both the cheefe Church (being the Bishops Seat) is dedicated, and the whole Iland (as they count it) consecrated.

Where the people shew yet to strangers, his prison and other memorialles of his miracles.

CHAP. XXVIII.

After their shipwracke hauing wintered in the Iland (now named Malta) where many miracles were wrought by Paul, they take ship againe, and so by Cicilie they come to Puteoli in Italie, the Christian Romans conming a great way to meet him, to his great ioy. 16. Finally being come to Rome, in his lodging he declareth to the Iewes his cause. 23. And on a day appointed preacheth I E S V S vnto them. 25. And seeing their incredulitie, he sheweth how it was foretold by Esay: 28. but that the Gentils wil not be incredulous. 30. To whom he there preacheth two whole yeares without prohibition.



AND when we had escaped, then we knew that the Iland was called Mitilene. But the Barbarous shewed vs no smal courtesie. 2. For, kindling a fire they refreshed vs al, because of the imminent raine and the cold. 3. And when Paul had gathered together some number of stickes, and had laid them on the fire, a viper issuing out of the heat, inuaded his hand. 4. But as the Barbarous saw the beast hanging on his hand, they said one to another: Vndoubtedly this man is a murde-

'Melita



murderer, who being escaped out of the sea, vengeance doth not suffer him to liue. 5. And he indeed shaking off the beast into the fire, suffered no harme. 6. But they supposed that he should be turned into a swelling, and that he would sodenly fall and die. But expecting long and seeing that there was no harme done on him, being changed they said, that he was a God. 7. And in those places were land of the Prince of the Ile, named Publius, who receiuing vs, for three daies intreated vs courteously. 8. And it chanced that the father of Publius lay vexed with feuers and the bloudy fluxe. Vnto whom Paul entred: and when he had praied, and imposed hands on him, he healed him. 9. Which being done, al in the Ile also that had infirmities, came, and were cured: 10. who also honoured vs with many honours, and when we were sailing away, laded vs with necessaries.

Miraculous
healing by im-
position of the
Apostles hands.

11. And after three moneths, we sailed in a ship of Alexandria, that had wintered in the Iland, whose signe was the Castors. 12. And when we were come to Syracuse, we taried there three daies. 13. Thence compassing by the shore, we came to Rhegium: and after one day the South-wind blowing, we came the second day to Puteoli, 14. where finding Brethren, we were desired to tarie with them seuen daies: and so we came to Rome. 15. And from thence, when the Brethren had heard, they came to meet vs vnto *Aprij-forum*, and the Three-tauerns, whom when Paul had seen, giuing thanks to God, he tooke courage. 16. And when we were come to Rome, Paul was permitted to remaine to himself with a souldiar that kept him. 17. And after the third day he called together the cheefe of the Iewes. And when they were assembled, he said to them:

Men Brethren, I doing nothing against the people, or the custome of the Fathers, was deliuered prisoner from Hierusalem into the hands of the Romanes, 18. who when they had examined me, would haue released me, for that there was no cause of death in me. 19. But the Iewes contradicting it, I was compelled to appeale vnto Cæsar, not as hauing any thing to accuse my Nation. 20. For this cause therefore I desired to see you and to speake to you. For, because of the hope of Israel, am I compassed with this chaine.

21. But they said to him: We neither receiued letters concerning thee from Iewrie, neither did any of the Brethren that came hither, report or speake any euil of thee. 22. But we desire of thee to heare what thou thinkest: for concerning this Sect, it is knowen to vs that it is gaine said euery where. 23. And when they had appointed him a day, they came to him vnto his lodging very many: to whom he expounded, testifying the Kingdom of God, and vsing persuation to them of IESVS, out of the Law of Moyse and the Prophets, from morning vntil eue-ning. 24. And certaine beleued those things that were said: but certaine beleued not. 25. And whereas they did not agree among themselues, they departed, Paul saying one word: That wel did the Holy Ghost speake by Esaie the Prophet to our Fathers, 26. saying: Goe to this people, and say to them: With the eare you shal heare, and shal not vnderstand: and seeing you shal see and shal not perceiue. 27. For the hart of this people is waxen grosse, and

Aug. 125.

Esa 6,



334
 :: here also (as Mat. 13.) it is plaine that they would not see, nor heare, and that their execration is to be attributed to themselves & not to God. See *annot.* Io. 12. 40.

with their eares haue they heauily heard, and their eyes they haue shut: lest perhaps they may see with their eyes, and heare with their eares, and vnderstand with their heart, and be conuerted, and I heale them. 28. Be it known therefore to you, that this Saluation of God is sent to the Gentils, and they wil heare.

29. And when he had said these things, the Iewes went out from him, hauing much questioning among themselues. 30. And he taried full two yeares in his hired lodging: and he receiued al that came in to him, 31. preaching the Kingdom of God, and teaching the things that concerne our Lord IESVS CHRIST with al confidence, without prohibition.

Mr 4,
 12.
 Lu 8,
 10.
 Io. 12,
 40. Ro.
 11, 8.

ANNOTATIONS.

CHAP. XXVIII.

5. *Shaking of the beast*) The promise of Christ (Mare 16.) that venomous serpents should not hurt them that beleeue in him, is fulfilled; not in al beleeuers, but in such as had the gift of miracles, as S. Paul had: whom here a viper, by nature so venomous that the people thought he should haue died out of hand, did no whit annoy; he extinguishing by the power of Christ al the poison of the beast. Yea and (as the Christian people there til this day beleeue) by S. Pauls prayers the Iland was deliuered for euer from al such venomous serpents, in so much that children there play with scorpions euer since that time: and Pilgrimes daily carie with them peeces of stones out of the place where S. Paul abode, by which they asirme that they heale them which in other countries adioyning are bitten of scorpions, the medicine therefore being called, *S. Pauls grace*. The Heretikes that know not the power of God, nor the miraculous vertues giuen to his Saints, maruel and blasfeme, when they heare such things as be proper to certaine countries, attributed sometimes to Gods miracles done by his Saints: as though that were not possible, or were not as much to Gods honour, and more, then things proceeding only of natural causes. Such profane men would not haue attributed the holisomes of the waters of Iericho to Eliseus his vertue and miracles, amending them by casting salt into them, if the Scripture had not expressly testified the same. It is the part of al faithful men to referre such things to God, when any iust occasion is giuen thereunto, rather then to nature: though the incredulous doe alwaies contrarie, for feare of superstition & dishonouring God. As though this escape of drowning, might better and more to Gods glorie, be referred to chance and the mariners industrie, then to S. Pauls praiers and extraordinarie working.

10. *Chaine.*) I would wish now (saith S. Chrysostome) to be for a time in the place where these chaines remaine, and to see the setters which Diuels feare, and Angels reuerence. *hom. 5. a tropulum Antiochenum.* See also S. Gregorie li. 3. ep. 30 of the miracles done by S. Pauls chaines, and that he sendeth to the Emperesse Constantia some dust thereof filed off, for a great Relike and holy gift.

22. *Concerning this Sect.*) The Heretikes of al sortes comfort themselves much, when they find here or els where the Christian faith called of the Iewes or incredulous persons, a Sect or an heresie, & sometimes in contempt of Christs person the Maister of the same, the Sect of the Nazarens: as though the Church of God might as well erre in naming their doctrine Heresie, as the Iewes and Pagans might: and did misse in condemning Christian religion for an heresie: or as though the Protestants doctrine were as well proued & tried to be no heresie, by the Prophets and other Scriptures, miracles, and consent of al Nations and Ages, as Christs blessed doctrine is. Whereas indeed the Protestants doctrine is evidently conuincied to be heretical, by the same arguments that Christs religion is proued to be the only true doctrine of saluation, and not an heresie.

And

The Fa-
 ze'ius de
 rebus Si-
 culis de-
 cad. 1. li.
 16. c. 1.

4. Reg.
 2, 19.



And whosoever can deduce the Christian faith from Adam to this day, throughout all the Fathers, Patriarchs, Prophets, Priests, Apostles, & Bishops, by descent and succession of all Lawes and Statutes, of true worshippers and beleaguers (which is the only or special way to prove that the Christian faith is no heresie) he shall by the same means all at once prove the Protestants doctrine to be an heresie & a false Sect. That the Jewes therefore and all men in all places contradicted the Christian religion, calling it an heresie or a Sect, as though it had a beginning of some certaine Sect-Maister other than God himself, they were deceived: and the Church of God nevertheless calling the Protestants doctrine heresie in the worst part that can be, and in the worst sort that ever was, doth right and most iustly.

THE END OF THE ACTES OF THE APOSTLES.

Whereunto we adioyne for the Readers behalfe, two Tables of the two cheefe Apostles, and a note of the rest, as an abridgement of the said booke, and a supply of some things not there mentioned.




The summe of the actes of the Apostles, containing specially the gestes of the two principal Apostles, SS. Peter & Paul, in such order of time & yeares of the Emperours, & from Christs Nativity, and Ascension, as they were done: so farre as by holy Scriptures or Ecclesiastical Writers may be gathered. Wherein though it be not possible to set downe the precise and vndoubted time or yeare of euery thing, because neither S. Luke nor others doe note particularly & orderly the moments of euery action of the said Apostles: yet we follow the most probable and plaine place that we find in the holy Scripture and ancient Writers. Whereby the studious Reader may easily discover the folly of the Protestants, that can find no time when * Peter might possibly come to Rome, be Bishop, & die there: diuers things in S. Pauls actes being no lesse hard to reconcile to the course of S. Lukes narration, then any thing touching the historie of S. Peter; namely his * three yeares preaching in Arabia: al which must needs be true, whether we hit the very iust time or no, & howsoeuer Authours differ about the same.

See the annot.
Rom. 16, 15.
Gal. 1.

A TABLE OF S. PETER.

Tiberij. Nat. Dñi. Ascē.

18.	34	1	 <p>ETER causeth the Disciples to proceed to the election of another Apostle in Judas roome. <i>Act. 1.</i> Receiuing with the rest the gifts of the Holy Ghost on Whit-sunday, he made the first Sermon, and conuerted 3000. <i>Act. 2.</i> He cureth one borne lame, preacheth Christ and penance to the Iewes: so that 5000 beleecued. <i>Act. 3. & 4.</i> He is imprisoned, released againe, threatned, & comāded to preach no more: but he with Iohn answereth, that they must obey God more then man. <i>Act. 4.</i> He striketh to death with a word, Ananias and Saphira, for sacriledge. <i>Act. 5.</i> He is sent with Iohn to Samaria, to confirme the newly baptized, where he reproveth Simon Magus. <i>Act. 8.</i></p>
19	35	2	<p>He healeth Aeneas at Lydda, and raiseth Tabitha from death at Ioppe. <i>Act. 9.</i> He is warned and taught by a vision, to preach to Cornelius a Gentil, <i>Act. 10.</i> He defendeth his receiuing of the Gentils. <i>Act. 11.</i> and recordeth (<i>Act. 15.</i>) that God called the first Gentils by his ministerie. So that Pauls first preaching to them, & his going to Arabia, must be after this. See <i>Chrys. in Act. 10. 22. Euseb. li. 2. c. 3.</i></p>
20	36	3	<p>He continueth preaching in diuers partes of Iurie and the prouinces adioyning. About two yeares after this, S. Paul visiteth him at Hierusalem. <i>Gal. 1.</i> He preacheth in Syria and the Prouinces of Asia minor, Bythynia, Pontus, Galatia, Cappadocia: ordaining Bishops & Priests in diuers places. <i>1. Pet. 1. Nicepho. li. 26. 35. Platina in Petro.</i></p>
23	39	6	<p>He goeth to Antioch, preaching there, & making that his Seat; yet not remaining there continually, but for the affaires of Church, departing thence sometime to Hierusalem, sometime to other places. <i>Hiero. in Catalogo Ignat. ad Magnesianos.</i> At Hierusalem he is cast into prison after the putting of S. Iames to death, by the commandement of Herod. He is prayed for by the whole Church, & deliuered out of prison by an Angel. <i>Act. 12.</i></p>
Clauij. 2	44	11	<p>Avoiding the furie of Herod, he leaueth Iurie againe. He appointeth Euodius Bishop in Antioche. <i>Euseb. in Chron. & li. 3. c. 16. Suidas, Ignat. ad Antiochen.</i> And passing by Corinth, HE CAME TO ROME, to conuince Simon Magus. <i>Hiero. in Catalogo. Euseb. li. 2. c. 12. 13. 14. Concil. 10. 1.</i> He approueth & declareth the Gospel of S. Marke to be Canonical. <i>Hier. in Catalo. Euseb. li. 2. c. 14.</i> Having founded the Church at Rome, and planted his Apostolical Seat there, afterward absent from the citie (either expelled thence with other Iewes, <i>Cornel. Tacit. in Claudio:</i> or rather according to the office of his Apostleship leaving it for a time) he visited other Churches, and came to Hierusalem againe, vsing both in his absence and presence, Linus and Cletus for his Coadiutors. <i>To 1. Con. il pag 656. Epiph. to. 2. Hares. 27.</i></p>
2	51	18	<p>He holdeth the first Council <i>Act. 15.</i> He is reprehended at Antioch by S. Paul. <i>Galat. 1.</i> except that difference sel before the Council, as some thinke. <i>August. ep. 19.</i> He returneth to Rome againe, the Romane faith by his diligence now made famous through the world. <i>Re. 1. & 13. Theodoret. in 16. Re. Thence he writeth his first epistle, 1. Pet. 1. Euseb. li. 2. c. 14. Hiero. in Catalogo.</i> He sendeth S. Marke to Alexandria, and others to plant the faith in diuers partes of the world. <i>Grego. li. 5. ep. 60. & li. 6. ep 31. Nicepho. li. 2. c. 31.</i> He writeth his second epistle a litle before his death, which Christ reuealed to him to be at hand. <i>1. Pet. 1.</i> He taketh order for his Successour.</p>
14	70	37	<p>He was finally crucified at Rome. See the last. Annot. <i>Iean. c. 21.</i></p>



FOELIX ECCLESIA, cui totam doctissimam Apostolicam suo sanguine profuderunt: ubi PETRUS passioni Domini adequatur, ubi PAULVS Ioannis (Baptistæ) exitu coronatur. Titul. de Præscrip.

NON ita cælum splendescit, quando radios sol demittit, quemadmodum ROMANORVM VRBS duas illas lampades ubique terrarum effundens. Chrys. in ep. Ro. hom. 32. in moral.

MERITA PETRI & PAULI propter eundem Passionis diem celebrius & solenniter ROMA commendat. S. Aug. de conf. Evan. li. 1. c. 10.

Prudent. in
Hymno de
S. Laurent.

Hic nempe iam regnant duo
Apostolorum Principes:
Alter vscator Gentium,

Alter Cathedram pascidens
Primam, recludit creditas
Æternitatis ianuas.

A TABLE OF S. PAUL.

Tiberij.	Nativit.	Ascen.	Text
18.	34	1	E VEN Deacons are elected and ordered by imposition of hands. <i>Act. 6.</i> Steven the principal of them maketh a blessed sermon, for which he was stoned to death, Saul (afterward Paul) consenting and aiding thereto. <i>Act. 7.</i> Saul by commission persecuteth. <i>Act. 9.</i>
29	35	2	In his journey to Damascus he is converted. <i>Ibid.</i> He goeth into Arabia and preacheth there. <i>Galat. 1.</i>
21	35	5	Paul returneth to Damascus, where being in danger he escapeth, let downe in a basket by the wal. <i>Act. 9.</i> Thence he cometh to Hierusalem to see Peter. <i>Galat. 1.</i> Where being in danger of his life, the Brethren conuey him out of the citie to Cæsarea, and thence to Tarsus <i>Act. 9.</i> He preacheth in the parts of Syria and Cilicia. <i>Galat. 1.</i> and at Antioche, where the Christians were first called by that name. <i>Act. 11.</i> He and Barnabas being seuered from the rest of the Disciples by the appointment of the Holy Ghost, and after fasting and prayer, by imposition of hands consecrated Apostles and Bishops, they come to Cypres, where he converted the Proconsul. <i>Act. 13.</i> He preacheth in Lycaonia, and at Lystra is almost stoned to death. He appointeth Priests in euery Church, & returning by Pisidia, came againe to Antioche whence they first departed. <i>Act. 14.</i>
Claudij. 9	51	8	At Antioche and there about he remaineth (<i>Act. 14.</i>) vntil the controuersie touching the obseruation of Moyses Law. For resolution whereof he & Barnabas ascend to Hierusalem. Where they are appointed to bring the determination of the Councel to Antioche: and from thence passing through Syria and Cilicia, they teach the Christians to obserue the decrees of the Apostles and Ancients <i>Act. 15.</i> Doing the same in the cities of Lycaonia & others adioining, by a vision he is warned to passe ouer the sea, & so cometh into Macedonia, where he placeth the Gospel. <i>Act. 16.</i> Hence forward S. Luke pursueth S. Pauls storie, chapter by chapter, vntil his apprehension in Hierusalem, and arrival at Rome, in this order. He returneth from Macedonia by Thessalonica to Athens, where he conuerteth many; namely S. Denys Areopagita <i>Act. 17.</i> From Athens he cometh to Corinth, where he remaineth 18. moneths: <i>Act. 18.</i> and hauing visited the Churches of Asia <i>Act. 19.</i> he cometh backe to Corinth. <i>Act. 20.</i> Whence he writeth his Epistle to the Romanes. <i>Ro. 15.</i> From Corinth he saileth to Troas in Asia, where vpon a Sunday he raised Eutychus from death, preaching til mid-night. From Troas he cometh to Miletum by sea, and there sendeth for the Bishops and Ancients of Ephesus, and exhorteth them. <i>Act. 20.</i> Thence coming to Hierusalem he is taken, <i>Act. 21:</i> and from the Tribune Lysias deliuered to Felix the Gouvernour. <i>Act. 23:</i> and by him left to Festus. <i>Act. 24.</i> he appealeth to Cæsar, <i>Act. 25:</i> and so is SENT TO ROME, <i>Act. 27:</i> where he arriueth. <i>Act. 28.</i> At Rome he remaineth in free prison two yeares, <i>Act. 28.</i> and then is deliuered, <i>1. Tim. 4.</i> After his deliuerie he preached in sundrie countries of the west, namely in Spaine <i>Hier. in Catalogo. Epiph. Hæres. 17.</i> Himself writeth that he purposed so to doe. <i>Ro. 15.</i> In his epistle to the Philippians (c. 1.) he minded to visit the Churches of Asia, which also he did, <i>Genebrad. in Chron.</i> He writeth last of al, his second epistle to Timothee a litle before his death. <i>1. Tim. 4.</i> being now the second time apprehended and in bands at Rome. <i>Theodoret.</i> He was beheaded at Rome, the same day that Peter was crucified. S. Amb. <i>ser. 66. 67. 5.</i> Maximus.
Neronis 2	58	25	
70	37		





OF THE OTHER APOSTLES.

Genebr. out of
diuers au-
thors.



HE Actes of the rest of the twelue Apostles be not much written of in this booke. But as* other Ecclesiastical Writers doe testifie, they preached specially in these Nations, as foloweth: *Andrew in Achaia, Iohn in Asia, Philip in Phrygia, Iames in Iewrie, Bartholomew in Scythia, Thomas in India, Matthew in Aethiopia, Simon in Persia, Thaddæus in Mesopotamia, the other Iames in Spaine, Matthias in Palestime.* So distributing themselues throughout the world, to gather one Catholike Church of al Nations, according as Christ gaue them commission *Mat. 28, 19:* and as it was prophecied of them before, *Psal. 18. Their sound is gone forth into euery cuntry, and their words into the ends of the whole world.* But before they departed one from another (the time whereof is not certainly knowen)* al Twelue assembling together, and ful of the Holy Ghost, each laying downe his sentence, agreed vpon twelue principal Articles of the Christian faith, & appointed them for a rule to al Beleeuers: which is therfore called and is **THE APOSTLES CREED:** Not written in paper, as the Scripture, but from the Apostles deliuered by tradition. *Ruff. & Hiero. locis citatis.* Which, as of old (*Hier. cont. Lucifer.*) so at this day al solemnely professe in their Baptisme, either by themselves or by others: and al that be of age and capacitie, are bound to know and beleue euerie Article of the same. Which are these that folow,

Ruff in expos.
Symb. Apost.
Ambr. ser. 38.
Hiero. ep. 61. c.
9. aduers. erro.
Iou. Hiero.

THE APOSTLES CREED; OR SYMBOLVM APOSTOLORVM.

- | | |
|---|--|
| 1. I Beleue in God the Father Almighty, Creatour of Heauen and earth. | 6. Ascended into Heauen: sitteth at the right hand of God the Father Almighty. |
| 2. And in IESVS CHRIST, his only Sonne, our Lord. | 7. From thence he shal come to iudge the quicke and the dead. |
| 3. Who was conceived by the Holy Ghost, borne of the Virgin MARIE. | 8. I beleue in the Holy Ghost. |
| 4. Suffred vnder Pontius Pilate, was crucified, dead, and buried: Descended into hel. | 9. The holy Catholike Church: the Communion of Saints. |
| 5. The third day he rose againe from death. | 10. Remission of sinnes. |
| | 11. Resurrection of the flesh. |
| | 12. Life euerslasting. Amen. |

THE





• T H E
A R G V M E N T O F
T H E E P I S T L E S I N
G E N E R A L.



AFTER the Ghospels, which is a storie of Christ himselfe, and after the Actes of the Apostles, which is a storie of Christs Church: now follow the Epistles of the Apostles, which they wrote of such matters, as they had then occasion to write of. For being the Founders and the Doctours of the Church, they did in their time, as the Doctours that succeeded them, did after them: who from the beginning vnto this day, haue written Epistles & Bookes against heresies, euer as they arose, and of al other Ecclesiastical matters, as they had occasion ministred vnto them. Of which their doing the Apostles first gaue here the ensample: as also S. Luke in the Actes of the Apostles, led the way to al the Writers of the Ecclesiastical Historie after him. For although there be no comparison between them for authoritie, forasmuch as these are Canonical Scripture, and so are not any writings of their Successours; yet the occasions and matters (as I haue said) are like.

Most of the Epistles are S. Pauls Epistles: the rest are called * Catholicae Epistolae, Euseb. l. 1. c. 22. the Epistles Catholike. For S. Paul writeth not any Epistle to al (howbeit euerie one hist. c. 22. of them is for al the Church:) but some to particular Churches of the Gentils; as to the Romanes, to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians: some to particular Persons, as to Timothee, to Tite (who were Bishops among the Gentils, to wit, of Ephesus, and of Crete) and to Philemon, and then one to the Hebrewes, who were the Iewes of Hierusalem & Iurie. But the Epistles of the other Apostles, that is, of S. Iames, S. Peter, S. Iohn, and S. Iude, are not so intitled to any one Church or person (except S. Iohns two later short Epistles, which yet might not be separated from his first, because they were al of one Authour) and therefore they are termed Catholike, that is vniuersal. For so writeth S. Iames: To the twelue Tribes that are in dispersion, greeting. And S. Peter in his first Epistle, thus: To the elect strangers of the dispersion of Pontus, Galatia, Capadocia, Asia, & Bithynia; in his second, thus: To them that haue obtained equal faith with vs. Likewise S. Iude: To them that are in God the Father beloued, & in Iesus Christ preserued, & called. S. Iohns first is without title.

Now, for the occasions of their writing, whereby we shal perceiue the matters or arguments that they handle; it must be remembred (as the Storie of that time in the Actes of the Apostles doth at large declare) that the Church then beginning, was planted by the Apostles not only in the Iewes, but also in the Gentils: yea and specially in the Gentils. Which thing offended the Iewes many waies. For, they could not abide to



see so much as their owne Countrie to receiue him for CHRIST, whom they had reiected and crucified; much lesse, to see them preach him to the Gentils also: that offended euen those Iewes also, that beleeued him to be Christ. Howbeit such of them as were Catholikes, and therefore not obstinate, were satisfied when they vnderstood by the Apostles that it was Gods pleasure, as Act. 11. we read. But others of them became heretikes, & preached to the Christian Gentils, that it was necessary for them to receiue also the Iewes religion. Of such we read Act. 15. Vnles you be circumcised, you cannot be saued. And as these did so preach against the truth, so did the vnchristened Iewes not only themselues persecute, but also stirre vp the Idolatrous Gentils euery where to persecute the Christians; by such obstinacie prouoking God to reprobate their Nation: which yet they thought vnpossible to be done, because they were the seed of Abraham, and were circumcised, and had receiued the Law by Moyse. For such carnal respects they trusted in themselues, as though God and Christ were vnseparably bound vnto them: attributing also so much to their owne workes, (which they thought they did of themselues, being holpen with the knowledge of their law,) that they would not acknowledge the death of Christ to be necessarie for their saluation: but looked for such a Christ, as should be like other Princes of this world, and make them great men temporally.

Hereupon did S. Paul write his Epistles, to shew both the vocation of the Gentils, and the reprobation of the Iewes. Moreouer, to admonish both the Christian Gentils, not to receiue Circumcision and other ceremonies of Moyse law, in no wise: and the Iewes also, not to put their trust in the same, but rather to vnderstand, that now Christ being come, they must cease. Againe, to shew the necessitie of Christs comming and of his death, that without it neither the Gentils could be saued; no nor the Iewes, by no workes that they could doe of themselues, although they were also holpen by the Law: telling them what was good & what bad: for so much as al were sinners, and therefore also impotent or infirme; and the law could not take away sinne and infirmitie, and giue strength to fulfil that which it gaue knowledge of. But this was God only able to doe, and for Christs sake only would he doe it. Therefore it is necessarie for al to beleene in Christ, and to be made his members, being incorporate into his Body which is his Catholike Church. For so (although they neuer yet did good worke, but al ill) they shal haue remission of their sinnes, and new strength withal, to make them able to fulfil the commandements of Gods law, yea & their workes after this shal be so gracious in Gods sight, that for them he wil giue them life euerlasting. This is the necessitie, this is also the fruit of Christian Religion. And therefore he exhorteth al, both Gentils and Iewes, as to receiue it humbly, so also to perseuer in it constantly vnto the end, against al seduction of heresie, and against al terrour of persecution: and to walke al their time in good workes, as now God had made them able to doe.

The doctrine
of the Cath.
Church con-
cerning good
workes,

The same doctrine doth the Catholike Church teach vnto this day most exactly: to wit, that no workes of the vnbeleeuing or vn baptized, whether they be Iewes or Gentils, can saue them: no nor of any Heretike, or Schismaticke, although he be baptized, because he is not a member of Christ. Tea more then that, no worke of any that is not a liuely member of Christ, although otherwise he be baptized, and continue within his Church, yet because he is not in grace but in mortal sinne, no worke that he doth, is meritorious or able to saue him.

S. Pauls doc-
trine concer-
ning faith and
good workes.

This very same is S. Pauls doctrine: he denieth to the workes of such as haue not the Spirit of Christ, al verue to iustifie or to saue; neither requireth he a mā to haue had know- ledge of the Law; or to haue kept it aforetime, as though otherwise he might not be saued by



by Christ: but yet when he is Christened, he requireth of necessitie, that he keep Gods commandements, by auoiding of al sinne, and doing good workes: and to such a mans good workes he attributeth as much vertue as any Catholike of this time.

Neuerthelesse there were certaine at that time (as also al the Heretikes of this our time) whom S. Peter termeth vnlearned and vnstable, who reading S. Paules 1. Pet. 3: Epistles, did misconster his meaning, as though he required not good workes no more after Baptisme, then before Baptisme; but held that only Faith did iustifie and saue a man. Thereupon the other Apostles wrote their Epistles, as S. Augustin noteth in these Aug. de fide & wordes: Therefore because this opinion (*Ad salutem obtinendam sufficere solum fidem*, that only faith is sufficient to obtaine saluation) was then risen, the other Apostolical Epistles, of Peter, Iohn, Iames, Iude, doe against it specially direct their intention: to auouch vehemently, *fidem sine operibus nihil prodesse*, that faith without workes profiteth nothing. As also Paul himself did not define it to be *quamlibet fidem, qua in Deum creditur*, whatsoeuer manner of faith wherewith we beleue in God, but that wholesome & expresse Euangelical faith, whose workes proceed from loue, and the faith (quoth he) that worketh by loue. Wherevpon that faith, Gal. 5. which some thinke to be sufficient to saluation, he so affirmeth to profit nothing, that he saith: *If I should haue al faith, so that I could remoue mountains, and haue not charitie, I am nothing.* 1. Cor. 13:

He therefore that wil not erre in this point, nor in any other, reading either S. Paules Epistles, or the rest of the holy Scriptures, must stick fast to the doctrine of the Catholike Church, which Church S. Paul termeth the pillar & ground of the truth: 1. Tim. 3: Assuring himself that if any thing there sound to him as contrarie hereunto, he saileth of the right sense; and bearing alwaies in his mind the admonition of S. Peter, saying: As also our most deare brother Paul according to the wisdom giuen to 1. Pet. 3: him, hath written to you: as also in his Epistles, speaking in them of these things, in the which are certaine things hard to vnderstand, which the vnlearned and vnstable depraue, as also the rest of the Scriptures, to their owne perdition. You therefore, Brethren, foreknowing, take heed lest ye be led amisse by the errour of the vnwise, and fal away from your owne stedfastnes.

THE TIME WHEN THE EPISTLE TO THE ROMANES WAS WRITTEN, and the Argument thereof.

THE historie of S. Paul, vntil he came to Rome, S. Luke in the Actes of the Apostles wrote exactly: and though without any mention of his Epistles, yet certaine it is, that some of them he wrote before he came there; to wit, the two vnto the Corinthians, and this to the Romanes: & (* as it seemeth) before them al, the Epistle to the Galatians. Wherein Gal. 4: yet because he maketh mention of the foureteenth yeare after his conversion, it appeareth, that he preached so long without any writing.

And this order may thus briefly be gathered. First he preached to the Galatians Act. 16. and passing through Phrygia and the countrey of Galatia. Whereof he maketh mention himselfe also, Gal. 1. We euangelized to you. Gal. 4: I euangelized to you heretofore. After which the false Apostles came and persuaded



them to receive Circumcision. Whereupon he saith Gal. 1. I marvel that thus so soone you are transferred from him that called you to the grace of Christ, vnto another Gospell: and wiseth therefore Gal. 4. saying: And I would I were with you now. And accordingly he came vnto them afterward, as we read Act. 18. Walking in order through the countrie of Galatia and Phrygia, confirming al the Disciples. At which time also it seemeth, that he took order with them about those contributions to help the need of the Christians in Hierusalem, whereof he speaketh 1. Cor. 16: And concerning the collections that are made for the Saints, as I haue ordeined to the Churches of Galatia, so doe you also. By which words also it is euident, that the Corinthians had not as then made their gathering. But when he wrote the Second to them (where in the 11. chapter he maketh mention of 14. yeares, not only after his Conuersion, as to the Galatians, but also after his Rapte, which seemeth to haue been when he was at Hierusalem Act. 9. foure yeares after his Conuersion, in a trance, as he calleth it. Act. 22. 17.) then were they readie. For so he saith 2. Cor. 8. You haue begun from the yeare past; and 2. Co. 9: For the which I doe glorie of you to the Macedonians; that also Achaia is ready from the yeare past: Howbeit it followeth there: But I haue sent the Brethren, that (as I haue said) you may be ready: lest when the Macedonians come with me, and find you vnready, we be ashamed. But when he wrote to the Romanes, then was he now come to Corinth for the purpose, and had receiued their contribution, and was readie to goe with it vnto Hierusalem. For so he saith Rom. 15. Now therefore I wil goe vnto Hierusalem to minister to the Saints. For Macedonia and Achaia haue liked wel to make some contribution vpon the poore Saints that are in Hierusalem.

The argument
of the Epistle
to the Roma-
nes.

* Epiph. Her.
41. Marcion.
Aug. in Expof.
incho. Ep. ad
Rom.

21 Cor. 5.
b. Ephes. 1.

The workes of
the Law.

So then, the Epistle to the Romanes was not the first that he wrote. But yet it is * and alwaies was set first, because of the primacie of that Church. For which cause also he handleth in it such matters as pertained not to them alone, but to the vniuersal Church, and specially to al the Gentils: to wit, the very frame (as it were) of the Church of Christ. Tanquam enim a pro ipso Domino legatione fungens, hoc est, pro lapide angulari, vtrumque populum tam ex Iudæis quàm ex Gentibus connectit in Christo per vinculum gratiæ. So saith S. Augustin; giuing vs briefly the argument; in english thus: As being a Legate for our Lord himself, that is, for the corner-stone, he knitteth together in Christ by the band of Grace, both peoples, as wel of the Iewes as of the Gentils. shewing, that neither of them had in their Gentilitie or Iudaisme any workes to brag of, or to challenge to themselves iustification or saluation thereby, but rather sinnes they had to be sorie for, and to humble themselves to the saith of Christ, that so they might haue remission of them, and strength to doe meritorious workes afterward. In which sort because the Gentils did humble themselves, therefore had they found mercy though they neuer wist of the Law of Moyses: but the Iewes, because they stood vpon their owne workes, which they did by their owne strength, with the knowledge of the Law (being therefore also called the workes of the Law,) & so would not humble themselves to beleue in Christ crucified, they missed of mercy, and became reprobate, excepting a few Reliquiæ that God of his goodnes had reserved to himself. Howbeit in the end, when the fulnes of the Gentils is come into the Church, then shal the fulnes of the Iewes also open their eyes, acknowledge their errour, and submit themselves to Christ and his Church, in like manner. In the meane time,



time, those that haue found the grace to be Christians, he exhorteth to perseuerance (as it was specially needful in those times of persecutions) and to lead their whole life now after Baptisme in good workes: and to be careful of vniue, bearing the efore one with another, both Iew and Gentil, al that they may, and giuing no offence to them that are weak. Thus he disputeth, and thus he exhorteth through the whole Epistle: though, if we wil diuide it by that which is principal in each part, we may say, that vnto the 12. chapter is his disputation: and from thence to the end, his exhortation.

Now in these points of faith, and in al others (as also in example of life) the commendation that he giueth to the Church of Rome, is much to be noted. Your faith is renowned in the whole world; and your obedience is published into euery place. I reioyce therefore in you. And againe: you haue obeied from the hart vnto that forme of doctrine, which had been deliuered to you. And thereupon againe. I desire you, Brethren, to marke them that make dissensions and scandals contrarie to the doctrine which you haue learned, and auoid them. For such doe not serue Christ our Lord, but their owne belly: and by sweet speeches and benedictions seduce the harts of innocents. Therefore to shun Luther and Calvin, and al their crewes, we haue iust reason and good warrant. They make dissensions and scandals against the doctrine of the Romane Church. Let no man therefore be seduced by their sugred wordes.

Rom. i.

Rom. 16.

Rom. 6.

Rom. 16.

Y iiiij





Michel. van Lochom. fecit.

*In medio Ecclesiae aperuit os eius, et implevit eum
Dominus Spiritu: sapientiae et intellectus.*





THE EPISTLE OF PAVL THE APOSTLE TO THE ROMANES.

CHAP. I.

The foundation of his Apostleship being laid, 8. he highly commendeth the Romanes, and protesteth his affection towards them. And so coming to the matter, saith, our Christian Catholike doctrine (that teacheth al to beleue) to be the way to saluation: because the Gentiles (first of al) could not be saued by their Philosophie, whereby they knew God, forsomuch as they did not serue him, but Idols; he therfore insly permitting them to fall into al kind of most damnable sinne.

The Church readeth S. Paul's Epistles at Matins from Sunday in Christmas vnto Septuagesme. The Epistle vpo Christmas eue.

c Faith must not be subiect to sense, reaso, arguing or vnderstanding; but must commad, & be obeid in humilitie and simplicitie.

S. Augustin vseth this place and the like against heretikes, which

would draw the comon Catholike faith of al Nations, to some certaine countries or corners of the world.

Aug. ep. 161. b He praieith without intermission that omitteth no day certaine times of praier. Aug. hares. 57.

d The Romanes were conuerted & taught by S. Peter before.

Therefore he vseth that speach, to cōfirme them in their faith. *Author Com apud Hier. Theoret. in 16.*

vnto Rom. & Chrys.



PAVL the seruant of IESVS CHRIST, called to be an Apostle, * separated into the Ghospel of God, 2. which before he had promised by his Prophets in the holy Scriptures, 3. of his Sonne, (who was made to him of the seed of Dauid according to the flesh, 4. who was predestinate the Sonne of God in power, according to the spirit of sanctification, by the resurrection of our Lord IESVS CHRIST from the dead, 5. by whom we receiued grace and Apostleship c for obedience to the faith" a in al Nations for the name of him, 6. among whom are you also the called of IESVS CHRIST:) ¶ 7. to al that are at Rome the beloued of God, called to be Saints. Grace to you and peace from God our Father, and our Lord IESVS CHRIST.

8. First I giue thanks to my God through IESVS CHRIST for al you, because " your faith is renowned in the whole world. 9. For God is my witnes, c whom I serue" in my spirit in the Ghospel of his Sonne, that " b without intermission I make " a memorie of you 10. alwaies in my praiers, beseeching, if by any meanes I may sometime at the length haue a prosperous iourney by the wil of God, to come vnto you. 11. For I desire to see you, that I may impart vnto you some spiritual grace, to " d confirme you: 12. that is to say, to be comforted together in you by that which is common to vs both, your faith & mine. 13. And I wil not haue you ignorāt (Brethren) that I haue often purposed to come

vnto Rom. & Chrys.

He meaneth not God's owne iustice in himself, but that iustice wherewith God indoweth man when he iustificeth him. *Aug. de Sp. & lit. c. 9.* Whereby you may gather the vanitie of the Heretical imputatiue iustice.

Loe these & the like are the Images or Idols so often condemned in the scriptures, & not the holy Images of Christ and his Saints.

b Eph. 4. 19. he saith, *They haue deliuered or giuen vp themselues to all uncleannesse.* By which confession of scriptures we learne that theselues are the cause of their owne sinne and damnation, God of his iustice permitting & leauing them to their owne wil, and so giuing them vp into passions &c.

vnto you (and haue been staied hitherto) that I may haue some fruit in you, as also in the other Gentils. 14. To the Greeks & the Barbarous, to the wise and the vnwise I am debter. 15. So (as much as is in me) I am ready to euangelize to you also that are at Rome.

16. For I am not ashamed of the Ghospel. For it is the power of God, vnto saluation to euery one that beleeueth, to the Iewes first and to the Greeke. 17. For the iustice of God is revealed therein by faith into faith; as it is written: *And the iustice liueth by faith.*

18. For the wrath of God from Heauen is reuealed, vpon all impie-
tie and iniustice of those men that deteine the veritie of God in iniustice: 19. because, that of God which is knowen, is manifest in them. For God hath manifested it vnto them. 20. For his inuisible things, from the creation of the world are seen, being vnderstood by those things that are made; his eternal power also and Diuinitie: so that they are inexcusable, 21. Because whereas they knew God, they haue not glorified him as God, or giuen thanks: but are become vaine in their cogitations, and their foolish hart hath been darkned. 22. For, saying themselves to be wise, they became fooles. 23. And they changed the glorie of the incorruptible God, into a similitude of the image of a corruptible man, and of foules and foure-footed beasts and of them that creep. 24. (For the which cause God hath deliuered them vp vnto the desires of their hart, into vncleannesse, for to abuse their owne bodies among themselves ignominiously.) 25. Who haue changed the veritie of God into lying: and haue worshipped & serued the creature rather then the Creatour, who is blessed for euer. Amen. 26. Therefore God hath deliuered them into passions of ignominie. For their women haue changed the natural vse, into that vse that is contrarie to nature. 27. And in like manner the men also, leauing the natural vse of the woman, haue burned in their desires one toward another, men vpon men working turpitude, & the reward of their errour (which they should) receauing in themselves. 28. And as they liked not to haue God in knowledge; God deliuered them vp into a reprobate sense, to doe those things that are not conuenient: 29. replenished with all iniquitie, malice, fornication, auarice, wickednes, full of enuie, murder, contention, guile, malignitie, whisperers, 30. detractours, odible to God, contumelious, proud, hawtic, inuentours of euil things, disobedient to parents, 31. foolish, dissolute, without affection, without fidelitie, without mercie. 32. Who whereas they knew the iustice of God, did not vnderstand that they which doe such things, are worthie of death: not only they that doe them, but they also that consent to the doers.

also

Abac.
2, 4.c. 12.
τρεῖς

ANNOTATIONS.

CHAP. I.

Apostolical sal^g 7 Grace to you & peace.) It is a kind of blessing rather then a prophane salutatio, proper to the Apostles, of greater vertue then the benedictio of the Fathers in the old Testamēt.

The



Epip.
147. 65.

147. 65.

Proem.
1. 1. Com-
in ep ad
Gal.

The holy Fathers of the Church seemed to abstaine from it for their reuerence to the Apostles. * The Manichees (*August. cont. ep. fund. c. 5. 6.*) and other Heretikes (as also these of our time) because they would be counted Apostles, & enuise it.

The same vsed
of Heretikes.

8. *To it faith renowned.*) The holy Doctours vpon these words of the Apostle, and specially by our Masters promise * made to Peter, that his faith should not faile, giue greater testimonie for the prouidence of God in the preservation of the Romane faith. S. The Romane Cyprian thus: ep. 51. nu. 6. *They are so bold to cary letters from prophane Schismatikes to the chaire of Peter and the principal Church whence Priest yntit rose: not considering the Romanes to be them whose faith (the Apostle being the commendat) was praised, to whom misbeleefe can not haue acceffe.* So S. Hierom Apolog. adu. Ruff. li. 3. c. 4. 10. 2. *Know you that the Romane faith commended by the Apostles mouth, wil receiue no such deceit, nor can be possibly changed, though an Angel saugh it otherwise, being sensed by S. Paul's authoritie.* Againe ep. 63 ad Pammach. & Oceanum c. 4. 10. 2. *Whatsoever thou be that auouchest new secter, I pray thee haue respect to the Romane eares, spare the faith which was praised by the Apostles voice.* And in another place: *Wil ye know, o Paul, and Fustochium, how the Apostle hath noted euery prouince with their proprieties? the faith of the people of Rome is praised. Where is there so great concourse to Churches and Martyrs sepulchers? Where soundeth, Amen, like thun der from heauen, or where are the temples (void of Idols) so shaken as theret? Not that the Romanes haue another faith then the rest of the Christian Churches, but that there is in them more deuotion and simplicitie of faith.* In another place the same Holy Doctour signifieth that it is alone to say, the Romane faith, and the Catholike. *Apolog. 1. a. li. Ruff. c. 1.* So doth S. Cyprian. ep. 52. num. 1. ad Antonianum: and S. Ambrose de obitu fratris, in med. Whereupon, this word, *Romane*, is added to *Catholike*, in many countries where Sectes doe abound, for the better distinction of true beleeuers from Heretikes: which in al Ages did hate and abhorre the Romane faith and Church, as al malefactours doe their Iudges and correctours.

The Romane
faith highly
commended.It can not faile
nor be corrup-
ted.The Romane
stations, a toke
of greater faith
and deuotion.The Catholike
and Romane
faith al one.

9. *Serue in spirit.*) Diuerse Heretikes when they heare that God is a spirit, and must be serued and adored in spirit, imagin that he must be honoured only inwardly, without ceremonies & external workes: which you see is otherwise, for that the Apostle serued God in spirit, by preaching the Ghospel. To serue God then in spirit, is to serue him with faith, hope, and charitie, and with al workes proceeding of them. as to serue him carnally, is, with workes external, without the said internal vertues.

How God is
serued in spirit.

9. *A memorie of you.*) A great example of charitie for al men, specially for Prelates & Pastours, not only to preach, but to pray continually for the conuersion of people to Christ's faith: Which the Apostle did for them whom he neuer knew, in respect of God's honour only and the zeale of soules.

Praier for con-
uersion of sou-
les.

15. *To euangelize.*) The Ghospel is not only the life of our Saviour written by the foure Euangelists, nor only that which is written in the new Testament: but their whole course of preaching & teaching the faith. Which faith commeth ordinarily of preaching & hearing, and not of writing or reading. And therefore S. Paul thought not himself discharged by writing to the Romanes, but his desire was to preach vnto them: for that was the proper commission giuen to the Apostles. * to preach to al Nations. The writing of the bookes of the Testament, is another part of God's prouidence, necessarie for the Church in general, but not necessarie for euery man in particular: as to be taught and preached vnto, is for euery one of age and vnderstanding. And therefore S. Peter (who whether more was the cheefe of the Commission) wrote litle; many of them wrote nothing at all: and necessarie, and S. Paul that wrote most, wrote but litle in comparison of his preaching; not to any but how, such as were conuerted to the faith by preaching before.

The Ghospel
is not only the
written word.The Apostles
writing, and
preaching,

17. *Lineth by faith.*) In the 10. to the Hebrewes, he sheweth by this p'ace of the Prophet (*Abacuc 2.*) that the iust though he liue here in peregrination, and seeth not presently nor enioyeth the life euerlasting promised to him, yet holdeth fast the hope thereof by faith. In this place he applieth the Prophets wordes further to this sense, That it is our faith, that is to say, the *Catholike beleefe* (saith S. Augustine li. 1. cont. 2. or Christian ep. Pelag.) which maketh a iust man, and distinguisheth between the iust and uniuist; and faith with good that by the law of faith, and not by the law of workes. Whereof it riteth, that the law, workes is fit: the Heathen Philosopher, and the Heretike, though they excelled in al workes of moral fiel: & with vertues, could not yet be iust: and a Catholike Christian man lining but an ordinarie cut this faith, honest life, either not sinning greatly, or supplying his fautes by penance, is iust. And this no workes disreueriseth by faith. Not that faith can saue any man without workes, For it is not a whatsecuer, reprobate faith that we speake of, (as the holy Doctour saith) but that which worketh by charite,



Not only faith.

charitie, and therefore remitteth sinnes and maketh one iust. See S. Augustines place.
18. Is remitted) By al the passage following you may see, that the Gospel and Christ's law consisteth not only in preaching faith (though that be the ground, & is first alwayes to be done:) but to teach vertuous life and good workes, and to denounce damnation to al them that commit deadly sinnes & repent not. And againe we see that not only lacke of faith is a sinne, but al other actes done against God's commandements.

God is not the authour of sinne.

26. Hath deliuered them vp) As he saith here, God deliuered them vp, so to the Ephesians (c. 4, 19.) he saith of the same persons and things: They deliuered themselves vp to al vncleannesse. So that it is not meant here that God doth driue, force, or cause any man to sinne, as diuers blasphemous Heretikes doe hold; but only that by his iust iudgement, for their owne deseruing, and for due punishment of their former grievous offences, he withholdeth his grace from them; and so suffreth them to fal further into other sinnes. As, for their crime of Idolatrie, to suffer them to fal into vnnatural abominations: as now for heresie, he taketh his grace and mercie from many, and so they fal headlong into al kind of curpitude: as contrariwise, for il life, he suffreth many to fal into heresie. And for Christ's sake let euery one that is entangled with the Idolatrie of this time, that is to say, with these new Sectes, looke wel into his owne conscience, whether his forsaking the true God, may not come vnto him for a punishment of his former or present il life which he liueth.

God punisheth sinne by permitting men to fal further and further.

Sinnes mortal and venial.

32. Worthie of death.) Here you see why the Church taketh some sinnes to be deadly, and calleth them mortal: to wit, because al that doe them, are worthy of damnation: others be venial, that is to say, pardonable of their owne nature and not worthie of eternal damnation.

CHAP. II.

Now also he sheweth that neither the Iewes could be saued by the knowledge of the Law, of the which they did so much brag against the Gentils, seeing they did notwithstanding sinne as the Gentils did. 14. And therefore that the true Iew is the Christian (though he be a Gentil) who by grace in his hart doeth the good workes that the Law commandeth.



OR the which cause thou art inexcusable, o man, whosoever thou be that iudgest. For wherein thou iudgest another, thou condemnest thyself. For thou doest the same things which thou iudgest. 2. For we know that the iudgement of God is according to veritie vpon them that doe such things. 3. And doest thou suppose this, o man, that iudgest them which doe such things, and doest the same, that thou shalt escape the iudgement of God? 4. Or doest thou contemne the riches of his goodnes, and patience, and longanimity, not knowing that the benignity of God bringeth thee to penance? 5. But according to thy hardnes and impenitent hart, thou heapest to thy self wrath, in the day of wrath and of the reuelation of the iust iudgement of God, 6. who wilt render to euery man according to his workes: 7. to them truly that according to patience in good worke, seeke glorie and honour and incorruption, life eternal; 8. but to them that are of contention, and that obey not the truth, but giue credit to iniquitie, wrath and indignation. 9. Tribulation and anguish vpon euery soul of man that worketh euil, of the Iew first and of the Greek: 10. but glorie and honour and peace to euery one that worketh good, to the Iew

Good me also according to the merits of their good wil shal haue their reward Aug.

ep 47.
 That is, the



Deu. 10,
17. A. H.
10, 34.
Mt. 7, 21
14, 21.

and to the Greek. 11. For * there is no acception of persons with God. 12. For whosoever haue sinned without the Law, without the Law shal perish: and whosoever haue sinned in the Law, by the Law shal be iudged. 13. For * " not the hearers of the Law are iust with God: but the doers of the Law " shal be iustified. 14. For when the Gentils which haue not the Law, naturally doe those things that are of the Law; the same not hauing the Law, themselves are a law to themselves: 15. who shew the workes of the Law written in their harts, their conscience giuing testimonie to them, and among themselves mutually their thoughts accusing, or also defending, 16. in the day when God shal iudge the secrets of men, according to my Gospell, by IESVS CHRIST.

17. But if thou be surnamed a Jew, and retest in the Law, and doest glorie in God, 18. and knowest his wil, and approuest the more profitable things, instructed by the Law, 19. presumest that thyself art a leader of the blind, a light of them that are in darknes, 20. a teacher of the foolish, a maister of infants, hauing the forme of sciēce & of veritie in the Law. 21. Thou therefore "a that teachest another, teachest not thyself: that preachest, men ought not to steale, thou stealest: 22. that sayest men should not commit aduoutrie, thou committest aduoutrie: that abhorrest idols, thou doest sacriledge: 23. that doest glorie in the Law, thou by preuarication of the Law doest dishonour God. (24. For *c the name of God through you is blasphemed among the Gentils, as it is written.*) 25. Circumcision indeed profiteth, if thou obserue the Law: but if thou be a preuaricator of the Law, thy circumcision is become " prepuce. 26. If then the prepuce " keepe the iustices of the Law; shal not his prepuce be reputed for circumcision? 27. and shal not that which of nature is prepuce, fulfilling the Law, iudge thee, that by the letter and circumcision art a preuaricator of the Law? 28. For not he that is in open shew, is a Jew, nor that which is in open shew in the flesh, is circumcisiō: 29. but he that is in secret is a Jew; and the circumcision of the hart, " in spirit, not in the letter: whose praise is not of men, but of God.

It is a shameful and damnable thing for Preachers, Teachers, or other guides of mens life, to commit the same things themselves, which they reprove in other.

It is a great sinne that by the ill life of the faithful, our Lords name should be ill spoken of among the misbelieuers, and many withdrawn from the true religion thereby. Prepuce is the foreskin not circumcised, & therefore signifieth the Gentils, or the state and condition of the Gentils: as circumcision, the Jewes and their state.

ANNOTATIONS.

CHAP. II.

1. *Thou that iudgest*) Such as by publike authoritie either spiritual or temporal haue to punish offenders, be not forbidden to iudge or condemne any for their offenses, though themselves be sometimes guilty in their conscience of the same or greater: yet may it be matter of aggrauating sinnes before God, when they wil not repent of those offenses themselves, for the which they punish others. But if they be open offenders themselves, in the same sort for which they iudge other, they giue scandal, and thereby aggrauate their sinnes very much. Properly here he forbiddeth to charge another falsely or truly with these crimes whereof himself is as farre guilty or more then the other, as the Jewes specially did the Gentils, to whom he speaketh here.

Iudging other men.

4. *Doest thou condemne?*) This proueth that God offereth his grace & mercie to many, & by long patience & sufferance expected their repentance, differing their punishment of sinning is for purpose that they may amend, and that he is not delighted in their perdition, nor is the cause



cause of their sinne: but contrariwise that they harden their owne harts, and of their owne free-wil reiect his grace and contemne his benignitie.

Good workes
meritorious.

6. *According to his workes.*) Though the holy Apostles special purpose be in this Epistle, to commend vnto the Gentils that trusted so much in their moral workes, the faith in Christ; yet lest any man should thinke or gather vntuly of his wordes, that Christian mens workes were not meritorious or the cause of Saluation, he expresly writeth, that God giueth as wel euerlasting life and glorie to men, for and according to their good workes, as he giueth damnation for the contrarie workes. And howsoever Heretikes fondly fly from the euidence of these places, yet S. Augustine saith, Life euerlasting to be rendred for good workes according to this manifest Scripture: *God shal render* *Li. de*
entry man according to his workes. *grat. &*
lib. arb.
c. 8,

The first iustification with-
out workes;
the second by
workes.
S. Paul spea-
keth of the first
specially, S.
James of the
second.

13. *Not he heares.*) This same sentence agreeable also to Christes wordes (*Mat. 7, 21.*) is the very ground of S. James disputatiō, that not faith alone, but good workes also doe iustifie. Therefore S. Paul (howsoever some peruersly conster his wordes in other places) meaneth the same that S. James. And here * he speaketh not properly of the first iustification, when an Infidel or il man is made iust, who had no acceptable workes before to be iustified by (of which kind he specially meaneth in other places of this Epistle) but he speaketh of the second iustification or increase of former iustice, which hath that is in Gods grace, daily proceedeth in, by doing al kind of good workes, which be iustices, and for doing of which, he is iust indeed before God. And of this kind doth S. James namely treat. Which is directly against the Heretikes of this time, who not only attribute nothing to the workes done in sinne and infidelitie, but esteeme nothing at al of a Christian mens workes toward iustification & saluation, condēning the as vncleane, sinful, hypocritical, Pharisaical which is directiy against these & other Sriptures, and plaine blaspheming of Christ and his grace, by whose spirit and cooperation we doe them. *Aug de*
Sp &
lit. c. 26.
so. 3.

Against impu-
tatiue iustice,

13. *Shal be iustified.*) Of al other Articles deceitfully handled by Heretikes, they vse most guile in this of Iustification; & specially by the equiuocation of certaine wordes; which is proper to al contentious wranglers, and namely in this word, *Iustifie*. Which because they find sometime to signifie the acquiting of a guilty man of some crime whereof he is indeed guilty, & for which he ought to be condemned, (as by mans iudgement either of ignorance or of purpose often a very malefactor is deemed or declared & pronounced innocent) they falsly make it so signifie in this place & the like, wheresoever man is said to be iustified of God for his workes or otherwise: as though it were said, that God iustifieth man, that is to say, imputeth to him the iustice of Christ though he be not indeed iust; or of fauour reputeth him as iust, when indeed he is wicked, impious, and vniust. Which is a most blasphemous doctrine against God, making him either ignorant who is iust, & so to erre in his iudgement; or not good, that can loue and saue him whom he knoweth to be euil. And a maruelous pittifull blindness it is in the Churches Aduersaries, that they should thinke it more to God's glorie, and for God's glorie, & for the commendation of Christes iustice, merites, and mercie, to cal and count an il man so continuing, for iust; then by his grace and mercie to make him of an il one, iust indeed, and so truly to iustifie him, or as the word doth here signifie, to esteeme and approue for iust indeed, him that by his grace keepeth his law and commandements. For, that the keepers or doers of the commandements be iust and so reputed, it is plaine by the correspondence to the former wordes: *Not the hearers are iust, but the doers.* Whereupon S. Augustine de *Sp. & lit. c. 26. so 3.* hath these wordes: *When it is said, The doers of the Law shal be iustified, what other thing is said, then, The iust shal be iustified? for the doers of the Law verily are iust.*

True inherent
iustice more
for God's glo-
rie, & for the
commendation
of Christ's me-
rites.

True iustice
both in Iew
and Gentile, is
by keeping the
Law.

14. *Keepe the iustices.*) If a Gentil either now since Christ, by his grace and faith, or any other before Christ, not of the stocke of Abraham, through the Spirit of God keep the iustices of the Law, he is iust no lesse then if he had been outwardly circumcised, and shal condemne the circumcised Iew not keeping the Law, without which, his outward Sacrament cannot serue him, but shal be much to his condemnation, that hauing the law and peculiar Sacraments of God, he did not keepe the Law, nor inwardly exercise that in his hart which the outward signe did import. And al this is no more but to insinuate that true iustice is not in faith only or knowledge of the Law, or in the name either of Iew or Christian, but in doing good workes and keeping the Law by Gods grace.

The letter, and
the spirit.

15. *In Spirit, not letter.*) The outward ceremonies, Sacraments, threatens, and commande-
ments



ments of God in the Law, are called the *letter*; the inward working of God in mans hart & indowing him with faith, hope, and charitie, and with love, liking, wil, & abilitie to keepe his commandements by the grace and merites of Christ, are called the *spirit*. In which sense, the carnal Iew was a Iew according to the letter, and he was circumcised after the letter: but the true beleeuing Gentil obseruing by Gods grace in hart and in Gods sight that which was meant by that carnal signe, is a Iew according to the spirit, & iustified by God. Of the spirit and letter S. Augulline made a famous worke, very necessarie for the vnderstanding of this Epistle.

The carnal, & spiritual Iewe.

CHAP. III.

He granteth that the Iewes did passe the Heathen Gentils, in Gods benefites, 9. but not in their owne workes: concluding, that he hath shewed both Iew and Gentil to be sinners: 18. and therefore (inferring) that there must be some other way to Saluation indifferent to both; which is to beleene in IESVS CHRIST, that for his sake their sinnes may be forgiven them.

WHAT preeminence then hath the Iew, or what is the profit of circumcision? 2. Much by al meanes. First surely because the wordes of God were committed to them. 3. For what if certaine of them haue not beleued? Hath their incredulitie made the faith of God frustrate? 4. God forbid. But * God is true, & * euery man a lyer, as it is written: *That thou maiest be iustified in thy wordes, and ouercome when thou art iudged.* 5. But if our iniquitie commend the iustice of God, what shal we say? Is God vniust that executeth wrath? (I speake according to man) 6. God forbid; otherwise how shal God iudge this world? 7. For if the veritie of God hath abounded in my lie, vnto his glorie, why am I also yet iudged as a sinner, 8. and not (as we are blasphemed, and as some report vs to say) let vs doe euil, that there may come good? whose damnation is iust.

God only by nature is true, al mere men by nature may lie, deceiue & be deceiued: yet God by his grace & spirit may & doth preserve the Apostles and principal. Gouerners of his people & the Church and Councils in al truth, though they were and are mere men. *Aspidum.* A kind of litle serpents.

9. What then? doe we excel them? No, not so. For we haue argued the Iewes and the Greeks, al to be vnder sinne; 10. as it is written: *That there is not any man iust, 11. there is not that vnderstandeth, there is not that seeketh after God. 12. Al haue declined, they are become vnprofitable together: there is not that doeth good, there is not so much as one. 13. Their throte is an open sepulchre, with their tongues they dealt deceitfully. The venom of aspes vnder their lippes. 14. Whose mouth is full of malediction and bitterness: 15. Their feet swift to shed blond. 16. Destruction & infelicitie in their waies: 17. and the way of peace they haue not knowen. 18. There is no feare of God before their eyes. 19. And we know that whatsoeuer the Law speaketh, to them it speaketh that are in the Law; that euery mouth may be stopped, & al the world may be made subiect to God: 20. because * by the workes of the Law no flesh shal be iustified before him. For by the Law is the knowledge of sinne.*

To beleene in him, here com- priset not only the act of faith, but of hope & charitie, as the Apo- stle teacheth himself Gal. 3, 6

21. But now without the Law the iustice of God is manifested; testified by the Law and the Prophets. 22. And the iustice of God by faith of IESVS CHRIST, vnto al and vpon al that beleue in him. For there is no distinction. 23. For al haue sinned; and doe need the glorie of God. 24. Iustified gratis by his grace, by the redemption that is in

No man at-

CHRIST

de sp. & 10. 3.

0. 3, 33. Ps. 115, 1. Ps. 50,

Ps. 13, 1. 32, 3.

Ps. 5, 11.

Ps. 139,

Ps. 9, 7.

Es. 19, 7

Pro. 1,

16.

Is. 11, 2.

Gal. 3,

16.



teinech his h it
iustification by
the merits ei-
ther of his
faith or workes,
but merely by
Christes grace
and mercie:
though his
faith & workes
proceeding of
grace be dis-
positions and
preparations
thereunto.

52
CHRIST IESVS, 25. whom God hath proposed a 'propitiation', by faith in his blood, to the shewing of his iustice, for the remission of former finnes, 26. in the toleration of God, to the shewing of his iustice in this time: that he may be iust, and iustifying him that is of the faith of IESVS CHRIST.

27. Where is then thy boasting? it is excluded. By what law? of deeds? No, but by the law of faith. 28. For we account a man to be iustified "by faith without the works of the Law. 29. Is he God of the Iewes only? is he not also of the Gentils? Yes of the Gentils also. 30. For it is one God, that iustificieth circumcision by faith, and prepuce by faith. 31. Doe we then destroy the Law by faith? God forbid, but we doe establish the Law.

propitiation.

ANNOTATIONS.

CHAP. III.

S Pauls speeches mistaken of the wicked.

The sense of the places that sound as if God caused sinne.

How it is said: none iust.

5. *If your iniquitie.*] No maruel that many now a-dajes deduce false and detestable conclusions out of this Apostles high and hard writings, seeing that S. Peter noted it in his daies, and himself here confesseth that his preaching & speeches were then falsely misconstrued; as though he had taught that the Iewes & Gentils ill life & incredulity had been directly the cause of Gods more mercie, & that therefore sinne commeth of God to the advancement of his glorie, & consequently that men might or should doe ill, that good might ensue thereof. Which blasphemous constructions they tooke of these and the like wordes: *Where sinne abounded, there did grace more abound;* and: *The Law entered in, that sinne might abound;* and out of the Psalme 50. *That thou maiest be iustified in thy words, and overcome when thou art iudged.* As though he meant that men doe sinne, to the end that God may be iustified. And at all these & the like places of the Apostle though forewarned by S. Peter, and by the Apostles owne defence and Protestation, that he neuer meant such horrible things, yet the wicked also of this time doe stumble and fal. But the true meaning is in all such places, that God can and doth, when it pleaseth him, conuert those finnes which man committeth against him & his commandments, to his glorie: though the finnes themselves stand not with his wil, intention, nor honour, but be directly against the same, and therefore may not be committed that any good may fal. For, what good soeuer accidentally falleth, it proceedeth not of the sinne, but of Gods mercie that can pardon, and of his omnipotencie that can turne ill to good. And therefore against those carnal interpretations, S. Paul very carefully & diligently giueth reason also in this place, v. 6, that it is impossible: because God could not iustly punish any man, nor sit in iudgement at the later day for sinne without plaine iniurie, if either himself would haue sinne committeth, or man might doe it to his glorie. Therefore let all sincere Readers of the Scriptures, and specially of S. Pauls writings, hold this for a certaintie, as the Apostles owne defence (whatsoeuer he seeme to say hereafter sounding in their sense, that sinne commeth of God, or may therefore be committeth that he may worke good thereof) that the Apostle himself condemneth that sense as slanderous and blasphemous.

10. *Not any iust.*] These general speeches, that both Iew and Gentile be in sinne, and none at all iust, are not so to be taken, that none in neither sort were euer good: the Scriptures expressly saying that Iob, * Zacharie, Elisabeth, and such like, were iust before God; & it were blasphemie to say that these words alleaged out of the 13. Psalme were meant in Christes mother, in S. Iohn the Baptist, in the Apostles &c. For, this only is the sense: that neither by the Law of nature, nor law of Moyse, could any man be iust or auoid such finnes as here be reckened, but by faith and the grace of God, by which there were a number in all Ages (specially among the Iewes) that were iust and holy, whom these words touch not, being spoken only to the multitude of the wicked, which the Prophet maketh as it were a seuerall body conspiring against Christ, and persecuting the iust and godly of which ill companie he saith, that none was iust nor feared God.

1. Pet. 3.

Ro. 5, 10
Ro. 3, 4

Iob. 1;
* Luc. 12



20. *By the workes of the Law.*) S. Hierom and S. Chrysostom expound this of the ceremonial workes only: and in that sense the Apostle specially prosecuteth this proposition in his Epistle to the Galatians. But it is true also of al man's moral workes done without faith & the grace of God; which can not be acceptable or available in God's sight, to iustifie any man. And so S. Augustine taketh it *De Sp. & ltr. c. 8. 10. 3.*

22. *Iustice of God.*) Beware of the wicked and vaine commentarie of the Calvinistes, The Heretikes glofing, the iustice of God to be that which is resident in Christ, apprehended by our faith; and so that imputed to vs which we indeed haue not. Wherein at once they haue phantastical or imputative iustice, forged themselues against God's manifest word, a new no iustice, a phantastical apprehension of that which is not, a false faith and vnttrue imputation. Whereas the iustice of God here, is that wherewith he indoweth a man at his first conuersion, and is now in a man, and therfore man's iustice: but yet God's iustice also, because it is of God. Of this iustice in vs, whereby we be truly iustified and indeed made iust, S. Augustine speaketh thus: *The grace of Christ doth worke our illumination and iustification inwardly also.* And againe: *He giueth to the faithful the most secret grace of his Spirit, which secretly he poureth into infants also.* And againe: *They are iustified in Christ that beleene in him through the secret communication and inspiration of spiritual grace, whereby euery one leaneth to our Lord.* And againe: *He maketh iust renewing by the Spirit, and regeneration by grace.* True inhxreng iustice.

De pec.
mer. li. 1.
c. 9. 10.

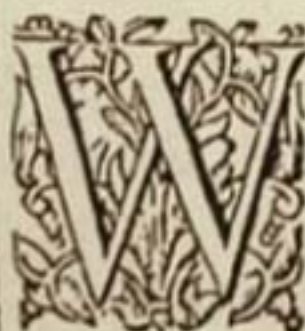
de grat.
& lib.
arb. c. 7.

Gal. 1.

28. *By faith, without workes.*) This is the place whereupon the Protestants gather falsly their only faith, and which they commonly auouch, as though the Apostle said, that only faith doth iustifie. Where he both in wordes and meaning excepteth only the workes of the Law done without Christ before our conuersion: neither excluding the Sacraments of Baptisme or Penance, nor hope and charitie, or other Christian vertues; al which be the iustice of faith. As the good workes proceeding thereof, be likewise the law and iustice of faith. Al which the Aduersaries would exclude by foisting in the terme, only. Of which kind of men S. Augustine vpon this place saith thus: *Men not understanding that which the Apostle saith, (we count a man to be iustified by faith without the workes of the Law) did thinke that he said, faith would suffice a man though he liued ill and had no good workes. Which God forbid the vessel of election should thinke: who in a certaine place after he had said, * In Christ I E S V S neither circumcision nor prepuce availleth any whit, he straight added, but faith which worketh, by lone.* What workes are excluded from iustification.

CHAP. IIII.

That Abraham was not iustified by his owne power, but by God's grace, in whom he beleened (6. which is a way for the sinner also to come to iustice.) 9. And that, seeing he was not as then circumcised; not only the circumcised Iew, but also the vncircumcised Gentil may by beleening the Christian faith, come to iustice, as Abraham did: 11. specially considering also, that Abraham was promised to be Father of the whole world, and not only of the Iewes, to whom only the Law was giuen: and that, not to fulfil the promise, but for another cause.



WHAT shal we say then that " Abraham did find, our Father according to the flesh? 2. For if Abraham were iustified " by workes he hath glorie, but not with God. 3. For what faith the Scripture? *Abraham beleened God, & it was reputed him to iustice.* 4. But " to him that worketh, the reward is not imputed according to grace but according to debt. 5. But " to him that worketh not, yet beleeueth in him that iustificieth the impious, his faith is reputed to iustice according to the purpose of the grace of God. 6. " As Dauid also termeth the blessednes of a man, to who God reputeth iustice without workes: 7. *Blessed are they,* whose

Gen. 5,
6.
Gal. 1, 6
Ia. 2. 21
ελογίζε-
ται
ελογίζε-
ται.
P. 11, 1.



8. Blessed is the man to whose iniquities be forgiven, and whose sinnes be covered. 8. Blessed is the man to whom our Lord hath not imputed sinne.

9 This blessednes then doth it abide in the circumcision, or in the prepuce also? For we say that vnto Abraham faith was reputed to iustice. 10. How was it reputed? in circumcision, or in prepuce? Not in circumcision, but in prepuce. 11. And * he receiued the signe of circumcision, a seale of the iustice of faith that is in prepuce: that he might be the Father of al that belecue by the prepuce, that vnto them also it may be reputed to iustice: 12. and might be Father of circumcision, not to them only that are of the circumcision, but to them also that follow the steps of the faith that is in the prepuce of our Father Abraham. 13. For not by the Law was the promise to Abraham, or to his seed, that he should be heire of the world; but by the iustice of faith. 14. For if they that are of the Law, be heires; faith is made void, the promise is abolished. 15. For the Law worketh wrath. For where is no Law, neither is there preuarication. 16. Therefore of faith: that according to grace the promise may be firme to al the seed, not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the Father of vs al, (as it is written: 17. For, a Father of many Nations haue I appointed thee) before God, whom thou didst belecue, who quickneth the dead; and calleth those things that are not, as those things that are. 18. Who contrarie to hope beleued in hope; that he might be made the Father of many Nations, according to that which was * said to him: So shal thy seed be, as the starres of Heauen, and the sand of the sea. 19. And he was not weakned in faith; neither did he consider his owne body now quite dead, whereas he was almost an hundred yeares old, and the dead matrice of Sara. 20. In the promise also of God he staggered not by distrust; but was strengthened in faith, giuing glorie to God: 21. most fully knowing that whatsoever he promised, he is able also to doe. 22. Therefore was it also reputed him to iustice.

23. And it is not written only for him, that it was reputed him to iustice; 24. but also for vs, to whom it shal be reputed beleeuing in him, that raised vp IESVS CHRIST our Lord from the dead, 25. who was deliuered vp for our sinnes, and rose againe for our iustification.

ANNOTATIONS.

CHAP. III.

Abraham's works before faith. 1. *Abraham.*) The Apostle disputing in this chapter, as before, against them that thought they might be iustified by their works done without the grace of Christ & faith in him, proposeth Abraham for an example, and proueth that he had no iustice nor estimation of iustice before God by any works done before he had faith, or that proceeded not of faith & God's grace.

Iustice before men, & iustice before God. 2. *By works.*) If Abraham did any commendable works before he beleued Christ, as many Philosophers did, men might count him iust therefore; but in God's sight (who accepteth nothing without faith in him, or that proceedeth not from his grace) he should neuer haue had the estimation of a iust man. Therefore God in the Scriptures re-
puting



reputing him as a iust man, giueth the cause thereof, saying: *Abraham beleued God, and is* Not works, but mere grace
was reputed to him for iustice.

4. *To him that worketh.*] That is to say: He that presumeth of his owne works as done is cause of our of himse. f without faith, God's help, and grace: and saying, that grace or iustification first iustifica- were giuen to him for his works; this man doth challenge his iustification as debt, & not tion. as of fauour & grace.

5. *To him that worketh not.*] He worketh not (in this place) that hath no works or allea- geth not his works done in his infidelitie as cause of his iustificatiō, but faith in Christ, & that proceeding of mere grace. Wherupon S. Augustine saith: *Know thou that faith found thee iust. And if faith giuen to thee, made thee iust, it found thee a wicked one v whom it might make iust. If it found thee wicked, and of such an one made thee iust, what works hadst thou being then wicked? None couldst thou haue (nor canst haue) before thou beleuedst. Beleue then in him that iustificeth the impious, that thy good works may be good works indeed.* August. In Psal. 31.

6. *As David termeth.*) The Protestants for, & termeth, translate, describeth, for that they Heretical tradi- would haue the ignorāt beleue, the whole nature & definition of Iustificatiō to be no- lation. thing els but remission of sinnes, and no grace or inherent iustice giuen from God at al. When the Apostle would say nothing els, but that in the first iustification God findeth no good works or merits to reward, but only sinnes to forgiue vnto such as haue faith in him.

7 *Couered 8. not imputed.*) You may not gather (as the Heretiks doe) of these termes, What is, *Sinnes* covered, and, *not imputed*, that the sinnes of men be neuer truly forgiuen, but hidden only. covered or not For that derogatech much to the force of Christs bloud & to the grace of God, by which imputed.

10. 1, 19 our offences be truly remitted. He is the Lamb that *saketh away* the sinnes of the world, that washeth, and bloteth out our sinnes. Therefore to couer them, or, not to impute them, 1. Cor. 6, 11. is, not to charge vs with our sinnes, because by remission they be cleane taken away: otherwise it were but a feined forgiuenesse. See S. Augustine in Psal. 31. enarrat. 2.

Apoc. 1, 5. 11 *A scale.*) The Heretikes would proue hereby, that the Sacraments of the Church giue The Sacramēts are not mere not grace or iustice of faith, but that they be notes, markes, and badges only of our remis- markes, but sion of sinnes had by faith before, because Abraham was iust before and took this Sacra- causes of iusti- ment for a scale therof only. To which must be answered, that it followeth not that it fication, is so inal, because it it was so in the Patriarch, who was iust before, and was therefore as it were the Founder of Circumcision, or he in whom God would first establish the same: no more then it followeth that, because the Holy Sacrament of the Altar remitted not sinnes to Christ nor iustified him, therefore it hath that effect in none. Look S. Augustine *de Baptismo contra Donatistas* li. 4. c. 24. Where you shal see that (though not in Abraham) yet in Isaac his sonne, and so consequently in the rest, the Sacrament went before, and iustice followed.

24. *For vs, to whom it shal be reputed.*) By this it is most plaine against our Aduersaries, that the faith which was reputed for iustice to Abraham, was his beleefe of an Article reuealed to him by God, that is to say, his assent & credit giuen to God's speeches: as in vs his posteritie according to the spirit, it is here plainly said, that iustice shal be By what faith we are iustified, reputed to vs by beleeuing the Articles of Christes death and Resurrection, and not by any fond special faith, *fiducia*, or confidence of each mans owne saluation. To establish the which fictiō, they make no account of the faith Catholike, that is, wherewith we beleue the Articles of the faith, which only iustificeth, but cal it by contempt, an historical. faith: so as they may terme Abraham's faith, & our Ladies faith, of which it was * said, *Beata quæ credidisti*, *Blissed art thou that hast beleued.* And so in truth they deny as wel the iustification by faith, as by works.

Luc. 1, 45:



CHAP. V.

Having therefore through faith in Christ obtained the beginning, he sheweth what great cause we haue to hope for the accomplishment. 12. And then he proceedeth in his arguing, and sheweth that as by one, al were made sinners, so by one, al must be made iust.

The Epistle on
Imber Sarur
day in whitfun-
week. And for
many Martyrs.
Christiānen
doe not vaunt
themselues of
the certaintie
of their salua-
tion, but glorie
in the hope
thereof only,
which hope is
here insinuated
to be giuen in
our iustificatiō,
& is after ward
to be cōfirmed
by probatiō in
tribulation.
The Heretikes
falsely trāslate
of no strength, to
take away al
free-wil No.
Iust. 1580.

Here we may
see against the
Heretikes, that
they which be
borne of Ch. iust
and iust find by
him, be made
& constituted
iust indred, &
not by imputa-
tion only: as al
that be borne
of Adam, be
vniust and sin-
ners in truth, &
not by imputa-
tion.

BEING iustified therefore by faith, " let vs haue peace toward God by our Lord IESVS CHRIST; 2. by whom also we haue " accesse through faith into this grace wherein we stand, and glorie, " in the hope of the glorie of the sonnes of God. 3. And not only this; but also we glorie in tribulations, knowing that tribulation worketh patience: 4. and patience, probation; and " probation, hope; 5. and hope confoundeth not: because " the charitie of God is powred forth in our harts, by the Holy Ghost which is giuen vs. 6. For why did Christ, when we as yet were weake, according to the time die for the impious? 7. For, scarce for a iust man doth any die: for perhaps for a good man durst some man die. 8. But God commendeth his charitie in vs: because, when as yet we were sinners, Christ died for vs. 9. Much more therefore now being iustified in his blood, shal we be saued from wrath by him. 10. For if, when we were enemies, we were reconciled to God by the death of his Sonne; much more being reconciled, shal we be saued in the life of him. 11. And not only this; but also we glorie in God through our Lord IESVS Christ, by whom now we haue receiued reconciliation.

12. Therefore, as " by one man sinne entred into this world, and by sinne death; and so vnto al men. death did passe, in which al sinned. 13. For euen vnto the Law sinne was in the world: but sinne was not imputed, when the Law was not. 14. But death reigned from Adam " vnto Moyfes, euen on them also that sinned not after the similitude of the preuarication of Adam, who is a figure of him to come. 15. But not as the offence, so also the guift. For if by the offence of one, many died; much more the grace of God and the guift, in the grace of one man IESVS Christ, hath abounded vpon many. 16. And not as by one " sinne, so also the guift. For iudgement indeed is of one, to condemnation: but grace is of many offences, to iustification. 17. For if in the offence of one, death reigned by one; much more they that receiue the abundance of grace and of donation & of iustice, shal reigne in life by one, IESVS Christ. 18. Therefore as by the offence of one, vnto al men to condemnation; so also by the iustice of one, vnto al men to iustification of life. 19. For as by the disobedience of one man, many were made sinners; so also by the obedience of one, many " shal be made iust. 20. But the Law entred in, " that sinne might abound. And where sinne abounded, grace did more abound. 21. That as sinne reigned to death; so also grace may reigne by iustice to life cuerlasting, through IESVS Christ our Lord.

ANNO-



ANNOTATIONS.

CHAP. V.

1. *Let vs haue.*) Whether we read, *Let vs haue peace*, as diuerse also of the Greeke Against the Doctours (*Chrysost. Orig. Theodor. Origen. Theophyl.*) doe, or, *We haue peace*; it maketh no- Heretikes spe- thing for the vaine securitie and infallible certaintie which our Aduersaries say euery cial faith and man ought to haue vpon his presumed iustification by faith, that himself is in God's securitie. fauour, & sure to be saued: *peace towards God*, being here nothing els, but the sincere rest, tranquillitie, and comfort of mind and conscience, vpon the hope he hath, that he is reconciled to God. Sure it is that the Catholike faith, by which and none other men be iustified, neither teacheth nor breedeth any such securitie of saluation. And therefore they haue made to themselves another faith which they cal *Fiduciam*, quite without the compasse of the Creed and Scriptures.

2. *Accesseth through faith.*) Iustification, implicth al grace and vertues receiued by Iustification. Christ's merits; but the entrance & accesseth to this grace & happy state is by faith: be- attributed cause faith is the ground and first foundation to build on, and port to enter into the much to faith- rest. Which is the cause that our iustification is attributed to faith namely in this as to the fun- Epistle, though faith itself be of grace also. dation.

4. *Probation hope.*) This refelleth the error also, of the Protestants, that would haue Our hope is, our hope to hold only on God's promises, and not a-whit on our doings. Where we see strengthened by, that it standeth (and is strengthened also) vpon patience and constancie, and good wel-doing, probation and trial of our selues in aduersities: and that so grounded vpon God's pro- mises and our owne doings, it neuer confoundeth.

5. *Charitie is powred.*) Charitie also is given vs in our first iustification, and not only Charitie is a imputed vnto vs, but indeed inwardly powred into our harts by the Holy Ghost, who qualitie in vs, with and in his gifts & graces is bestowed vpon vs. For this Charitie of God is not that which is in God, but that which he giueth vs, as S. Augustine expoundeth it *Li. de Sp. & lit. c. 32.* Who referreth this place also to the grace of God giuen in the Sacra- ment of Confirmation. *de Bapt. cont. Donat. li. 3. c. 16.*

12. *By one man sinne entred.*) By this place specially the Church of God defendeth and Al by Adam proueth against the old Heretikes the Pelagians, that denied children to haue any ori- borne in origi- ginal sinne, or to be baptized for the remission thereof; that in and by Adam al be nal sinne, conceiued, borne, and constituted sinners. Which no lesse maketh against the Calui- nists also, that affirme Christian mens children to be holy from their mothers womb. And the same reason which S. Augustine deduceth (*li. 1. c. 8. 9. de pec. meritis*) out of this text, to proue against the said Pelagians, that the Apostle meaneth not of the general imitation of Adam in actual sinnes, serueth against Erasmus and others, inclining rather to that new exposition, then to the Churches and Fathers graue iudgement hee- rin. *Conc. Mileuitanum c. 2.*

14. *Vnto Aloyse.*) Euen in the time of the Law of nature, when men knew not sinne, and therefore it could not by man's iudgement be imputed; and in the time of Moytes Law, when the commandment taught them to know it, but gaue them not strength nor grace to auoid it, sinne did reigne, and thereupon death and damnation, euen til Moytes *inclusiue*, that is to say, euen til the end of his Law. And that not in them only Christ only which actually sinned, as Adam did, but infants which neuer did actually offend, but not conceiued only were borne & conceiued in sinne, that is to say, hauing their natures defiled, desti- in sinne, & (as tute of iustice, and auerted from God in Adam, and by their descent from him: Christ it is thought) only excepted, being conceiued without man's seed, and his Mother for his honour and our B. Lady. by his special protection (as many godly deuout men iudge) preserved from the same.

20. *That sinne might abound.*) That, here hath not the signification of causalitie, as The Law did though the Law were giuen for that cause to make sinne abound: but it noteth the sequele, not cause more because that followed thereof, and so it came to passe that by the prohibition of sinne, sinne, though sinne increased: by occasion wherof the force of Christ's grace is more amply and that were the abundantly bestowed in the new Testament. sequele therof.



CHAP. VI.

b The Epistle
vpon the 6.
Sunday after
Pentecost.
:: Remission of
sinne, new life,
sanctification,
and iustifica-
tion, are giuen
by Baptisme,
because it re-
sembleth in vs
and applieth
to vs Christes
death and re-
surrection, and
engraffeth vs
into him.
:: Castalon
noteth that
Beza falsly
translateth
eneruetur, for,
destruatur: wea-
kned, for, de-
stroyed.
:: d Here againe
is signified,
that our dis-
charge from
the bondage
of sinne, is by
the Christian
faith, & by
obedience to
the whole do-
ctrine of
Christ's reli-
gion: in that
the Apostle
attributeth
this their deli-
uerance from
sinne, to their
humble recei-
uing of the Ca-
tholike faith.
The Epistle
vpon the 7.
Sunday after
Pentecost.
:: He signifieth
that as when
they were sub-
iect to sinne by

He exhorteth vs, now after Baptisme, to liue no more in sinne, but to walke in good
workes: because there we died to the one, and rose againe to the other 14. (grace
also giuing vs sufficient strength) 16. and were made free to the one, and seruants to
the other; 21. and specially because of the fruit here, and the end afterward, both
of the one and of the other.

WHAT shal we say then? Shal we continue in sinne that
grace may abound? 2. God forbid. For we that are dead
to sinne, how shal we yet liue therein? 3. b Are you igno-
rant that al we which are baptized in Christ Iesus, in his
death we are baptized? 4. For " we are buried together
with him by Baptisme into death: that as Christ is risen
from the dead by the glorie of the Father, so we also may walke in
newnesse of life. 5. For if we be become complanted to the similitude of
his death we shal be also of his resurrection. 6. Knowing this, that our
" old man is crucified with him, that " the body of sinne may be " de-
stroyed, to the end that we may serue sinne no longer. 7. For he that is
dead, is iustified from sinne. 8. And if we be dead with Christ, we be-
leeue that we shal liue also together with Christ. 9. Knowing that Christ
rising againe from the dead, now dieth no more, death shal no more
haue dominion ouer him. 10. For that he died, " to sinne he died once:
but that he liueth, he liueth to God. 11. So thinke you also, that you are
dead to sinne, but aliue to God in Christ Iesus our Lord. ¶

12. Let not " sinne therfore reigne in your mortal body, that you
obey the concupiscences thereof. 13. But neither doe ye exhibit your
members instruments of iniquitie vnto sinne: but exhibit your selues
to God as of dead men, aliue; and your members instruments of iustice
to God. 14. For sinne shal not haue dominion ouer you. For you are
not vnder the Law, but vnder grace.

15. What then? shal we sinne, because we are not vnder the Law, but
vnder grace? God forbid. 16.* Know you not that to whom you exhibit
your selues seruants to obey, you are the seruants of him whom you
obey, whether it be of sinne, to death, or of obedience, to iustice.
17. But thanks be to God, that you were the seruants of sinne, but
" d haue obeyed from the hart, vnto that " forme of doctrine, into the
which you haue been deliuered. 18. And being made free from sinne,
you were made seruants to iustice. 19. I speake an humane thing, because
of the infirmitie of your flesh. For as you haue exhibited your mem-
bers to serue vncleannesse and iniquitie, vnto iniquitie; so now exhibit
your members to serue iustice, " vnto sanctification. 20. For when
you were seruants of sinne, you were free to iustice. 21. What fruit ther-
fore had you then in those things, for which now you are ashamed? For
the end of them is death. 22. But now being made free from sinne, and
become

10. 8;
34.
2. Pm;
2, 19.



become seruants to God, you haue your fruit vnto sanctification, but the end, life euerlasting. 23. For the stipends of sinne, death. But the grace of God, life euerlasting in Christ IESSVS our Lord. ¶ their iniquitie: that so also now being iustified, they may & should by external works increase their iustice and sanctification.

continual & often working wickednes, they increased of iustice, in-

ANNOTATIONS.

CHAP. VI.

3. *We that are baptizd.*) That which before he chalenged from the Law of Moyse, to Not only faith; faith, is now attributed to Baptisme, which is the first Sacrament of our faith and the entrance to Christian religion. Whereby it is plaine that he meaneth not only faith to iustifie, but the Sacraments also, and al Christian religion, which he calleth the Law of spirit, grace, and faith.

6. *Old man, body of sinne.*) Our corrupt state subiect to sinne and concupiscence, coming to vs from Adam, is called the *Old man* as our person reformed in & by Christ, is named the *New man*. And the lump and masse of sinnes which then ruled, is called the corps or body of sinne.

The old man, & the new.

10. *To sinne he died.*) Christ died to sinne, when by his death he destroyed sinne: We die to sinne, in that we be discharged of the power thereof, which before was as it were the life of our persons, and commanded al the parts and faculties of our soule and body, as contrarie-wise we liue to God, when his grace ruleth and worketh in vs, as the soule doth rule our mortal bodics.

Dying to sinne, Liuing to God,

11. *Sinne reigne.*) Concupiscence is here named sinne, because it is the effect, occasion, and matter of sinne, and is as it were a disease or infirmitie in vs, inclining vs to it, remaining also after Baptisme according to the substance or matter thereof: but it is not properly a sinne, nor forbidden by commandement, til it reigne in vs, and we obey and follow the desires therof. *August. li. de nupt. & concupisc. c. 23. Cont. 2. epist. Pelag. li. 1. c. 13. Conc. Trident. Sess. 5. decret. de pec. orig.*

How concupiscence is called sinne.

17. *Forme of doctrine*) At the first conuersion of euery Nation to the Catholike faith, there is a forme & rule of beleefe set downe, vnto which when the people is once put by their Apostles, they must neuer by any persuation of men alter the same, nor take man or Angel, any new doctrine or Analogie of faith, as the Protestants call it.

The doctrine of our first Apostles.

23. *The grace of God, life euerlasting.*) The sequele of speech required, that as he said, death or damnation is the stipend of sinne, so life euerlasting is the stipend of iustice; and so it is, and in the same sense he spake in the last chapter: *that as sinne reigned to death, so grace may reigne by iustice to life euerlasting.* But here he changed the sentence somewhat, calling life euerlasting grace, rather then reward: because the merits by which we attaine vnto life, be al God's giift and grace. *August. Ep. 105. ad Sixtum.*

Life euerlasting a stipend; and yet grace,

¶ 10.

CHAP. VII.

Our former husband (sinne) with his law, is dead in Baptisme: and now we are married to another husband (to Christ) to bring forth children to God, that is good works. 7. And how the Law being good, was yet to vs the law of sinne and death, because concupiscence reigned in vs 17. But now by Baptisme grace reigneth in vs, though also concupiscence doth remaine and tempt vs still.

AR E you ignorant, Brethren, (for I speake to them that know the Law) that the Law hath dominion ouer a man as long time as it liueth? 2. For the womā that is vnder a husband; her husband liuing is bound to the law. But if her husband be dead she is loosed frō the law of her husband. Therefore her husband liuing, she shal be

Nothing but death dissol-ve the band betwixt man & called



wife: though
for fornication
one may de-
part from an-
others compa-
nie. Therefore
to marry agai-
ne is aduou-
tric, during the
life of the par-
tie separated
a: Being now
baptised and
dead to sinne,
& engrafted in
Christ's mysti-
cal body, you
are discharged
of the Law of
Moyfes, and
are free in
Christ.
b: By Baptisme
we haue not
Christes iustice
imputed to vs,
but an inward
newnesse of
spirit giuen vs
and resident in
vs.
c: Sinne or co-
cupiscence
which was a-
sleep before,
was wakened,
by prohibitio;
the Law not
being the cause
therof, nor gi-
uing occasion
therunto, but
occasion being
taken by our
corrupt nature
to resist that
which was
commanded.
d The Epistle in
a Votiu Masse
for remission
of sinnes.

called an aduoutresse if she be with another man: but if her husband be dead she is deliuered from the law of her husband: so that she is not an aduoutresse if she be with another man. 4. Therefore my Brethren^a you also are made dead to the Law by the body of Christ; that you may be another man's who is risen againe from the dead, that we may fructifie to God. 5. For when we were in the flesh, the passions of sinnes that were by the Law, did worke in our members, to fructifie vnto death. 6. But now we are loosed from the law of death wherein we were detained: c in so much we serue in ^b newnesse of spirit, and not in the oldnes of the letter.

7. What shal we say then? Is the Law sinne? God forbid. But sinne I did not know, but by the Law: for concupiscence I knew not, vnesse the Law did say: "Thou shalt not couet. 8. But ^c occasion being taken, sinne by the commandement wrought in me al concupiscence. For without the Law sinne was dead. 9. And I liued without the Law sometime. But when the commandement was come, sinne reuiued. 10. And I was dead. And the commandement, that was vnto life, the same to me was found to be vnto death. 11. For sinne taking occasion by the commandement, seduced me, and by it killed me. 12. Therefore ^{*} the Law indeed is holy, and the commandement holy, and iust, and good.

13. That then which is good, to me was it made death? God forbid. But sinne, that it may appeare sinne, by the good thing wrought me death: that sinne might become sinning aboue measure by the commandement. 14. For we know that the Law is spiritual, but I am carnal, sold vnder sinne. 15. For ["] that which I worke, I vnderstand not. For ["] not that which I wil, the same doe I, but which I hate, that I doe. 16. And if that which I wil not, the same I doe; I consent to the Law, that it is good.

17. But now, not I worke it any more, but the sinne that dwelleth in me. 18. For I know that there dwelleth not in me, that is to say, in my flesh, good. For to wil, is present with me, but to accomplish that which is good, I find not. 19. For ["] not the good which I wil, that doe I; but the euil ["] which I wil not, that I doe. 20. And if that which I wil not, the same I doe: now not I worke it, but the sinne that dwelleth in me. 21. I find therefore the Law, to me hauing a wil to doe good, that euil is present with me. 22. ^d For I am delighted with the Law of God according to the inward man: 23. but I see another law in my members, repugning to the law of my mind, and captiuing me in the law of sinne that is in my members. 24. Vnhappie man that I am, who shal deliuer me from the body of this death? 25. The grace of God by Iesus Christ our Lord. [†] Therefore I my seif ["] with the mind c serue the law of God, but ["] with the flesh, the law of sinne.

ἀρεσθου-
λαύη.

Exo. 20,
17. Deu.
5, 21.

1 Tim.
1, 8.

δουλεύω

ANNO-



ANNOTATIONS.

CHAP. VII.

7. *Thou shalt not covet*) It is not the habitual concupiscence or infirmities of our nature Actual concupiscence or sensual desire or inclination to evil, coveting against the spirit, that is forbidden concupiscence for properly in this precept: but the consent of our reason and mind vnto it, to obey and hidden, not follow the lusts thereof, that is a sinne and prohibited. habitual.

15. *That which I worke.*) This being vnderstood of S. Paul himself or any other iust Soudain inuader person, the sense is, that the flesh and inferiour part stirreth vp diuerse disordered motions and passions or perturbations against the mind, and vpon such a sodain sometimes motions are no inuadeth the same, that before it attendeth or reason can gather itself to deliberate, sinne. man is in a sort (though vnwittingly) entangled. Which as soone as it is perceiued, being of the iust condemned, reiecteth, and resisted, neuer maketh him a sinner.

15. *Not that which I wil*) He meaneth not, that he can doe no good that he willet or Concupiscence desireth, or that he is euer forced to doe that which his wil agreeth not vnto: but that he taketh not by reason of the forciblenesse of concupiscence, wherof he can not rid himself during away free-wil. life, he can not accomplish al the desires of his spirit and mind, according as he saith to the Galatians: *The flesh coueteth against the spirit, and the spirit against the flesh, that not whatsoeuer you wil, you can doe.*

Ep. ad *17.* *Not the good which I wil.*) So may the iust also be forced by the rage of concupiscence Sinne is voluntariness or sensual appetite, to doe or suffer many things in his inferiour part or external partie, and, members, which his wil consenteth not vnto. And so long it is so farre from sinne, that otherwise it is (as S. Augustine saith) he need neuer say to God, *for giue vs our sinnes*, for the same. For, no sinne, sinne is voluntarie, and so be not these passions.

19. *Which I wil not.*) It maketh not any thing against free-wil that the Apostle saith, that good men doe or suffer sometimes in their bodies, that which the wil agreeth not vnto; but it proueth plainly free-wil: because the proper act thereof, that is, to wil or nil, to consent or dissent, is euer (as you may see here) free in it self: though there may be internal or external force to stay the members of a man, that they obey not in euery act, that which the wil commandeth or prescribeth. And therefore that is neuer imputed to man which he doth in his external or internal faculties, when wil concurreth not. Yea afterward (v. 20) the Apostle saith, *Non ego operator*, man doeth not that which is not done by his wil: which doth most evidently proue free-wil. Al which S. Augustine cleerly teacheth 10. 4. in exposition: *quarundam propos. ad Rom. propos. 41. 43. and 46.* and in manie other places.

25. *With the mind, with the flesh.*) Nothing done by concupiscence (which the Concupiscence Apostle here calleth sinne) whereunto the spirit, reason, or mind of man consenteth he defileth not not, can make him guilty before God. Neither can the motions of the flesh in a iust man a iust man's euer any whit defile the operations of his spirit, as the Lutherans doe hold: but make actions as the them often more meritorious, for the continual combat that he hath with them. For it Lutherans say. is plainethat the operations of the flesh and of the spirit doe not concur together to make one act, as they imagine; the Apostle concluding cleane contrarie; That in mind he serueth the Law of God, in flesh the law of sinne, that is to say, concupiscence.

CHAP.



CHAP. VIII.

That now after Baptisme we are no more in state of damnation, because by the grace which we haue receiued, we are able to fulfil the Law; vnles we doe wilfully giue the dominion againe to concupiscence. 18. Then (because of the persecutions that then were) he comforteth and exhorteth them with many reasons.

HERE is now therefore no damnation to them that are in Christ IESVS; that walke not according to the flesh. 2. For the Law of the spirit of life in Christ IESVS, hath deliuered me from the law of sinne and of death. 3. For that which

* This conuinceth against the Churches Aduersaries, that the law, that is, God's cōmandements may be kept, & that the keeping therof is iustice, & that in christia men that is fulfilled by Christ's grace which by the force of the Law could neuer be fulfilled.

The Epistle vpō the 1. Sunday after Pentecost. He meaneth not that the Children of God be violently compelled against their will, but that they be sweetly drawen, moued, or induced to doe good. Aug. Enchirid. c. 64. De verb. Do ser. 41 c. 7. & de verb. Apost. ser. 13. c. 11. 12.

a The Epistle vpō the 4. Sunday after Pentecost And for many Martyrs.

was impossible to the Law, in that it was weakned by the flesh; God sending his Sonne in the similitude of the flesh of sinne, euen of sinne damned sinne in the flesh, 4. that the iustification of the Law might be fulfilled in vs who walke not according to the flesh, but according to the spirit. 5. For they that are according to the flesh, are affected to the things that are of the flesh; but they that are according to the spirit are affected to the things that are of the Spirit. 6. For the wisdom of the flesh is death; but the wisdom of the spirit, life and peace. 7. Because the wisdom of the flesh, is 'anemie' to God: for to the Law of God it is not subiect, neither can it be. 8. And they that are in the flesh, can not please God. 9. But you are not in the flesh, but in the Spirit, yet if the Spirit of God dwel in you. But if any man haue not the Spirit of Christ, the same is not his. 10. But if Christ be in you; the body indeed is dead because of sinne, but the Spirit liueth because of iustification. 11. And if the Spirit of him that raised vp IESVS from the dead, dwel in you; he that raised vp IESVS CHRIST from the dead, shal quicken also your mortal bodies, because of his Spirit dwelling in you. 12. Therefore Brethren, we are debtors, not to the flesh, to liue according to the flesh. 13. For if you liue according to the flesh, you shal die. But if by the Spirit, you mortifie the deeds of the flesh, you shal liue. 14. For whosoever are led by the Spirit of God they are the sonnes of God. 15. For * you haue not receiued the spirit of seruitude againe in feare; but * you haue receiued the spirit of adoption of sonnes, wherein we crie: Abba, (Father) 16. For the Spirit himself, giueth testimonie to our spirit that we are the sonnes of God. 17. And if sonnes, heires also; heires truly of God, and coheires of Christ: **H** yet if we suffer with him, that we may be also glorified with him.

18. For I thinke that the passions of this time are not condigne to the glorie to come that shal be reuealed in vs. 19. For the expectation of the creature, expecteth the reuelation of the sonnes of God. 20. For the creature is made subiect to vanitie, not willing, but for him that made it subiect in hope: 21. because the creature also itself shal be deliuered from the seruitude of corruption, into the libertie of the glorie of the children of God. 22. For we know that euery creature groneth, & trauaileth euen til now. 23. And not only it, but we also our selues ha-

enemie

2. Tim. 1, 7. Gal. 4, 5.

condigne ad gloriam.



uing the first fruits of the spirit, we also grone within our selues, expecting the adoption of the sonnes of God, the redemption of our body. ¶ 14. For " by hope we are saued. But hope that is seen, is not hope. For that which a man seeth, wherfore doth he hope it? 25. But if we hope for that which we see not; we expect by patience. 26. And in like manner also the Spirit helpeth our infirmitie. For, what we should pray as we ought, we know not: but the Spirit himself requesteth for vs with gronings vnspakeable. 27. And he that searcheth the harts, knoweth what " the Spirit desireth: because according to God he requesteth for the Saints. 28. And we know that to them that loue God, al things cooperate vnto good, to such as according to purpose are called to be Saints. 29. For whom he hath foreknowen, he hath also predestinated to be made conformable to the image of his Sonne: that he might be the First-borne in many Brethren. 30. And " whom he hath predestinated; them also he hath called. And whom he hath called; them also he hath iustified. And whom he hath iustified; them also hath he glorified. 31. What shal we then say to these things? If God be for vs, who is against vs? 32. He that spared not also his owne Sonne, but for vs al deliuered him; how hath he not also with him giuen vs al things? 33. Who shal accuse against the elect of God? God that iustificieth. 34. Who is he that shal condemne? Christ I E S V S that died, yea that is risen also againe, who is on the right hand of God, who also maketh intercession for vs. 35. Who then shal separate vs from the charitie of Christ? tribulation? or distresse? or famine? or nakednes? or danger? or persecu-
 tion? or the sword? 36. as it is written: *For we are killed for thy sake al the day: we are esteemed as sheep of slaughter.*) 37. But in al these things we ouer-
 come because of him that hath loued vs. ¶ 38. For " I am sure that nei-
 ther death, nor life, nor Angels, nor Principalities, nor Powers, neither things present, nor things to come, neither might, 39. nor height, nor depth, nor other creature, shal be able to separate vs from the charitie of God which is in Christ I E S V S our Lord. ¶

The Epistle for
S. Ignatius
Febr. 1,

A N N O T A T I O N S.

C H A P. VIII.

16. *The spirit giueth testimonie*) This place maketh not for the Heretikes special faith, or their presumptuous certainty that euery one of them is in grace; the testimonie of the Spirit being nothing els but the inward good motions, cōfort, & contentment, which the children of God doe daily feeble more and more in their harts by seruing him: by which they haue as it were an attestation of his fauour towards them, whereby the hope of their iustification and saluation is much corroborated and strengthened. The testimonie of the Spirit.

17. *Yet if we suffer.*) Christes paines or passions haue not so satisfied for al, that Christiā men be discharged of their particular suffering or satisfying for each man's owne part: neither be our paines nothing worth to the attainment of Heauen, because Christ hath done enough; but quite contrarie: he was by his Passion exalted to the glorie of Heauen; therefore we by compassion or partaking with him in the like passions, shal attaine to be fellowes with him in his Kingdom. Now withstanding Christ's Passion, yet ours also is required.

18. *Consigne.*) Our Aduersaries ground hereon, that the workes or sufferances of this life be not meritorious or worthy of life everlasting; where the Apostle saith no such thing,



At suffering in this life is nothing in comparison of the heavenly glorie, and yet it is meritorious and worthy of the same.

Heretical translation.

Whence the merit of workes riseth.

As sometime faith only is named, so elsewhere only hope, & only charitie, as the cause of our saluation.

Scripture: but set against the Godhead of the Holy Ghost.

The doctrine of predestination, how to be reuerenced, & what it teacheth vs.

God's predestination taketh not away free-wil.

thing, no more then he saith that Christ's Passions be not meritorious of his glorie, which I thinke they dare not much auouch in our Sauour's actions. He expresseth only, that the very afflictions of their owne nature, which we suffer with or for him, be but short, momentanie, and of no account in comparison of the recompense which we shall haue in heauen. No more indeed were Christes paines of their owne nature, compared to his glorie, any whit comparable: yet they were meritorious or worthy of Heauen; & so be ours. And therefore to expresse the said comparison, here he saith, *They are not condigne* * *to the glorie*. He saith not, *of the glorie*, as the Heretikes falsly translate: though the Scripture speaketh so also, when it signifieth only a comparison: as *Prov. 3*, in the Greeke, *Omne pretiosum non est illa dignum*. S. Augustin, *illi dignum*. S. Hieron, *non uale hic comparari*: that is, No pretious thing is worthie of wisdom, or to be compared with it. See the like *Eccle. 26*, *10. Tob. 9, 2*. But when the Apostlewil expresse that they are condigne, worthy, or meritorious of the glorie, he saith plainly: *That our tribulation which presently is momentanie and light, worketh aboue measure exceedingly an eternal weight of glorie* vs. The value of Christes actions riseth not of the length or greatnes of them in themselves, though so also they passed al mens doings: but of the worthines of the Person. And so the value of ours also riseth of the grace of our adoption, which maketh those actions that of their natures be not meritorious nor answerable to the ioyes of Heauen in themselves, to be worthy of Heauen. And they might as wel proue that the workes of sinne doe not demerit damnation: for sinne indeed for the quantity and nature of the worke, is not answerable in pleasure to the paine of Hel: but because it hath a departing or an auersion from God, be it neuer so short, it deserueth damnation, because it alwaies proceedeth from the enemy of God, as good workes that be meritorious, proceed from the child of God.

24. *By hope saved.*) That which in other places he attributeth to faith, is here attributed to hope. For whensoever there be many causes of one thing, the holy Writers (as matter is ministred & occasion giuen by the doctrine then handled) sometimes referre it to one of the causes, sometime to another: not by naming one alone, to exclude the other, as our Aduersaries captiously & ignorantly doe argue; but at diuers times and in sundrie places to expresse that, which in euery discourse could not, nor needed not to be vttered. In some discourse, faith is to be recommended; in others, charitie; in another, hope: sometimes, almes, mercie; elsewhere, other vertues. One while, *Every one that beleeueth, is borne of God*, 1. Io. 5, 1. Another while, *Every one that loueth, is borne of God*, 1. Io. 4, 7. Sometimes, *faith purifieth man's hart*, *Act. 15, 9*. And another time, *Charitie remitteth sinnes* 1. Pet. 4, 8. Of faith it is said, *The iust liueth by faith* Ro. 1, 17. Of charitie, *We know that we are transferred from death to life, because we loue &c.* 1. Io. 3, 14.

26. *The spirit desireth.*) Arius and Macedonius, old Heretikes, had their places to contend vpon against the Churches sense, as our new Maisters now haue. They abused this text to proue the Holy Ghost not to be God, because he needed not to pray or aske, but he might command if he were God. Therefore S. Augustin expoundeth it thus: *The Spirit prayeth, that is, causeth & teacheth vs to pray, and what to pray, or aske*. August. de anima & eius orig. li. 4. c. 9. & ep. 121. c. 11.

30. *Whom he hath predestinated.*) God's eternal foresight, loue, purpose, predestination, and election of his deere children, & in time their calling, iustifying, glorifying by Christ, as al other actes & intentions of his diuine wil and providence towards their saluation, ought to be reuerenced of al men with dreadful humilitie, & not to be sought out or disputed on with presumptuous boldnes and audacitie. For it is the gulf that many proud persons, both in this Age and alwaies, haue by God's iust iudgement perished in, founding thereon most horrible blasphemies against God's mercie, nature, and goodnes, and diuers damnable errours against man's free-wil, & against al good life & religion. This high conclusion is here set downe for vs, that we may learne to know of whom we ought to depend in al our life, by whom we expect our saluation, by whose providence al our graces, gifts, and workes doe stand: by what an cuerlasting gracious determination, our redemption, which is in Christ I E S V S, was designed: and to giue God incessable thanks for our vocation and preferment to the state we be in, before the Iewes, who deserued no better then they, before the light of his mercie shining vpon vs accepted vs, and reiected them. But this said eminent truth of God's eternal predestination standeth (as we are bound to beleeue vnder paine of damnation, whether we vnderstand how or no) & so S. Augustin in al his diuine workes written of the same (*De gratia & lib. arb. de corrupt. & gratia Ad Act. 13*)

* ad gloriam,
πρὸς τὴν δόξαν.
* ἁγίων αὐτῆς
2. Cor. 4, 17.



articulus falsè impostor.) defendeth, declareth, proueth, and conuinceth, that it doth stand (I say) with man's free-wil and the true libertie of his actions, and forceth no man to be either ill or good, to sinne or vertue, to saluation or damnation, nor taketh away the meanes or nature of merits, and cooperation with God to our owne and other mens saluation.

18. *I am sure*) This speach is common in S. Paul according to the latin translation, No man ordi- when he had no other assured knowledge but by hope : as Ro. 15, 14. 2. Tim. 1, 1. Heb. 11, 1. *namque* is sure
9: Where the Greeke word signifieth only a probable persuasion. And therefore except of his saluation, he meane of himself by special reuelation, or of the predestinate in general, (in which but only in two cases it may stand for the certitude of faith or infallible knowledge) otherwise hope, that euery particular man should be assured infallibly that himself should be iustified, and not that only, but sure also neuer to sinne, or to haue the gift of perseuerance, and certaine knowledge of his predestination ; that is a most damnable false illusion and presumption, condemned by the Fathers of the holy Councel of Trent. *Sess. 6. c. 9. 11, 13.*

πῖπις-
αυτῶ, ὁ.
φύο.
Hiero.
q. 9. ad
Algas.

C H A P. IX.

With a protestation of his sorrow for it (lest they should thinke him to reioyce in their perdition,) he insinuateth the Iewes to be reprobate, although they come of Abrahams flesh, 6. saying, to be the sonnes of God. goeth not by that, but by God's grace: 19. considering that al were one damned masse. 24. By which grace the Gentils to be made his people: & so the Prophets to haue foretold of them both 30. And the cause hereof to be, that the Gentils submit themselves to the faith of Christ, which the Iewes wil not.



SPEAKE the verity in Christ, I lie not, my conscience bearing me witnes in the Holy Ghost, 2. that I haue great sadnesse & continual sorrow in my hart. 3. For I wished my self to be an anathema from Christ for my brethren, who are my kinsmen according to the flesh, 4. who are Israelites, whose is the adoption of sonnes, and the glorie, and the Testament, and the law-giuing, & the seruice, and the promises: 5. whose are the Fathers, & of whom Christ is according to the flesh, who is aboue al things God Blessed for euer. Amen.

6. But not that the word of God is frustrate. For, " not al that are of Israel, they be Israelites: 7. nor they that are the seed of Abraham, al be children: " but in Isaac shal the seed be called vnto thee: 8. that is to say, not they that are the childre of the flesh they are the childre of God: but they that are the children of the promise, are esteemed for the seed. 9. For the word of the promise is this: According to this time wil I come; & Sara shal haue a sonne. 10. And not only she. But* Rebecca also conceiuing " of one copulation, S. Hierom. q. of Isaac our Father. 11. For whē they were " not yet borne, nor had done any good or euil (that the purpose of God according to election might stand) 12. not of workes, but of the Caller it was said to her: That the elder shal serue the younger, 13. as it is written: Jacob I loued, but Esau I hated.

14. What shal we say then? " Is there iniquitie with God? God forbid. 15. For to Moyse he saith: I wil haue mercie on whom I haue mercie; and I wil shew mercie to whom I wil shew mercie. 16. Therefore it is " not of the willer,

10. ad Hedi-
bism.
Althe epistle su-
rely to the Roma-
nes needeth inter-
pretation, and is
enwrapped
with so great ob-
scurities that is

ἡ λα-
τρία

Gen. 21.
12.

Gen 18,
10.

Gen. 25,
21.

Gen. 25.
21 Mal.

1, 1
Exo. 33,



understand it we need the help of the Holy Ghost, who by the Apostles doth declare these same things: but especially this place. Howbeit nothing pleases us but that which is Ecclesiastical, that is, the sense of the Church. That God is not the cause of any mans reprobation or damnation, otherwise then for punishment of his sinnes, he sheweth by that that he expecteth al mens amēdemēt with great patience, & consequently that they haue also free-wil.

Here we see that they are the cause of their owne damnation by infidelity.

willor, nor the runner, but of God that sheweth mercie. 17. For the Scripture saith to Pharao: That "to this purpose haue I raised thee, that in thee I may shew my power; and that my name may be renowned in the whole earth. 18. Therefore on whom he wil, he hath mercie; and whom he wil, he doth indurate.

19. Thou saist therefore vnto me: Why doth he yet complaine? for who resisteth his wil? 20. O man," who art thou that doest answer God? Doth the worke say to him that wrought it: Why hast thou made me thus? 21. Or hath not "the potter of clay, power, of the same masse to make one vessel vnto honour, and another vnto contumelie? 22. And if God willing to shew wrath, & to make his might knowen," sustained in much patience the vessels of wrath apt to destruction, 23. that he might shew the riches of his glorie vpon the vessels of mercie which he prepared vnto glorie.

24. Whom also he hath called, vs, not only of the Iewes, but also of the Gentils, 25. as in Osee he saith: I wil call that which is not my people, my people; & her that was not beloued, beloued: & her that hath not obtained mercie, hauing obtained mercie. 26. And it shal be, in the place where it was said to them, you are not my people: there they shal be called the sonnes of the liuing God. 27. And Esaie crieth for Israel: if the number of the children of Israel be as the sand of the sea, the remanens shal be saued. 28. For consummating a word, and abbridging it in equitie: because a word abridged shal our Lord make vpon the earth. 29. And as Esay foretold: Vnto the Lord of Sabaoth had left vs seed, we had been made like Sodom, and we had been like as Gomorrha.

30. What shal we say then? That the Gentils which pursued not after iustice, haue apprehended iustice, but the iustice that is of faith. 31. But Israel in pursuing the law of iustice, is not come vnto the law of iustice. 32. Why so? Because not of faith, but as it were of workes. For they haue stumbled at the stone of stumbling, 33. as it is written: Behold I put in Sion a stone of stumbling, and a rocke of scandal: and whoso euer beleeueth in him, shal not be confounded.

Exo,
16.

Of. 1, 23
Of. 1, 10

Es. 10,
22.

Es. 1, 9.

Es. 8, 14.
18, 16.

ANNOTATIONS.

CHAP. IX.

Anathema.

3. *Anathema.*) *Anathema* by vse of Scripture is either that which by separation from profane vse, and by dedication to God, is holy, dreadful, and not vulgarly to be touched; or contrariwise, that which is reiected, seuered, or abandoned from God, as cursed and detested, and therefore is to be auoided. And in this later sense (according as S. Paul taketh it 1. Cor. 16. *If any loue not our Lord IESVS CHRIST, be he Anathema,* that is to say, Away with him, Accursed be he, Beware you company not with him) the Church and holy Councils vse the word for a curse and excommunication against Heretikes & other notorious offenders & blasphemers. Now how the Apostle, wishing himself to be Anathema from Christ to saue his Countre-mens soules, did take this word, it is a very hard thing to determine. Some thinke, he desired only to die for their saluatiō. Others, that being very loth to be kept from the fruiō of Christ, yet he could be cōtent to be so still for to saue their soules. Others, that he wished what malediction or separation from Christ soeuer that did not imply the disfauor of God towards him, nor take away his loue toward God. This only is certaine that it is a point of vspeakable charitie

In what sense S. Paul wisheth to be anathema.



Ex. 31,
32.

charitie in the Apostles breast, and a paterne to al Bishops and Priests, how to loue the saluation of their flocke. As the like was vttered by Moyses when he said: *Either forgive*

6. *Not al of Israel.*) Though the people of the Iewes were many waies honoured and God's promise priuiledged, and namely by Christes taking flesh of them, yet the promise of grace and not mode to saluation was neither only made to them, nor to al them that carnally came of them or carnal Israel. their Fathers: God's election, and mercie depending vpon his owne purpose, wil, and determination, and not tied to any Nation, familie, or person.

7. *But in Isaac.*) The promise made to Abraham was not in Ismael, who was a sonne Isaac preferred borne only by flesh and nature; but in Isaac, who was a sonne obtained by promise, before Ismael. faith, and miracle; and was a figure of the Churches children borne to God in Baptisme.

10. *Of one copulation.*) It is proued also by God's choosing of Iacob before Esau (who Iacob before were not only brethren by father and mother, but also twinnes, and Esau the elder of the Esau. two, which according to carnal count should haue had the preeminence) that God in giuing graces followeth not the temporal or carnal prerogatiues of men or families.

11. *Not yet borne.*) By the same example of those twinnes, it is euident also, that neither By the exāple Nations nor particular persons be elected eternally, or called temporally, or preferred of Iacob and to God's fauour before others, by their owne merits: because God, whē he made choise, Esau, is shewed and first loued Iacob, and refused Esau, respected them both as il, and the one no lesse God's mere then the other guilty of damnation for original sinne, which was a-like in them both, mercie in the And therefore where iustly he might haue reprobated both, he saued of mercie one. Elest, & iustice Which one therfore, being as il and as void of good as the other, must hold of God's in the Repro- eternal purpose, mercie, and election, that he was preferred before his brother which was bate. elder then himself, and no worse then himself. And his brother Esau on the other side hath no cause to complaine. For that God neither did nor suffered any thing to be done towards him, that his sinne did not deserue. For although God elect eternally & giue his first grace without al merites, yet he doth not reprobate or hate any man but for sinne, or the foresight thereof.

14. *Is there iniquitie?*) Vpon the former discourse, that of two persons equal God calleth That God is the one to mercie, and leaueth the other in his sinne, one might inferre that God were not vniust, or vniust and an acceptor of persons. To which the Apostle answereth, that God were not an acceptor of iust nor indifferent indeed, so to vse the matter where grace or saluation were due. As persons, is de- if two men being Christned, both beleue wel, & liue wel: if God should giue Heauen to clared by fami- the one, and should damne the other, then were he vniust, partial, & forgetful of his liar examples. promise; but respecting or taking two, who both be worthy of damnation (as al are before they be first called to mercie) then the matter standeth on mere mercie, and of the giuers wil and liberalitie, in which case partialitie hath no place. As for example

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| <p>1. Two malefactours being condemned both for one crime, the Prince pardoneth the one, & letteth the law proceed on the other.</p> <p>2. The theefe that is pardoned, can not attribute his escape to his owne deservings, but to the Princes mercie.</p> <p>3. The theefe that is executed, can not challenge the Prince that he was not pardoned also: but must acknowledge that he hath his deservings.</p> <p>4. The standers by must not say, that he was executed because the Prince would not pardon him. For that was not the cause, but his offense.</p> <p>5. If they alke further, why the Prince pardoned not both, or executed not both: the answer is, that as mercie is a goodly vertue, so iustice is necessarie & commendable.</p> | <p>1. So likewise, God seeing al mankind and S. Augustines euery one of the same in a general con- example is of dēnation & masse of sinne, in & by Adā, two debtors: deliuereth some, and not other some. the one forgi-</p> <p>2. Al that be deliuered out of that common uenal, & the dānation, be deliuered by grace and other put to pardon, through the meanes and merits pay al, by the of Christ. same creditor.</p> <p>3. Such as be left in the common case of li. de predest. & dānation, can not complaine, because gra. c. 4. they haue their deservings for sinne.</p> <p>4. We may not say that such be damned, because God did not pardon them, but because they did sinne, and therefore deserued it.</p> <p>5. That some should be damned, & not al pardoned, and other some pardoned rather then al condemned, is agreeable to God's iustice & mercie: both which vertues in God's prouidence towards vs are recommended.</p> |
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6. But



6 But if it be further demanded why Iohn rather then Thomas was executed; or Thomas rather then Iohn pardoned; answer, that (the parties being otherwise equal) it hangeth merely and wholly vpon the Princes wil and pleasure.

6 That Saul should be rather pardoned then Caiphas (I meane where two be equally euil & vnderferving) that is only God's holy wil and appointment, by which many an vnworthy man getteth pardon, but no good or iust or innocent person is euer damned.

Predestination & reprobation take not away free-will neither must any man be rechelesse & desperate.

In al this mercie of God towards some, and iustice towards other some, both the pardoned worke by their owne free-wil, and thereby deserue their saluation; and the other no lesse by their owne free-wil, without al necessitie, worke wickednes, & themselves and only of themselves procure their owne damnation. Therefore no man may without blasphemie say, or can truly say, that he hath nothing to doe towards his owne saluation, but wil liue, and thinketh he may liue without care or cogitation of his end the one way or the other, saying: If I be appointed to be saued, be it so; if I be one designed to damnation, I can not help the matter: come what come may. These speeches and cogitations are sinful & come of the enemy, and be rather signes of reprobation, then of election. Therefore the good man must without search of God's secrets, worke his owne saluation, and (as S. Peter saith) *make his election sure by good workes*, with continual hope of God's mercie, being assured that if he belecue wel & doe wel, he shal haue wel. For example, if a husband-man should say: If God wil, I shal haue corne euough; if not, I can not make it; and so neglect to til his ground: he may be sure that he shal haue none, because he wrought not for it. Another man vseth his diligence in tilling & ploughing, and committeth the rest to God: he findeth the fruit of his labours.

1. Pet. 1. 10.

Our election or conuersion is not of our selues, but of God's grace and mercie.

16. *Note of the willer.*) If our election, calling, or first comming to God, lay wholly or principally vpon our owne wil or workes; or if our willing or endeavouring to be good, would serue without the help and grace of God, as the Pelagians taught, then our election were wholly in our selues, which the Apostle denieth. And then might Pharaoh and other indurate persons (whom God hath permitted to be obstinate, to shew his power and iust iudgement vpon them) be conuerted when themselves list without God's help and assistance: whereas we see the contrarie in al such obstinate offenders, whom God for punishment of former sinnes visiteth not with his grace, that by no threats, miracles, nor persuation, they can be conuerted. Whereupon we may not with Heretikes inferre, that man hath not free-wil, or that our wil worketh nothing in our conuersion or comming to God: but this only, that our willing or working of any good to our saluation, commeth of God's special motion, grace, and assistance, that it is the secondary cause, not the principal.

In what sense, God raised vpon Pharaoh.

17. *To this purpose haue I raised.*) He doth not say, that he hath of purpose raised or set him vp to sinne, or that he was the cause of the same in Pharaoh, or that he intended his damnation directly or absolutely, or any otherwise but in respect of his demerits: but rather (as the Apostle saith straight after in this chapter of such hardened and obstinate offenders) that he with long patience and toleration expected his conuersion, and (as S. Chrysostome interpreteth this word, *Excitauit*) persued him aliuie to repent, whom he might iustly haue condemned before. In the 9. of Exodus, whence this allegation is, we read, *Pursuite, I haue put or set thee up*, as here, *I haue raised thee*. That is to say, I haue purposely aduanced thee to be so great a King, and chosen thee out to be a notorious example both of the obdurate obstinacie that is in such whom I haue for so great sinnes forsaken, and also to shew to the world, that no obstinacie of neuer so mightie offenders can resist me, or doe any thing which shal not fal to my glorie. Which is no more to say, but that God often for the punishment of Nations, and to shew his iustice & glorie, giueth wicked Princes vnto them, & by indowing them with power and prosperitie, and by taking his grace from them vpon their deserts, so hardneth their hearts, as they withstand and contemne him, and afflict his people, in whose end and fal, either temporal or eternal, at the length God wil euer be glorified. Neither would he either raise or suffer any such, or giue them power and prosperitie in this life, wherupon he knoweth they wil be worse, but that he can worke al that to his honour and glorie. Marry, that he vseth not such rigorous iustice on al that deserue it, that is his great grace and mercie. And that he exerciseth his iustice vpon some certaine persons, rather then vpon other some of equal deserts, that lieth wholly vpon his wil, in whose iudgements there be many things secret, but nothing vniust: as S. Au-

Exo. 9. 16.



gustin teacheth. Ser. 88. *de temp.* Where (as also, *li. de predest. & grat. c. 15.* and in other places) he hath manie goodlie lessons touching this high point of doctrine. Of which we intend to recite some more vpon the 7. or 9. chapt. of Exodus; if God wil giue vs meanes to set forth the old Testament in English.

20. *Who art thou?*) Here the Apostle staith the rashnes and presumption of such Heretical booke-wormes, as take vpon them to question with God of their election or reprobation, as certaine impious Heretikes of our time haue done, setting out hookes falsed predestination, with most blasphemous and erroneous doctrine concerning this high & hidden myserie, and haue giuen occasion to the ignorant which alwaies be curious, to iangle, and perniciously to erre in these things, that are impossible to be vnderstood of any, or wel thought of, but of the obedient and humble.

21. *The potter.*) This example of the pot and potter reacheth no further but to declare, The example that the creature may not reason with God his Maker, why he giueth not one so great grace, as another, or why he pardoneth not one as wel as another: no more then of the pot and the potter. the chamber-pot may challenge the Potter why he was not made a drinking-pot, as wel as another. And therefore the Heretikes that extend this similitude to proueth that man hath no free-wil no more then a peece of clay, doe vntreuly and deccitfully apply the example. Specially when we may see expressly in the booke of Exodus, that Pharao notwithstanding his indurate hart, had free-wil; where both it is said: *He would not dis-* *miss the people;* and: *He indurated his owne hart himself.* *Exo. c. 8. 15.* and (in the *Hibrew*) *v. 32.* *and c. 9. 35. 1. Reg. 6, 6.* And this Apostle also writeth, that "a man may cleanse himself from the filthy, and so become a vessel of honour in the house of God.

2. Tim. 2, 21.

CHAP. X.

The Law was not (as the Iewes ignorant zeale supposed) for them to iustifie themselves by it (considering that they could not fulfil it;) but to bring them to Christ, to beleeue in him, and so for his sake to be iustified by the grace of God, 5. according to Moyses saying, and the Apostles preaching: 11. that so the Gentils also (according to the Prophets) bearing and beleeuiug might come to iustice; the Iewes in the meane time (though inexcusably) remaining incredulous.

BRETHREN, the wil of my hart surely and praier to God, is for them vnto saluation. 2. For I giue them testimonie that they haue zeale of God, but not according to knowledge. 3. For not knowing " the iustice of God, and seeking to establish their owne, they haue not been subiect to the iustice of God. 4. For, " the end of the Law is Christ; vnto iustice to euery one that beleeueth. 5. For Moyses wrote, " that, the iustice which is of the Law, the man that hath done it, shall liue in it. 6. But " the iustice which is of faith, saith thus: Say not in thy hart, Who shall ascend into Heauen? that is to bring Christ downe. 7. Or who descendeth into the depth? that is to cal Christ againe from the dead. 8. But what saith the Scripture? The word is nigh, in thy mouth, and in thy hart. This is " the word of faith which we preach. 9. For if thou confesse with thy mouth our Lord Iesus, and in thy hart beleeue that God hath raised him vp from the dead, thou shalt be saued. 10. & For with the hart we beleeue vnto iustice; but with the mouth confession is made to saluation.

Leu. 18, 5. Deut. 30, 12.

Es. 18, 16.

"a The Law was not giuen to make a man iust or perfect by it self, but to bring vs to Christ to be iustified by him.
"b The iustice of the Law of Moyses went no further of itself, but to saue a man from the temporal death and punishment prescribed to the transgressours of the same.
c The Epistle vpon S. Andrews day, shall Nouemb.



∴ To beleue in him & to inuocate him, is to serue him with al loue & sincere affection. Al that so doe, shal doubtlesse be saued & shal neuer be confounded. ∴ We see then that it is in a mans free-will to beleue or not to beleue, to obey or disobey the Ghospel or truth preached.

shal inuocate the name of our Lord, shal be saued. 14. "How then shal they inuocate in whom they haue not beleueed? Or how shal they beleue him whom they haue not heard? And how shal they heare without a Preacher? 15. But how shal they preach" vnles they be sent? as it is written: *How beautiful are the feet of them that euangelize peace, of them that euangelize good things?* 16. But al doe not obey the Ghospel. For Esay saith, Lord, who hath beleueed the hearing of vs? 17. Faith then, is by hearing: and hearing is by the word of Christ. 18. But I say, haue they not heard? And certes into al the earth hath the sonnd of them gone forth: and vnto the ends of the whole world the words of them. ¶

19. But I say, hath not Israel knowen? Moyse first saith: *I wil bring you to emulation in that which is not a Nation: in a foolish Nation I wil drine you into anger.* 20. But Esay is bold, and saith: *I was found of them that did not seeke me: openly I appeared to them that asked not of me.* 21. But to Israel he saith: *Al the day haue I spread my hands to a people that beleueeth not, and contradicte me.*

Isa. 52, 22.
Is. 52, 7.
Es. 53, 1.
Is. 18, 5.
Deu. 32, 21.
Es. 65, 1.
Es. 63, 1.

ANNOTATIONS.

CHAP. X.

God's iustice, & the Iewes owne iustice.

2. *The iustice of God.*) The iustice of God, is that which God giueth vs through Christ. The Iewes owne or proper iustice, is that which they had or chalenged to haue of themselues and by their owne strength, holpen only by the knowledge of the Law without the help or grace of Christ.

Iustice of faith

6. *The iustice of faith.*) The iustice which is of faith, reacheth to the life to come, making man assured of the truth of such Articles as concerne the same: as, of Christ's Ascension to heauen, of his Descending to Hel, of his conning downe to be Incarnate, and his Resurrection and returne againe to be glorified. By which his actions we be pardoned, iustified, and saued, as by the Law we could neuer be.

Open confession & protection of our faith is sometime necessarie.

8. *The word of faith.*) The word of faith is the whole Law of Christ, concerning both life and doctrine, grounded vpon this, that Christ is our Saviour, & that he is risen againe. Which point (as al other) must both be beleueed in hart, and also be confessed by mouth. For though a man be iustified inwardly when he hath the vertues of faith, hope, and charitie from God; yet if occasion be giuen, he is also bound to confesse with his mouth, and by al his external actions, without shame or feare of the world, that which he inwardly beleueeth: or els he cannot be saued. Which is against certaine * old Heretikes, that taught a man might say or doe what he would, for feare or danger, so that he kept his faith in hart.

Helchesetx.

The place alleaged against inuocation of Saints answered.

14. *How shal they inuocate.*) This maketh not (as Heretikes pretend) against inuocation of Saints; the Apostle saying nothing els, but that they can not inuocate Christ as their Lord and Maister, in whom they doe not beleue, and whom they neuer heard of. For he speaketh of Gentils or Pagans, who could not inuocate him, vnlesse they did first beleue in him. To the due inuocation of Christ, we must know him and our duties to him. And so is it true also that we can not pray to our B. Ladie nor any Saint in Heauen, til we beleue and know their persons, dignitie, and grace, and trust that they can help vs. But if our Aduersaries thinke that we can not inuocate them, because we can not beleue in them; let them vnderstand that the Scripture vseth also this speech, to beleue in men: and it is the very Hebrew phrase, which they should not be ignorant of that brag therof so much. *Exod. 14, 31. They beleueed in God and in Moyse.* and *3. Paral. 10, 10. in the Hebrew. Ep. ad Philem. v. 5. And the ancient Fathers did read in the Creed indifferently, I beleue in the Catholike church; and, I beleue the Catholike Church. Conc. Nicen. apud Epiphani. in fine Ancorat Hieron. contr. Lucif. Cyril. Hieros. Cathec. 17.*

Euseb. li. 6. c. 31. histor. Eccles.



confes.
21 E-
glise de
France.

15. *Unlesse they be sent.*) This place of the Apostle inuincibly condemneth al the Pearchers not preachings, writings, ordinances, innouations, and vsurpations of Church, pulpit, & lawfully called whatsoeuer our new Euangelists haue intruded themselues and entered into by the nor sent, window: shewing that they be euey one from the highest to the lowest, false Prophets, running and vsurping, being neuer lawfully called. Which is so euident in the Heretikes of our daies, that the Caluinists confesse it in theselues, & say that there is an exception to be made in them, because they found the state of the Church interrupted.

20. *That asked not.*) That Christ was found of those that neuer asked after him, it The first iustification of me- so continually and earnestly by his Prophets and by other his signes, and wonders, re grace. vpon the Iewes, and they withstood it, free-wil is proued; and that God would haue men Free-wil, faued, and that they be the cause of their owne damnation themselues.

CHAP. XI.

Not al the Iewes were reprobate, but some elect: and they by grace obtained iustice, the rest (according to the Prophets) being excecated. 11. Against whom notwithstanding the Christian Gentils (to whom by that occasion Christ is come) must not insult; but rather feare euey man himself to be likewise cut of the tree (which is the Catholike Church) 25. and know that when al the Gentils are brought into the Church, then (about the end of the world) shal the multitude of the Iewes also come in: 33. according to the disposition of the wonderful wisdom of God.



Say then: Hath God reiected his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the Tribe of Ben-iamin. 2. God hath not reiected his people which he foreknew. Or know you not in Elias what the Scripture saith; how he requesteth God against Israel? 3. Lord, they haue slaine thy Prophets, they haue

a The Heretikes adde here also to the text, Image. as Act. 19, 35.

digged downe thine Altars: and I am left alone, & they seeke my life. 4. But what saith the diuine answer vnto him? I haue left me "seuen thousand men, that haue not bowed their knees to a Baal? 5. So therfore at this time also, there are remaines saued according to the election of grace. 6. And if by grace," not now of workes. Otherwise grace now is not grace.

b The Iewes are not reiected wholly & incurably for euer: but for a part, and for a time

7. What then? that which Israel sought, the same he hath not obtained; but the election hath obtained, and the rest were blinded: 8. as it is written: "God hath giuen them the spirit of compunction; eyes, that they may not see, and eares, that they may not heare; vntil this present day. 9. And Dauid saith: Be their table made for a snare and for a trap & for a scandal & for a retribution vnto them. 10. Be their eyes darkned, that they may not see: & their backe make thou alwaies crooked. 11. I say then, haue they so stumbled," b that they should fall? God forbid. But by their offence, saluation is to the Gentils, that they may emulate them. 12. And if the offence of them be the riches of the world, and the diminution of them: c the riches of the Gentils; how much more the fulnesse of them?

Which God did turne to the Gentils general good: c If God could and did turne their fal and sinne into the good of the Gentils, much more wil he werke good of their general conuersion, which shal be at length the accomplish-

13. For to you Gentils I say, as long verily as I am the Apostle of the Gētils, I wil honour my ministerie, 14. if by any meanes I may prouoke my flesh to emulation, and may saue some of them. 15. For if the losse of them be the reconciliation of the world; what shal the recciuing be, but life from the dead? 16. And if the first fruit be holy, the masse also: and if the root be holy, the boughes also. 17. And if some

d If God could and did turne their fal and sinne into the good of the Gentils, much more wil he werke good of their general conuersion, which shal be at length the accomplishment of the Church consist- ing of both



∴ We see that he which standeth by faith, may fall from it, and therefore must liue in feare, and not in the vaine presumption and securitie of the Heretikes.

The Epistle vpon Trinitie Sunday.

of the boughes be broken, and thou whereas thou wast a wild oliue, art grafted in them, and art made partaker of the root and of the fatnesse of the oliue, 18. glorie not against the boughes. And if thou glorie; not thou bearest the root, but the root thee. 19. Thou saist then: The boughes were broken, that I might be grafted in. 20. Wel: "because of incredulitie they were broken, but thou by faith doest stand: be not too highly wise; but " feare. 21. For if God hath not spared the natural boughes; lest perhaps he wil not spare thee neither. 22. See then the goodnes and the seueritie of God: vpon them surely that are fallen, the seueritie; but vpon thee the goodnes of God, if thou abide in his goodnes; otherwise thou also shalt be cut off. 23. But they also, if they doe not abide in incredulitie, shall be grafted in. For God is able to graffe them in againe. 24. For if thou wast cut out of the natural wild oliue, and contrarie to nature wast grafted into the good oliue; how much more they that are according to nature shall be grafted into their owne oliue? 25. For I wil not haue you ignorant, Brethren, of this mysterie (that you be not wise in your selues) that blindnes in part hath chanced in Israel, vntil the fulnes of the Gentils might enter: 26. and so al Israel, might be saued, as it is written: *There shall come out of Sion, he that* *Esa. 56;* *shall deliuer, and shall auert impietie from Iacob.* 27. *And this to them the Testament* *10;* *from me: when I shall haue taken away their sinnes.* 28. "According to the Ghospel indeed enemies for you: but according to the election, most deere for the Fathers. 29. For without repentance are the gifts & the vocation of God. 30. For "as you also sometime did not belecue God, but now haue obtained mercie because of their incredulitie; 31. so these also now haue not beleueed, for your mercie, that they also may obtaine mercie. 32. For God hath "concluded al into incredulitie, that he may haue mercie on al. 33. "O depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his iudgements, and his waies vnsearcheable? 34. For * who hath knowen the *Esa. 40;* mind of our Lord? or who hath been his Counseler? 35. Or who hath *13;* first giuen to him, and retribution shall be made him? 36. For of him, and by him, and in him are al things: to him be glorie for cuer. Amen. ✠

ANNOTATIONS.

CHAP. XI.

God's answer to Elias of 7000, maketh nothing for the Protestants inuincible Church.

4. *Seven thousand*) The Heretikes alleage this place and example very impertinently to proue that the Church may be wholly secret, hid, or vnknown. For though the faithful were forced to keep close in that persecution of Achab and Iezabel, which was only in the Kingdom of the ten Tribes, that is, of Israel; yet at the very same time, in Hierusalem and al the Kingdom of Iuda, the external worship and profession of faith was open to al the world, and wel known to Elias & the faithful, so many, that * the very *1. Par.* souldiars only were numbred about ten hundred thousand. Besides that there is a great *17;* difference between the Christian Church & the Iewes; ours resting vpon better promises then theirs. And we wil not put the Protestants to proue that there were 7000 of their Sect when their new Elias Luther began; but let thē proue that there were seuen, or any one, either then or in al Ages before him, that was in al points of his beleefe. Heretikes there were before him, as Iouinian, Vigilantius, Heluidius, Wicleffe &c. and with him, Zuiniglius, Caluin, &c. Who beleueed as he did in some things, but not in al.



6. *Not now of workers.*) If saluation be attributed to good workes done of nature without faith & God's help, the same can not be of grace. For such workes exclude grace, are not, & what fauour, and mercie: and challenge only of debt, and not of gift. Therefore take heed here of the Heretikes exposition, that vntrely exclude Christian mens workes from saluation, necessity or merit of Saluation, which are done with and by God's grace, and therefore evidently consist with the same, and be ioyned with God's grace as causes of our saluation. Our Aduersaries are like il Potecaries, euer taking *quid pro quo*, either of ignorance, or of intent to deceiue the simple.

8. *God hath giuen.*) It doth not signifie his working or action, but his permission. God is not by not imparting his grace vnto them, and that through their owne deserts alwaies, and ne. *Aug. Chrys. ho. 19. in ep. Ro. And S. Augustine saith, not by putting malice into them, but Authour of sin-*

10. *Because of incredulity.*) He represleth the pride of the Gentils vantageing themselves of their receiuing, and of the Iewes reiection, namely in that they thought the Iewes to be forsaken for no other cause, but that they might come into their roomes: declaring that the direct and proper cause of their forsaking, was their incredulity, exhorting the Gentils to beware of the same, because they may fall as wel as the other, and that God is as like to execute iustice against them as against the Iewes; as he hath done in many Nations falling to heresie. *A paraphrastical explication of the text, standing, falling*

12. *According to the Gospell.*) In respect, or, as concerning beleefe in Christ and receiuing the Gospell, they are God's enemies: by occasion of which their incredulity, &c. the Gentils found mercie: otherwise in respect of his special election of that Nation, and the promises made to the Patriarches, the Iewes are deere to him stil. For God neuer promisseth but he performeth, nor repenteth himself of the priuiledges giuen to that Nation. *rising againe,*

30. *For as you.*) As the Gentils which before beleued not, found mercie and came to faith, when the Iewes did fall: so the Iewes not now beleeuing, when al the Gentile haue obtained mercie, shal in the end of the world by God's disposition obtaine grace and pardon as the Gentils haue done.

32. *Concluded al.*) That so God taking al Nations and al men in sinne (which they fell into, not by his drift or causing, but of their owne free-wil) may of his meretricious & conuert whom and in what order he wil; and the parties haue no cause to brag of their desertings: But both Countries and particular men may referre their eternal election and their first calling and conuersion, to Christ, and to his mercie only: no workes which they had before in their incredulity deseruing any such thing, though their workes afterward proceeding of faith and grace doe merit Heauen.

33. *O deph.*) The Apostle concludeth that no man ought to search further into God's secret and vnsearchable counsels of the vocation of the Gentils, & reiecting the Iewes, otherwise then this; that al which bereiected, for their sinnes be iustly reiected, & al that be saued, by God's great mercie and Christ's grace be saued. And whosoever seeketh among the people to spread contagion of curiosity by seeking further after things past man's & Angel's reach, they ouer-reach and ouerthrow themselves. If thou wilt be saued, beleue, obey the Church, feare God and keep his commandments: that is thy part and every man's els. Thou maist not examine whether thou be predestinate or reprobate, nor seeke to know the waies of God's secret iudgement toward thy self or other men. It is the common enemy of our soules, that in this unhappy time hath opened blasphemous tongues, and directed the proud pennes of Calvin, Beza, Verone, and such reprobates, to the discussing of such particulars, to the perdition of many a simple man, and specially of yong Scholers in Vniuersities, which with lesse studie may learne to be proud and curious, then to be humble, wise, and obedient. *The Heretikes writings of predestination*



CHAP. XII.

The second
part of this
Epistle, moral.

The Epistle
vpon the 1.
Sunday after
the Epiphanie.
¶ None must
presume to me-
dle about the
measure of
God's giſt, or
out of the co-
passe of his
state and voca-
tion.

¶ The Epistle
vpon the 1.
Sunday after
the Epiphanie.
¶ Prophecie is
interpretation
of the Scriptu-
res, which is
according to
the rule of
faith, when it is
not against the
right faith, or
when it is pro-
fitable to edifie
charitie, as S.
Augustine
ſpeaketh li. 3.
Deſt. Chr. c. 27.
and li. i. c. 36.
and in effect he
ſaith the ſanie
li. 12. Confeſſ. c.
18. vnto c. 12.
¶ Cursing is a
vice wherunto
the common
people is much
giuen, who cū-
ten curſe them
on whom they
cannot other-
wiſe be reuen-
ged. They may
ſee here that it
is a great fault.

¶ The Epistle
vpon the 3.
Sunday after
the Epiphanie.

He exhorteth them to mortification of the body. 2. to renouation of the mind. 3. to keeping of vnitie by humilitie, 6. to the right vsing of their giſts and functions, 9. to many other good actions, 17. and ſpecially to louing of their enemies.



I BESEECH you therefore, Brethren, by the mercie of God, * that you exhibit your bodies "a living Host, holy, pleasing God, your reasonable seruice. 2. And be not conformed to this world; but be reformed in the newnes of your mind, * that you may proue what the good, & acceptable, & perfect wil of God is. 3. For I ſay by the grace that is giuen me, to al that are among you, "a not to be more wiſe then behoueth to be wiſe, but to be wiſe vnto ſobrietie, * to euery one as God hath deuided the measure of faith. 4. For as in one body we haue many members, but al the members haue not one action; 5. ſo we being many, are one body in Chriſt, & each one anothers members. ¶ 6. b And hauing giſts, according to the grace that is giuen vs, different, either "c prophecie" according to the rule of faith, 7. or miniſterie in miniſtring, or he that teacheth in doctrine, 8. he that exhorteth in exhorting, he that giueth in ſimplicitie, he that ruleth in carefulnes, he that ſheweth mercie in cheerfulnes. 9. c Loue without simulation. Hating euil, cleauing to good. 10. Louing the charitie of the brotherhood one toward another, with honour preuenting one another. 11. In carefulnes not ſlouthful. In ſpirit ſeruēt. Seruing our Lord. 12. Reioycing in hope. Patient in tribulation. Instant in praier. 13. Communicating to the 'neceſſities' of the Saints. Purſuing hospitalitie. 14. Bleſſe them that perſecute you: bleſſe, and "d curſe not. 15. To reioyce with them that reioyce, to weep with them that weep. 16. Being of one mind one toward another. Not minding high things, but conſenting to the humble. ¶ e Benot wiſe in your owne conceit. 17. To no man rendring euil for euil. Prouiding good things not only before God, but alſo before al men. 18. If it may be, as much as is in you, hauing peace with al men. 19. Not reuenging your ſelues, my Deereſt, but giue place vnto wrath, for it is written: Reuenge to me; I wil reward, ſaith our Lord. 20. but if thine enemy hunger, giue him meat: if he thiſt, giue him drinke. For, doing this, thou ſhalt heap coales of fire vpon his head. 21. Be not overcome of euil, but overcome in good the euil. ¶

Phil. 4.
18.

Eph. 5.
17.
1. Thſſ.
4, 3.
1. Cor.
12, 12.
Eph. 4.
7.

c diſciplin

memo-
ries

Deu. 32.
35.
Pro. 29.
21.

ANNOTATIONS.

CHAP. XII.

1. A living Host.) Left men ſhould thinke by the former diſcourſe of God's eternal predeſtination, that no reward were to be had of good life and workes, the Apoſtle now earneſtly recommendeth to them holineſſe of life.

1. A living



1. *A living Host.*) Man maketh his body a Sacrifice to God by giuing it to suffer for him, by chastising it with fasting, watching, and such like, and by occupying it in workes of charitie & vertue to God's honour. Whereby appeareth how acceptable these workes are to God and grateful in his sight, being compared to a Sacrifice, which is an high seruice done to him.

The body chastised by penance is a grateful Sacrifice.

6. *According to the rule of faith.*) By this, and many places of holy writ, we may gather, that the Apostles by the Holy Ghost, before they were sundred into diuers Nations, set downe among themselves a certaine Rule and forme of faith and doctrine, containing not only the Articles of the Creed, but al other principles, grounds, and the whole platforme of al the Christiā religion. Which Rule was before any of the Books of the new Testamēt were writtē, & before the faith was preached among the Gentils: by which not only euery other inferiour Teacher's doctrine was tried, but al the Apostles, & Euangelists preaching, writing, interpreting [which is here called prophesying] were of God's Church approued and admitted, or disproued and reiectēd. This forme, by mouth and not by Scripture, euery Apostle deliuered to the countrie by them conuer-
 ted. For keeping of this forme, the Apostle before praised the Romanes, and afterward earnestly warneth them by no man's plausible speech to be drawn from the same. This he commendeth to Timothee, calling it his *Depositum*. For not holding this fast and sure, he blameth the Galatians, further also denouncing to himself or an Angel that should write, teach, or expound against that which they first receiued, Anathema, and commanding alwaies to beware of them that taught otherwise. For feare of missing this line of truth, himself notwithstanding he had the Holy Ghost, yet lest he might haue preached in vaine and lost his labour, he went to conferre with Peter and the rest. For the fast keeping of this Rule of truth, the Apostles held Councils, and their Successours by their example. For the holding of this Rule, and by the measure therof, were al the holy Scriptures written. For and by the same, al the glorious Doctours haue made their sermons, commentaries, and interpretations of God's word: al writings and interpretations no otherwise admitted nor deemed to be of God, but as they be agreable to this Rule.

The Apostolical rule or Analogie of faith.

And this is the sure Analogie and measure of faith, set downe and commended to vs euery where for the Apostles tradition; and not the phantastical rule or square that euery Sect-maister pretendeth to gather out of the Scriptures falsely vnderstood and wrested to his purpose, by which they iudge of Doctour, Scripture, Church and al. Arius had by that meanes a rule of his owne, Luther had his false weights, and Calvin his owne also. According to which seuerall measure of euery Sect, they haue their expositions of God's word: and in England (as in other infected Countries) they kept of late an apish imitation of this prophesying which S. Paul here and in other places speaketh of, and which was an exercise in the primitiue Church, measured not by euery man's peculiar spirit, but by the former Rule of faith first set downe by the Apostles. And therefore al this new phantastical Prophecyng and al other preaching in Calvin's schoole, is iustly by this note of the Apostle condemned, for that it is not according to, but quite against the Rule of faith.

The Heretikes phantastical rule or rather rules of faith, many & diuers one from another.

CHAP. XIII.

To yeald obedience and al other duties vnto Potestates: 8. to loue their neighbour which is the fulfilling of the Law: 11. and specially to consider, that now being the time of grace we must doe nothing that may not besmeare day-light.

LET " euery soul be subiect to higher powers, for there is " no power but of God. And those that are, of God are ordeined. 2. Therefore he that resisteth the power, resisteth the ordinance of God. And " they that resist, purchase to themselves damnation. 3. For Princes are no feare to the good worke, but to the euil. But wilt thou not feare the power? Doe good: and thou shalt haue praise of the same. 4. For he is God's Minister vnto thee for good. But if thou doe euil, feare; for he " beareth

11. 3. c.
1. Tim. 2.
13.



The Epistle
vpon the 4.
Sunday after
the Epiphanie.
Here we lear-
ne that the
Law may be &
is fulfilled by
loue in this
life: against
the Aduersa-
ries saying it is
impossible to
keep the com-
mandements.
a The Epistle
vpon the 1.
Sunday in
Aduent.

not the sword without cause. For he is God's Minister: a reuenger vnto wrath, to him that doeth euil. 5. Therefore be subiect of necessitie, not only for wrath, but also for conscience sake. 6. For therefore "you giue tributes also. For they are the Ministers of God, seruing vnto this purpose. 7. Render therefore to al men their dew: to whom tribute, tribute: to whom custom, custom: to whom feare, feare; to whom honour, honour. 8. Owe no man any thing: but that you loue one another. For he that loueth his neighbour, hath fulfilled the law. 9. For, *Thou shalt not commit aduoutrie, Thou shalt not kil, Thou shalt not steale. Thou shalt not beare false witness, Thou shalt not couet*, and if there be any other commandement, it is comprised in this word, *Thou shalt loue thy neighbour as thy self*. 10. The loue of thy neighbour, worketh no euil. Loue therefore is the fulnesse of the Law. ¶ 11. And that knowing the season, that it is now the houre for vs to rise frō sleep. For now our saluation is neerer then whē we beleued. 12. The night is passed, and the day is at hand. Let vs therefore cast off the workes of darness, & doe on the armour of light. 13. As in the day let vs walke honestly " not in banquetings and drunkennes, not in chamberings and impudicities, not in contention and emulation: 14. but doe ye on our Lord Iesus Christ, and make not provision for the flesh in concupiscences.

Mat. 22,
21.

Exo. 20,
13.

Leu. 19,
18.

ANNOTATIONS.

CHAP. XIII.

Obedience to
temporal Ru-
lers, & in what
cases

1. *Euery soul be subiect.*) Because the Apostles preached libertie by Christ from the yoke of the Law and seruitude of sinne, and gaue al the faithful both example and commandement to obey God more then men, and withal euer charged them expressly to be obedient and subiect to their Prelates as to them which had cure of their soules and were by the Holy Ghost placed ouer the Church of God: there were many in those daies newly conuerted that thought themselues free from al temporal Potestates, carnal Lords, and humane creatures or powers: wherupon the bondman tooke himselfe to be loose from his seruitude, the subiect from his Soueraigne, were he Emperour, King, Duke, or what other secular Magistrate soeuer; specially the Princes of those daies being Heathens and persecutours of the Apostles, and of Christes religion. For which cause and for that the Apostles were vntuly charged of their Aduersaries, that they withdrew men from order and obedience to Ciuil lawes and Officers; S. Paul here (as S. Peter doth 1. Chap. 2) cleereth himself, and expressly chargeth euery man to be subiect to his temporal Prince and Superiour: Not euery man to al that be in Office or Superioritie, but euery one to him whom God hath put in authoritie ouer him, by that he is his Maister, Lord, King, or such like. Neither to them in matters of religion or regiment of their soules (for most part were Pagans, whom the Apostle could not wil men to obey in matters of faith) but to them in such things only as concerne the publike peace & Policie, & what other causes soeuer consist with God's holy wil and ordinance. For * against God no power may be obeyed.

In what sense,
al power or su-
perioritie is of
God.

1. *No power but of God.*) S. Chrysostome here noteth, that power, rule & Superioritie, is God's ordinance, but not estsoones al Princes; because many may vsurp, who reigne by his permission only, and not by his appointment: nor al actions that euery one doeth in and by his soueraigne power; as Iulian's apostasie and affliction of Catholikes, Pharaos tyrannical oppression of the Israelites, Achab's persecution of the Prophets, Nero's excecuting of the Apostles, Herod's and Pilat's condemning of Christ: al which things God permitted them, by the abuse of their power to accomplish, and not being the cause of their euil doings, turned and ordered the same to good effects. S. August 1147. 111. in 1922. S. Tho. 1. p. q. 19. a. 2.

Act. 4,
19 5,
29.
Chrys.
in ep.
Ro. 13,
23.

1. They



2. *They that resist*) Whosoever resisteth or obeieth not his lawful Superiour in those In things law causes wherein he is subiect vnto him, withstandeth God's appointment, & sinneth fully comman- deadly, and is worthy to be punished both in this world by his Superiour, and by God ded it is mortal in the next life. For in temporal gouernement and causes, the Christians were bound sinne not to in conscience to obey their Heathen Emperours: though on the other side, they were obey our Supe- bound vnder paine of damnation to obey their Apostles and Priests, and not to obey riours. their Kings or Emperours in matters of religion. Whereby it is cleare that when we be commanded to obey our Superiours, it is meant alwaies and only in such things as they may lawfully command, and in respect of such matters wherein they be our Supe- riours.

4. *Beareth not the sword.*) That the Apostle meaneth here specially of temporal powers, The Apostle we may see by the sword, tribute, & external compulsion, which he here attributeth to speaketh of te- them. And the Christian men then had no doubt whether they should obey their Spiri- poral powers. tual powers. But now the disease is cleane contrarie. For al is giuen to the secular power, and nothing to the spiritual which expressely is ordained by Christ and the Holy Ghost: and al the faithful are commanded to be subiect therunto, as to Christ's owne word and wil. There were Heretikes called Begards, that tooke away al rule and Superioritie. The Heresies a- wicklifists would obey nor Prince nor Prelate, if he were once in deadly sinne. The Pro- gainst rule and testants of our time (as we may see in al Countries where the secular sword is drawn Superioritie. against their Sects) care neither for the one nor for the other, though they extol only the secular when it maketh for them. The Catholikes only most humbly obey both, The obedience euen according to God's ordinance, the one in temporal causes, and the other in Spiri- of Catholikes tual: in which order both these States haue blessedly flourished in al Christian countries both to Spiri- euer since Christes time, and it is the very way to preserue both, as one day al the world tual & tempo- shal confesse with vs. ral Superiours.

6. *You giue tributes.*) Though euery man ought to be ready to serue his temporal Prince with his goods, by tributes or what other lawful taxes and subsidies soeuer; yet they may exempt by priuiledges whom they thinke good. As in al countries Christian: The Clergie Priests for the honour of Christ, whose Ministers they be, haue by the grants & ancient exempted fro charters of Kings been excepted and exempted. Notwithstanding they were neuer vn- tribute. ready to serue voluntarily their Soueraigne, in al common causes, with whatsoeuer they had. See *Annot. in Mat. 17, 26.*

13. *Not in banquetings.*) This was the very place which S. Augustine, that glorious Doc- S. Augustines tour, was by a voice from Heauen directed vnto, at his first miraculous and happy conuerfion. conuerfion, not only to the Catholike faith, but also to perpetual continencie, by this voice conming from Heauen, *Tolle, lege: Tolle, lege,* Take vp and read, take vp and read, as himself telleth li. 8. *Confes. c. 12.*

C H A P. XIII.

Like a moderatour and peace-maker between the firme Christians (who were the Gentils) and the infirme (who were the Christian Iewes, hauing yet a scruple to cease from keeping the ceremonial meats and daies of Moyses Law) he exhorteth the Iew not to condemne the Gentil vsing his libertie; and the Gentil againe, not to condemne the scrupulous Iew: but rather to abstaine from vsing his libertie, then offending the Iew, so be an occasion vnto him of apostating.



AND him that is weak in faith, take vnto you; not in disputations of cogitations. 2. For one beleaueth that he may cate al things: but he that is weak, let him cate herbs. 3. Let not him that cateth, despise him that eateth not: and he that eateth not, let him not iudge him that cateth. For God hath taken him to him. 4. Who art thou that iudget another man's seruant? To his owne Lord he standeth



standeth or falleth. And he shal stand: for God is able to make him stand. 5. For one iudgeth" between day and day; and another iudgeth euery day: let euery one abound" in his owne sense. 6. He that respecteth the day, respecteth to our Lord. And he that eateth, eateth to our Lord: for he giueth thanks to God. And he that eateth not, to our Lord he eateth not, and giueth thanks to God. 7. For none of vs liueth to himself: and no man dieth to himself. 8. For whether we liue we liue to our Lord; or whether we die, we die to our Lord. Therefore whether we liue, or whether we die, we are our Lord's. 9. For to this end Christ died and rose againe; that he may haue dominion both of the dead and of the liuing. 10. But thou, why iudgeth thou thy brother? or thou, why dost thou despise thy brother? For * we shal al stand before the iudgement seat of Christ. 11. For it is writtē: *Liue I*, saith our Lord, *that euery knee shal bow to me; & euery tōgue shal confesse to God.* 12. Therefore euery one of vs for himself shal render account to God. 13. Let vs therefore no more iudge one another. But this iudge ye rather, that you put not a stumbling block or a scandal to your brother. 14. I know and am persuaded in our Lord Iesus Christ, that nothing is" common of it self, but to him that supposeth any thing to be common, to him it is common. 15. For if because of meat thy brother be greeued; now thou walkest not according to charitie. * Doe not with thy meat destroy him for whom Christ died. 16. Let not then our good be blasphemed. 17. For the Kingdom of God is" not meat and drinke; but iustice, and peace, and ioy in the Holy Ghost. 18. For he that in this serueth Christ, pleaseth God, and is acceptable to men. 19. Therefore the things that are of peace let vs pursue: and the things that are of edifying one toward another let vs keep. 20. Destroy not the worke of God for meat. * All things indeed are cleane: but it is il for the man that eateth by giuing offence. 21. It is good not to eat flesh, and not to drinke wine, nor that wherein thy brother is offended, or scandalized, or weakned. 22. Hast thou faith? haue it with thy self before God. Blessed is he that iudgeth not himself in that which he approueth. 23. But" he that discerneth, if he eate, is damned; because not of faith. For" al that is not of faith, is sinne.

2. Cor. 2

5, 10.

Eph. 4, 5, 23.

23.

"Common, that is, vn-cleane. See Annot. Marc,

7, 2. Though he with the weak to be borne withal, yet he vttereth his mind plainly, that indeed al the meats forbidden and vn-cleane in the Law, are now through Christ cleas'd & law-ful for euery man to vse.

1. Cor. 8.

8.

Tit. 1, 15.

15.

ANNOTATIONS.

CHAP. XIII.

The Apostles meaning about eating or not eating certain meats.

1. *Eate al things.* By similitude of words the simple are soone deceiued, and Heretikes make their vantage of any thing to seduce the vnlearned. There were diuers meats forbidden in the Law of Moyses, and for signification made and counted vn-cleane, whereof the Iewes might not eate at al, as porke, hare, conny, & such like, both of fishes, foules, and beasts, a great number. Christ discharged al them that became Christians, after his Passion, of that obseruance and al other ceremonies of the old Law. Notwithstanding, because diuers that were brought-up in the Law, had a religion and conscience, suddenly to forsake their former manner, the Apostle here admonished such as be stronger and better instructed in the case, to beare with the weaker sort, that being Christians could not yet find in their harts to eate and vse the meats forbidden by God in the Law: as on the



the other side he warneth the weak that would not eate, nor to take offence or scandal at them that did eate without scruple, any of the irregular or forbidden meats in the Law, nor in any wise to iudge or condemne the eater, but to comit that to God, & finally that they should not condemne each other for eating or not eating. Now the Protestants The Heretikes fondly abuse this place though the Church did forbid any meat wholly neuer to be eaten or touched, or made any creatures vncleane, or otherwise prescribed any abstinence, then for chastising of mens bodies and seruice of God. It is a great blindnes that they can put no difference of the Church. betwixt Christes fast of fourtie daies, *Mat. 4.* Iohn's abstaining from al delicate meats and drinke, *Mat. 3, 11.* the widow Annes, *Luc. 2, 37.* the Nazareites, *Num. 6.* the Rechabites, *Ierem. 35, 14.* the Niniuites, *Jon. 3.* S. Paules, *1. Cor. 11, 27.* S. Timothees, *1. Tim. 5, 21.* Iohn's Disciples and Christ's Disciples fast *Mat. 9, 14, 15.* (which he said they should keep after his departure from them:) and the ceremonial distinction of creatures and meats, cleane and vncleane, in the old Law. Of which it is euident the Apostle treateth in al this chapter, & of none other at al. Therefore when the Protestants by the words of this place would proue, that we be either made free from fasting and from obeying the Churches commandement or following Christes example in that matter, or that the obseruers of Christian fasts be weak in faith, & ought not in any wise condemne of sinne the breakers of the prescribed fasts of the holy Church, they doe abuse ignorantly or wilfully the Apostles words and discourse.

Foolish Heretikes see not the differences of things.

5. *Betweene day and day.*) By the like deceit they abuse this place against the Holy-Distinction of daies of Christ and his B. mother & Saints, which concerneth only the Iewes festiuities daies, and obseruation of times, wherof in the Epistle to the Galatians c. 4, 10.

6. *Euery one in his owne sense.*) The Apostle doth not giue freedom, as the Churches enemies would haue it, that euery man may doe or thinke what he list. But in this matter of Iudaical obseruation of daies and meats, & that for a time only, til the Christian religion should be perfectly established, he would haue no restraint made, but that euery one should be borne withal in his owne sense: yet so, that they should not condemne one another, nor make necessitie of saluation in the obseruation of the Iudaical rites of meats, daies, &c.

The text explicated concerning euery man's conscience in Iudaical meats and drinke.

17. *Not meat and drinke.*) The substance of religion or the Kingdom of God standeth not in meat or drinke; and therefore the better might they vse indifferencie & toleration in that point for a time, for peace sake and to auoid scandal. But if the precept of Moses Law had bound stil as before, then (not for the meats sake, but for the disobedience) it had been damnable to haue eaten the vncleane meats.

Not eating, but disobedience damnable.

22. *Haue it with thy self.*) Thou that art perfect, and beleeuest or knowest certainly that thou art free from the Law concerning meats and festiuities, yet to the trouble and hindrance of the feeble that cannot yet be brought so farre, be discrete and vtter not thy self out of season.

23. *He that discerneth.*) If the weak haue a conscience, and should be driuen to eate the things which in his owne hart he thinketh he should not doe, he committeth deadly our conscience, sinne, because he doth against his conscience, or against his owne pretended knowledge. is sinne.

Chrys. 23. *Al that is not of faith.*) The proper sense of this speach is, that euery thing that a man doeth against his knowledge or conscience, is a sinne, for so by the circumstance of infidels are of the letter, faith must here be taken, though S. Augustin sometimes applieth it also sinne, & what to proue that al the actions of infidels (meaning those workes which directly proceed are not, of their lacke of faith) be sinnes. But in any wise take heed of the Haretikes commentarie, who hereby would proue that the infidel sinneth in honouring his paréts, fighting for his countrie, tilling his ground, and in al other workes. And no marvel that they so hold of infidels, who maintaine * that Christian men also offend deadly in euery good deed.

Luther.



CHAP. XV.

He proceedeth to make peace between the Christian Gentils and Iewes, 8. with this resolution, that the Iewes vocation is of promise indeed, but the Gentils also of mercie & foretold by the Scriptures. 14. Then drawing to an end, he excuseth himself to the Romanes for writing thus vnto them, 21. hoping now at length to see them, after that he hath been at Hierusalem, 29. wherunto also he requesteth their praies.

The Epistle
vpo the 1. Sun-
day in Aduent.
a He meaneth
al that is writ-
ten in the old
Testament:
much more al
things written
in the new Te-
stament, are for
our learning &
comfort.
b Vnitie in re-
ligion com-
mended.
c Christ did
execute his of-
fice and mini-
sterie only
toward the
people of Cir-
cumcision, that
is, the Iewes.



AND we that are the stronger, must sustaine the infirmities of the weak, & not please our selues. 2. Let euery one of you please his neighbour vnto good, to edification. 3. For, Christ did not please himself, but as it is written: *The reproches of them that reproched thee, sel vpon me.* 4. For what things focuer haue been written, to our learning they are written: that by the patience and consolation of the Scriptures, we may haue hope. 5. And the God of patience and of comfort giue you to be of one mind one toward another according to IESVS Christ: 6. that of one mind, with one mouth you may glorifie God & the Father of our Lord IESVS Christ. 7. For the which cause receiue one another; as Christ also hath receined you vnto the honour of God. 8. For I say Christ IESVS to haue been minister of the circumcision for the veritie of God to confirme the promises of the Fathers. 9. But the Gentils to honour God for his mercie, as it is written: *Therefore wil I confesse to thee in the Gentils, o Lord, and wil sing to thy name.* 10. And againe he said: *Reioyce ye Gentils with his people.* 11. And againe: *Praise al ye Gentils our Lord; and magnifie him al ye peoples.* 12. And againe Esaie saith: *There shal be the root of Iesse; and he that shal rise vp to rule the Gentils, in him the Gentils shal hope.* 13. And the God of hope replenish you with al ioy and peace in beleeuing; that you may abound in hope, and in the vertue of the Holy Ghost. ¶

14. And I my self also, my Brethren, am assured of you, that you also are ful of loue, replenished with al knowledge, so that you are able to admonish one another. 15. But I haue written to you (Brethren) more boldly in part, as it were putting you in remembrance; for the grace which is giuen me of God, 16. to be the minister of Christ IESVS in the Gentils: sanctifying the Ghospel of God, that the oblation of the Gentils may be made acceptable and sanctified in the Holy Ghost. 17. I haue therefore glorie in Christ IESVS toward God. 18. For I dare not speake any of those things which Christ worketh not by me for the obedience of the Gentils, by word and deed, 19. in the vertue of signes and wonders, in the vertue of the Holy Ghost: so that from Hierusalem round about vnto Illyricum I haue replenished the Ghospel of Christ. 20. And I haue so preached this Ghospel, not where Christ was named, lest I should build vpon another man's foundation; 21. but as it is written: *They to whom it hath not been preached of him, shal see, and they that haue not heard, shal vnderstand.* 22. For the which cause also I was hindered very much from comming vnto you 23. But now hauing no longer place in these countries, and hauing a desire to come vnto you these many

Psa. 68.
10.

Psa. 117.
50.
Deu. 32.
41.
Psa. 116.
1.
Esa. 11.
10.

Esa. 52.
13.



many yeares now passed: 24. when I shal begin to take my iourney into Spaine, I hope that as I passe, I shal see you, and be brought thither of you, if first in part I shal haue enioyed you. 25. Now therfore I wil goe vnto Hierusalem to minister to the Saints. 26. For Macedonia and Achaia haue liked wel to make some contribution vpon the poore Saints that are in Hierusalem. 27. For it hath pleased them: and they are their debtors. For if the Gentils be made partakers of their spiritual things; they ought also in carnal things to minister vnto them. 28. This therfore when I shal haue accomplished, and signed them this fruit, I wil goe by you into Spaine. 29. And I know that comming to you, I shal come in abundance of the blessing of Christ. 30. I beseech you therfore Brethren by our Lord IESVS CHRIST, and by the charitie of the Holy Ghost, that you help me in your praiers for me to God, 31. that I may be deliuered from the infidels that are in Iewrie, and the oblation of my seruice may become acceptable in Hierusalem to the Saints, 32. that I may come to you in ioy by the wil of God, that I may be refreshed with you. 33. And the God of peace be with you al. Amen.

^a He meaneth the holy persons that haue forsaken al their goods for Christ, were wholly conuer- ted to serue our Lord with al their mind.
^b His ro against Vigilantius the Heretike reprehending the almes-giuen to such, as doe the Heretikes also of our time.
^c In that the Apostle desired to be praied for we may be moued to seeke the same as a great benefit.

CHAP. XVI.

He commendeth the bearer Phæbe to the Romanes, 3. and himself to many there by name, 17. he declareth the doctrine which the Romanes had learned, to be the touchstone to know Seducers. 21. he doth vnto them the commendations of al the Churches & of certaine persons by name; 25. and concludeth.



AND I commend to you Phæbe our Sister, who is in the ministerie of the Church that is in Cenchris: 2. that you receiue her in our Lord as it is worthie for Saints: and that you assist her in whatsoeuer busines she shal need you. For she also hath assisted many, and my self. 3. Salute Prisca & Aquila my helpers in Christ IESVS, 4. who for my life haue laid downe their necks; to whom not I only giue thanks, but also al the Churches of the Gentils, 5. and their domestical Church. Salute Epænetus my Beloued: who is the first fruit of Asia in Christ. 6. Salute Marie who hath laboured much about vs. 7. Salute Andronicus and Iulia my cosins and fellow captiues: who are noble among the Apostles, who also before me were in Christ. 8. Salute Ampliatus my best Beloued in our Lord. 9. Salute Urbanus our helper in Christ IESVS, and Stachys my Beloued. 10. Salute Apelles the approved in Christ. Salute them that are of Aristobolus house. 11. Salute Herodion my kinsman. Salute them that are of Narcissus house, that are in our Lord. 12. Salute Triphana and Tryphosa: who labour in our Lord. Salute Persis the Beloued, who hath much laboured in our Lord. 13. Salute Rufus the elect in our Lord and his mother and mine. 14. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes: and the Brethren that are with them. 15. Salute Philologus and Iulia,

The only salutation of so worthy a mā is sufficient to fill him with great grace that is so saluted. ^{1 Tim 4} This domestic Church was either that faithful and Christian household, or rather the Christians meeting together there & in such good houses to heare diuine seruice & the Apostles preaching in those times of persecution. The Protestants here read in



thus: Peter is not here saluted, therefore he was neuer at Rome. See the Annotation. Of the Prince of the Apostles, faith Theodoret vpon this place. The special way that Heretikes haue euer had to beguile, was and is by sweet wordes & gay speeches. Which their sheeps coat see before described particularly in the Annotations vpon S. Matthew. c. 7, 15.

Julia, Nereus, and his sister, and Olympias; and al the Saints that are with them. 16. " Salute one another in a " holy kisse. Al the churches of Christ salute you.

17. And I desire you, Brethren, " to marke them that make dissensions and scandals contrarie to the doctrine which you haue e learned, and auoid them. 18. For such doe not serue Christ our Lord, " but their owne belly : and " by sweet speeches and benedictions seduce the harts of innocents. 19. For " your obedience is published into euery place. I reioyce therefore in you. But I would haue you to be wise in good, and simple in euil. 20. And the God of peace crush Satan vnder your feet quickly. The grace of our Lord Iesus Christ be with you.

21. Timothee my Coadiutor saluteth you, and Lucius, and Iason, and Sosipater, my kinsmen. 22. I Tertius salute you, that wrote the epistle, in our Lord. 23. Caius mine host, and the whole Churches, saluteth you. Erastus the Cofferer of the citie saluteth you, and Quartus, a Brother. 24. The grace of our Lord Iesus Christ be with al you, Amen.

25. And to him that is able to confirme you according to my Ghospel and preaching of Iesus Christ, according to the reuelation of the mysterie from eternal times kept secret, 26. which now is opened by the Scriptures of the Prophets according to the precept of the eternal God, to the obedience of faith knowen in al Gentils, 27. to God the only wise through Iesus Christ, to whom be honour & glorie for euer and euer. Amen.

ANNOTATIONS.

CHAP. XVI.

That S. Peter was at Rome.

16. *Salute one another.*) Neuer Sect-maisters made more foule or hard shifts to proue or defend falsehood, then the Protestants: but in two points, about S. Peter specially, they passe euen themselves in impudencie. The first is, that they hold he was not preferred before the other Apostles, which is against the Scriptures most evidently. The second is, that he was neuer at Rome, which is against al the Ecclesiastical histories, al the Fathers Greeke & Latine, against the very sense & sight of the monuments of his Seat, Sepulcher, doctrine, life, and death there. Greater euidence certes there is thereof and more weighty testimonie, then of Romulus, Numas, Cæsar's, or Cicero's being there; yet were he a very brutish man that would deny this to the discredit of so many Writers and the whole world. Much more monstrous it is, to heare any deny the other. Theodoret faith he was there, writing vpon this chapter. Prosper also *carmine de ingratia in principio*. S. Leo *de natali Petri* S. Augustin *to. 6. c. 4. cont. ep. fund.* Orosius *li. 7. c. 6.* S. Chrysostome in *Psal. 48.* S. Epiphanius *li. 27.* Prudentius in *hymno 2. S. Laurentij & hymno 11.* Optatus *li. 2. contra Donatistas.* S. Ambrose *li. 5. ep. de Basilicis tradendis.* S. Hierome in *Catalogo.* Lactantius *li. 4. c. 21. de vera sapientia.* Eusebius *hist. Eccl. li. 2. c. 13, 15.* S. Athanasius *de fuga sua.* S. Cyprian *ep. 55. nu. 6.* Tertulian *de præscriptionibus nu. 14. and li. 4. contra Marcionem nu. 5.* Origen in *Genes. apud Euseb. li. 3. c. 1.* Irenæus *li. 3. c. 3.* Hegeippus *li. 3. c. 2. de excid. Hierosolym.* Caius & Papias the Apostles owne scholars, and Dionysius the B of Corinth, alleaged by Eusebius *li. 2. c. 14. and 14.* Ignatius *ep. ad Romanos.* The holy Council of Chalcedon, and many other affirme it. Yea Peter himself (according to the iudgement of the Ancient Fathers) confesseth he was at Rome, calling it Babylon 1. *ep. c. 5. Euseb. li. 2. c. 14. hist. Eccl. 3.* Some of these tel the time and cause of his first going thither: some, how long he liued there: some, the manner of his death there: some, the place of his burial: and al, that he was he first Bishop there. How could so many of such wisdom and spirit, so neere the Apostles

Chalced. conc. act. 3.

See the Annotations 1. Pet. c. 5, 13.



Apostles time deceine or be deceived? how could Calvin and his, after fifteen hundred yeares know that which none of them could see?

Some great argument must they needs haue to controule the credit of the whole world. This of truth is here their argument, neither haue they a better in any place, to wit: If S. Peter had been at Rome, S. Paul would haue saluted him, as he did others here in the end of his letter to the Romanes. Is not this a high point to disproue al antiquitie by? Any man of discretion may straight see, that S. Peter might be knowne vnto S. Paul to be out of the Citie, either for persecution or busines, when this epistle was written (for he went often out, as S. Epiphanius declareth) & so the omitting to salute him, can proue no more, but that then he was not in Rome: but it proueth not so much neither; because the Apostle might for respect of his dignitie & other the Churches affaires write vnto him special letters, & so had no cause to salute him in his common Epistle. Or how know they that this Epistle was not sent inclosed to S. Peter, to be deliuered by his meanes to the whole Church of the Romanes in some of their assemblies? It is very like it was recommended to some one principal man or other that is not here named: and twenty causes there may be vnknewen to vs, why he saluted him not: but no cause why our Aduersaries vpon such frivolous reasons should reprove an approued truth. For euen as wel might they say that S. Iohn was neuer at Ephesus because S. Paul in his Epistle to the Epesiāns doth not salute him. And plaine it is, that it is the Romane seat and faith of Peter, which they (as al Heretikes before them) doe feare & hate, and which wil be their bane: and they know that there is no argument which conuinceth in their conscience, that Peter was neuer at Rome. Therefore to conclude we say to them in S. Augustines

Epiph.
her. 27.

l. 2. cont.
lit. Petil.
c. 51.

Orig. in
16 ad
Ro.

wordes: *Why cal you the Apostolike chaire, the chaire of pestilence? what hath the Church of Rome done against you, in which S. Peter did sit, and from which by nefarious surie you haue separated your selues?*

14. *Holy kisse.*) Hereof, and by the common vsage of the first Christians, who had special regard of vnitie and peace among themselves, and for signe and protestation thereof kissed one another, came our holy ceremonie of giuing the Pax, or kissing one another in the Sacrifice of the blessed Masse.

The Protestā's
great argun^t,
that Peter was
neuer at Rome.

The Heretikes
haired of the
Romane See.

Kissing the
Pax.

17. *To marke them.*) He carefully warneth them to take heed of seditious sowers of Sects & dissension in religion, and this euer to be their marke, if they should teach or moue them to any thing which was not agreeable to that which they had learned at their conuersion: not bidding them to examin the case by the Scriptures, but by their first forme of faith and religion deliuered to them before they had or did read any booke of the new Testament.

Against Sect:
maisters how
to examine our
faith.

18. *But their owne belly.*) Howsoeuer Heretikes pretend in wordes and external shew of their sheep's coat; indeed they seeke but after their owne profit and pleasure, & by the Apostles owne testimonie we be warranted so to iudge of them as of men that indeed haue no religion nor conscience.

Heretikes giue
to voluptuous-
nes.

19. *Your obedience.*) Against Heretikes and their illusions, there is no better way then in simplicitie to cleaue vnto that which hath been taught before: for the which the Romane obedience is much commended. See *Annus*. vpon the first chap. vers. 1.

THE





T H E
A R G V M E N T O F
T H E F I R S T E P I S T L E T O
T H E C O R I N T H I A N S.

Act. 19, 11.

1. Cor. 16, 5.

NOW S. Paul planted the Church at Corinth, continuing there a yeare and an halfe together, we read Act. 18. After that, when he was at Ephesus Act. 19. about the end of the three yeares that he abode there, he wrote this first Epistle to the Corinthians. For euen as S. Luke there writteth: When these things were ended, Paul purposed in the Spirit, when he had gone ouer Macedonia and Achaia, to goe to Hierusalem: so likewise doth S. Paul himselfe write here: I wil come to you in Achaia when I shal haue gone ouer Macedonia, for I wil goe ouer Macedonia: but I wil tarie at Ephesus vntil Pentecost.

The matter that he writeth of, is not one, as is the Epistle to the Romanes, but diuers. Partly such faults of theirs, as were signified vnto him by them that were of Chloe. 1. Cor. 1. 11. partly such questions as themselves wrote to him of: And concerning the things that you wrote to me. 1. Cor. 7, 1. For so we may (as it seemeth) deuide the Epistle into these two parts. Or, to put al together, he writeth of eight things: 1. Of certaine Schismes beginning among them, by occasion of certaine Preachers, whom in the Second Epistle he toucheth more plainly, as being False-apostles chap. 1. 2. 3. 4. 2. Of an incestuous fornicatour, and some that went to law before infidel iudges. chap. 5. 6. 3. Of Matrimonie and Continencie. chap. 7. 4. Of meats sacrificed to Idols. chap. 8. 9. 10. 5. Of his Traditions. chap. 11. 6. Of the Gifts of the Holy Ghost. chap. 12. 13. 14. 7. Of the Resurrection. chap. 15. 8. Of the Contributions that he gathered of the Gentils, to succour the Christian Iewes at Hierusalem. chap. 16.





T H E
F I R S T E P I S T L E
O F P A V L T O T H E
C O R I N T H I A N S.

C H A P. I.

After salutation, 4. hauing acknowledged the graces of their Church, 10. he dehorteeth them from their Schismatical boasting against one another in their Baptizers (telling them that they must boast only in Christ for their Baptisme) 17. and in their Preachers, who had the wisdom of words: telling them that it is the preaching of the Crosse, whereby God saueth the world, and wherein only Christians should boast: 26. seeing God of purpose chose the contemptible, that so himself might haue the glorie. The 1. part. Of Schismes that were about their Baptizers & Preachers.

PAUL called to be an Apostle of IESVS Christ, by the wil of God, and Sothenes a Brother, 2. to the Church of God that is at Corinth, to the sanctified in Christ IESVS, called to be Saints, with al that inuocate the name of our Lord IESVS Christ in euery place of theirs and ours. 3. Grace to you and peace from God our Father and our Lord IESVS Christ. The Epistle vpon the 10. Sunday after Pentecost.

4. I giue thanks to my God alwaies for you for the grace of God that is giuen you in Christ IESVS, 5. that in al things you be made rich in him, in al utterance, and in al knowledge, (6. as the testimonie of Christ is confirmed in you,) 7. so that nothing is wanting to you in any grace, expecting the reuelation of our Lord IESVS Christ, 8. who also wil confirme you vnto the end without crime, in the day of the comming of our Lord IESVS Christ. 9. God is faithful; by whom you are called into the societie of his Sonne IESVS Christ our Lord.

10. And I beseech you, Brethren, by the name of our Lord IESVS Christ, that you al say one thing, and that there be no schismes among you: but that you be perfect in one sense, & in one knowledge. 11. For it is signified vnto me (my Brethren) of you, by them that are of Chloe, that there be contentions among you. 12. And I meane this, for that euery one of you saith, " I certes am Pauls, & I Apollo's, but I Cepha's, and I Christ's. 13. Is Christ deuided? Why, was Paul crucified for you? or in the name of Paul were you baptized? 14. I giue God thanks, la Maistery: The begin-
ning of al
Schismes is
ouer much ad-
miring & ad-
dicting mens
selues to their
owne particu-



584 THE FIRST EPISTLE OF S. PAUL
 thanks, that I baptized none of you, but * Crispus and Caius : 15. left
 any man say that in my name you were baptized, 16. And I baptized
 also the house of Stephanas. But I know not if I haue baptized any
 other.

17. For Christ sent me not to baptize, but to euangelize : not in wise-
 dom of speech, that the crosse of Christ be not made void. 18. For the
 word of the crosse, to them indeed that perish, is foolishnes; but to
 them that are saued, that is, to vs, it is the power of God. 19. For it is
 written: *I wil destroy the wisdom of the wise; and the prudence of the prudent I*
wil reiect. 20. *where is the wise? where is the Scribe? where is the disputer of this world?*
 Hath not God made the wisdom of this world foolish? 21. For because in
 the wisdom of God the world did not by wisdom know God; it pleased
 God by the foolishnes of the preaching to saue them that beleue. 22. For
 both the Iewes aske signes, and the Greeks seeke wisdom: 23. but we
 preach Christ crucified, to the Iewes certes a scandal, and to the Gen-
 tils, foolishnes: 24. but to the called Iewes & Greeks, Christ the power
 of God and the wisdom of God. 25. For that which is the foolish of
 God, is wiser then men; and that which is the infirme of God, is
 stronger then men. 26. For see your vocation, Brethren, that not many
 wise according to the flesh, not many mightie, not many noble: 27. but
 the foolish things of the world hath God chosen, that he may con-
 found the wise; and the weak things of the world hath God chosen,
 that he may confound the strong: 28. and the base things of the world
 and the contemptible hath God chosen, and those things which are
 not, that he might destroy those things which are; 29. that no flesh may
 glorie in his sight. 30. And of him you are in Christ IESVS, who is made
 vnto vs wisdom from God, & iustice, sanctification, and redemp-
 tion: 31. that as it is written: *He that doth glorie, may glorie in our Lord.* ¶

The Epistle
 for S. Agatha,
 Febr. 5.

Act. 18.
 8.

Es. 33.
 18.

1er. 9.
 23.

ANNOTATIONS.

CHAP. I.

Faith com-
 meth by hea-
 ring rather
 then reading.

5. *In al knowledge.*) Obserue that the Apostles neuer wrote their letters but to such
 as were conuerted to Christs faith before. For men can not lightly learne the Chris-
 tian religion by reading Scriptures, but by hearing and by the presence of their Tea-
 chers, which may instruct them at large and particularly of euery Article, as clerely
 and breiefely by letters they could not doe. Neither doth now any man learne his faith
 first but by hearing of his parents and Maisters. For if we should when we come to
 yeares of discretion, be set to picke our faith out of the Scriptures, there would be a
 mad worke and many faits among vs.

Christ is made
 our iustice, be-
 cause he is the
 Authour of the
 iustice in vs.

30. *Who is made.*) He meaneth not, as our Aduersaries captiously take it, that we
 haue no iustice, sapience, nor sanctity of our owne, other then Christs imputed to
 vs: but the sense is, that he is made the Authour, giuer, and meritorious cause of al these
 vertues in vs. For so the Apostle interpreteth himself plainly in the 6. Chapter
 following, when he writeth thus: *You be washed, you be iustified, you be sanctified in the*
name of our Lord IESVS CHRIST and in the Spirit of our God,

CHAP.



CHAP. II.

That his owne preaching among them, was in humble manner in the sight of man. 5. Howbeit it is most profound wisdom (as they should and would perceiue, if they were not carnal) which is taught in the Church of Christ.



A. 18.

AND I (Brethren) when I came to you, I came not in loftinesse of speech or of wisdom, preaching to you the testimonie of Christ. 2. For I iudged not my self to know any thing among you but Iesus Christ, and him crucified. 3. And * I was with you in infirmitie, and feare and much trembling: 4. and my speech and my preaching was not in the persuable words of humane wisdom, but in shewing of spirit and power; 5. that your faith might not be in the wisdom of men, but in the power of God.

Ef. 64, 4.

But we speake wisdom among the perfect. 6. But the wisdom not of this world, neither of the Princes of this world, that come to naught: 7. but we speake the wisdom of God in a mysterie, which is hid, which God did predestinate before the worlds, vnto our glorie: 8. which none of the Princes of this world did know: for if they had knowen, they would neuer haue crucified the Lord of glorie. 9. But as it is written: *That which eye hath not seen, nor eare hath heard, neither hath it ascended into the hart of man, what things God hath prepared for them that loue him.* 10. But to vs God hath reuealed by his Spirit. For the Spirit searcheth al things, yea the profundities of God. 11. For what man knoweth the things of a man, but "the spirit of a man that is in him? so the things also that are of God no man knoweth, but the spirit of God.

Ef. 2. 40, 14.

12. And we haue receiued not the spirit of this world; but the spirit that is of God: "that we may know the things that of God are giuen to vs. 13. Which also we speake not in learned words of humane wisdom; but in the doctrine of the Spirit, comparing spiritual things to the spiritual. 14. But "the sensual man perceiuet not those things that are of the Spirit of God. For it is foolishnes to him, and he can not vnderstand; because he is spirituallly examined. 15. But the spiritual man iudgeth al things: and himself is iudged of no man. 16. For * who hath knowen the sense of our Lord that may instruct him? But we haue the sense of Christ.

ANNOTATIONS.

CHAP. II.

11. *But the spirit of man.*] One man can not know another's cogitations naturally: but God giueth to I'rophets and other, euen in this world oftentimes, by extraordinary grace to know mens secrets. As he did to S. Peter, to know the fraud of Ananias and

How Angels and Saints & mortal men know our cogitations.

B b 1

Saphira:



Saphira : and to Elifens, his seruants bribery in his absence, and what was done in the King of Syria his chamber. And as he giueth to al * Angels and Saints (so farre as is conuenient to our necessities and their heavenly glorie) to vnderstand not only our vocal praier, but our inward repentance and desires.

Act. 5.
4 Reg. 5.
E. 5.
* Luc.
15, 7.

The Heretikes allegation for their vaine securitie, answered.

12. *That we may know.*) The Protestants that challenge a particular spirit revealing to each one his owne predestination, iustification, and saluation, would draw this text to that purpose. Which importeth nothing els (as is plaine by the Apostles discourse) but that the Holy Ghost hath giuen to the Apostles, & by them to other Christian men, to know God's ineffable gifts bestowed vpon the beleeuers in this time of grace: that is, Christes Incarnation, Passion, presence in the Sacrament, & the incomprehensible ioyes of Heauen, which Pagans, Iewes and Heretikes deride.

The sensual man.

14. *The sensual man.*) The sensual man is he specially, that measureth these heavenly mysteries by natural reason, humane prudence, external sense, and worldly affection, as the Iew, Pagan, and Heretike doe: and sometime both here and elsewhere the more infirm: and ignorant sort of Christian men be called sensual or carnal also, who being occupied in secular affaires, and giuen to sensual ioy and worldlines, haue no such sense nor feeling of these great gifts of God, as the perfecter sort of the faithful haue. Who trying these high points of religion, not by reason and sense, but by grace, faith, and Spirit, be therefore called spiritual. The spiritual then is he, that iudgeth and discerneth the truth of such things as the carnal can not attaine vnto: that doth by the spirit of the Church, whereof he is partaker in the vnitie of the same, not only see the errors of the carnal, but condemneth them and iudgeth euery power resisting God's spirit and word: the carnal Iew, Heathen, or Heretike, hauing no meanes nor right to iudge of the said spiritual man. For when the spiritual is said to be iudged of none, the meaning is not that he should not be subiect or obedient to his Pastours and spiritual Powers and to the whole Church, specially for the trial or examination of al his life, doctrine, and faith: but that a Catholike man and namely a Teacher of Catholike doctrine in the Church, should not be any whit subiect to the iudgement of the Heathen or the Heretike, nor care what of ignorancie or infidelitie they say against him. For such carnal men haue no iudgement in such things, nor can attaine to the Churches wisdom in any ceremonie, mysterie, or matter which they condemne.

The spiritual man.

How the spiritual man iudgeth al, & is iudged of none

The Church is vnder no man's iudgement.

Therefore S. Irenæus excellently declaring that the Church and euery spiritual child therof, iudgeth and condemneth al false Prophets and Heretikes of what sort soeuer, at length he concludeth with these notable words: *The spiritual shal iudge also al that make schismes, which be cruel, not hauing the love of God, and respecting their owne priuate, more then the vnitie of the Church; mangle, deuide, and (as much as in them lieth) kil for smal causes the great and glorious body of Christ, speaking peace, and seeking battaile. He shal iudge also them that be out of the truth, that is to say, out of the Church: which Church shal be vnder no man's iudgement for to the Church are al things known, in which is perfect faith of the Father, and of al the dispensation of Christ, and firme knowledge of the Holy Ghost that teacheth al truth.*

Iren. lib.
4. c. 62.

CHAP. III.

If they wil not be carnal stil, they must boast in God only, and not in their Preachers, which are but his Ministers, 10. and need to looke wel how they preach: 12. because not al preaching, though it be Catholike, is meritorious: but rather it buildeth matter to be purged by fire, when it is vaine and vnfruitful (as also any other like workes of other Catholikes.) Marie if it be heretical, destroying the Temple of God, then it worketh damnation. 18. The remedie is, to humble themselves and reserve al to God.

The Church only hath truth both in her milke and



AND I, Brethren, could not speake to you as to spiritual, but as to carnal. As it were to litle ones in Christ, 2. I gaue you milke to drinke, not meate: for you could not as yet. But neither can you now verily, for yet you are carnal. 3. For whereas there is among you emulation and contention are you not carnal,



in her bread: that is, whether she instruct the people, or the imperfect who are called carnal. *Aug. li. 15. c. 3. cent. Faust.*
 A marvellous dignitie of spiritual Pastours, that they be not only the instruments or Ministers of Christ (as Cassal. noteth Beza falsly translateth *Administri*, for *Coadiutores*) but indeed God's Coadiutors in the worke of our Saluation.

carnal, and walke according to man? 4. when one saith, I certes am Paules, & another, I Apollo's; are you not 'men'? What is Apollo then? and what is Paul? 5. The Ministers of him whom you haue beleueed, and to euery one as our Lord hath ginen. 6. I planted, Apollo watered; but God gaue the increase. 7. Therefore neither he that planteth is any thing, nor he that watereth; but he that giueth the increase, God. 8. And he that planteth and he that watereth are one. And "euery one shal receiue his owne reward according to his owne labour. 9. For we are God's Coadiutors; you are God's husbandrie, you are God's building. 10. According to the grace that is giuen me, as a wise Workmaster haue I laid the foundation: and another buildeth thereupon. But let euery one look how he buildeth thereon. 11. For other foundation no man can lay, beside that which is laid; which is CHRIST IESVS. 12. And if any man build "vpon this foundation, gold, siluer, pretious stones, wood, hay, stubble, 13. the worke of euery one "shal be manifest: for "the day of our Lord wil declare, because it shal be reuealed in fire: and the worke of euery one of what kind it is, the fire shal trie. 14. If any man's worke abide, which he built thereupon; he shal receiue reward. 15. If any man's worke burne, he shal suffer detriment: but himself shal be saued: yet so' as by fire. 16. Know you not that you are the Temple of God; and the Spirit of God dwelleth in you? 17. But if any violate the Temple of God, God wil destroy him. For the Temple of God is holy: which you are. 18. Let no man seduce himself: if any man seeme to be wise among you in this world, let him become a foole that he may be wise. 19. For the wisdom of this world is foolishnes with God. For it is written: *I wil compasse the wise in their subtiltie.* 20. And againe: *Our Lord knoweth the cogitations of the wise that they be vaine.* 21. Let no man therefore glorie in men. For al things are yours: 22. whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come; for al are yours: 23. and you are Christ's, and Christ is God's.

ANNOTATIONS.

CHAP. III.

8 *Every man shal receiue according.*) A most plaine text for proofe that men by their Good works labours, and by the diuersities thereof, shal be diuersly rewarded in Heauen: and therefore that by their works proceeding of grace, they doe deserue or merit Heauen, and the more or lesse ioy in the same. For though the holy Scripture commonly vse not words in Hea: this word merit, yet in places innumerable of the old and new Testament, the very true uen are difference of merit is contained, and so often as the word, *merces*, and the like be vsed, they sent according be euer vnderstood as correlative or correspondent vnto it. For if the ioy of Heauen be to the same, retribution, repaiment, hire, wages for works (as in infinit places of holy Scripture,) then the works can be none other but the valure, desert, price, worth, and merit of the same. And indeed this word, *reward*, which in our English tongue may signifie a voluntary or bountifull giift, doth not so wel expresse the nature of the * Latin word, or the Greeke, which are rather the very stipend that the hired worke-man or iourne-man couenanteth to haue of him whose worke he doth, and is a thing equally and iustly answering to the time and weight of his trauels and works (in which sense the Scripture saith: *Dignus est operarius mercede sua*, the worke-man is worthy of his hire) rather then a free giift: though, because faithfull men must acknowledge that their merits

be the gifts and graces of God, they rather use the word reward, then hire, stipend, or repaiment: though indeed it be al one, as you may see by diuers places of holy writ, as, * *My mercies (reward) is with me to render to euery one* * according to his works. And, *Our Lord will render vnto me according to my iustice* Ps 17. And the very worde *merit* (equiuallent to the Greeke) is vsed thus: *Mercie shall make a place to euery one* * according to the merit of works. Eccle. 16, 15. And, *If you doe your iustice before men, you shall not haue reward in Heauen*. Mat. 6, 1. Where you see that the reward of Heauen is recompense of iustice. And the euasion of the Heretikes is friuolous and euidently false, as the former and like words doe conuince: for they say Heauen is our *Mercies* or reward, not because it is due to our works, but to the promise of God; where the words be plaine, *According to euery man's works or labours*: vpon which works, and for which works conditionally, the promise of Heauen was made.

Apoc.
22 12.
Mat 16,
28. Ro.
2, 6.

Building of
gold, or stub-
ble.

12. *Vpon this foundation.*) The foundation is Christ, and faith in him working by charitie. The vpper building may be either pure and perfect matter of gold, siluer, and pretious stone, which (according to the most authentical and probable exposition) be good workes of charitie, and al Christian iustice done by God's grace; or els, wood, hay, stubble, which signifie the manifold actes of man's infirmitie and his venial sinnes; which more or lesse mixed & medled with the better matter aforesaid, require more or lesse punishment or purgation at the day of our death. At which day, if by penance or other meanes in the Church, the said venial sinnes be before-hand cleansed, there shall need no purging at al, but they shall straight receiue the reward due to them.

Our works
shall be mani-
fested by fire.

13. *Shall be manifest.*) Whether our life and works be pure and need no cleansing, now in this world is hard to iudge: but the day of our Lord, which is at our death, wil make it plaine in what termes euery man's life is towards God. For then Purgatorie fire shall reueale and proue it. For, whosoeuer hath any impure matter of venial sinnes or such other debts, to God's iustice payable and purgable, must into that fire, and after due paiement and cleansing, be saued through the same. Where the works of the perfect men & such as died with al debts paid, cleansed, or forgiuen, are quitted from the fire, and neuer incurre damage, paine, or losse thereby. The places of Fathers expounding this for Purgatorie, be very many most euident, which are cited in the last Annotation following.

What is sig-
nified by, the
day of our Lord.

13. *The day of our Lord shall declare.*) That this purgation rather signifieth the place of God's iustice after our death, then any affliction in this life, the Apostles precise specifying of fire declareth, and of reuealing and notifying the difference of mens works by the same: which is not done euidently euer in this life: and namely the word, *day of our Lord*; which commonly and properly signifieth in Scripture & namely in this Apostle (1. Cor. 5, 5. 1. Cor. 1, 13. Philip. 1, 10. 6. 1. Thes. 5, 2. 2. Thes. 2, 2.) either the particular, or the general iudgement: and therefore that the trial spoken of, is not properly nor literally meant any affliction or aduersitie of this life, as Caluyn also confesseth, coining a foolish new construction of his owne. Where you may note also in that man's Coniecture, that this word, *dies Domini*, was so prejudicial against him and al other expositions of the trial to be made in this world, that he would gladly haue (*Domini*) out, reading thus, *A day shall come which shall open &c.* Where vnderstand, that if it were only *Dies* (as * in the Greeke) yet thereby also the Scripture is wont to signifie the self same thing: as, 1. Tim. 1, 12. 28. and 2. Tim. 4, 8. and Heb. 10, 25. the day, as in this place, with the Greeke article only, which is al one with *Dies illa*, or *Dies Domini*.

Caluyn
in hunc
locum.

in marg.

Two fires
after this life:
one eternal,
the other tem-
poral, that is,
the purging or
amending fire.

15. *As by fire.*) S. Augustin vpon these words of the Psalme 37. *Lord rebuke me not in thine indignation, nor amend me in thy wrath.* For it shall come to passe (saith he) that some be amended in the wrath of God and be rebuked in his indignation. And not al perhaps that are rebuked, shall be amended, but yet some there shall be saued by amending. It shall be so surely, because amending is named: yet so as by fire. But some there shall be rebuked, and not amended; to whom he shall say: *Goe ye into euil lasting fire.* Fearing therefore these more greivous paines, he desireth that he may neither be rebuked in indignation by eternal fire, nor amended in his wrath; that is to say: *Purge me in this life, and make me such an one as shall not need the amending fire; being for them which shall be saued, yet so as by fire.* Wherefore but because here they build vpon the foundation, wood, hay, stubble? For if they did build gold, siluer, and pretious stones, they should be secure from both fires, not only from that eternal which shall torment the impious eternally; but also from that which shall amend them that shall be saued by fire. For it is said: *He shall be safe, yet so as by fire.* And because it is said, *he shall be safe, that fire is consumed.* Yea verily though safe by fire, yet that fire shall



shal be more grievous, then whatsoever a man can suffer in this life. And you know how great euils the wicked haue suffered, and may suffer: yet they haue suffered such as the good also might suffer. For what hath any malefactor suffered by the lawes, that a Martyr hath not suffered in the confession of Christ? These euils therefore that are here, be much more easie; and yet see how men, not to suffer them, doe whatsoever thou commandest. How much better doe they that which God commandeth, that they may not suffer those greater paines? Thus farre S. Augustin. See S. Ambr. vpon this place. 1. Cor. 3. & Ser. 2. in Psal. 118. Hiero. li. 2. c. 13. adu. Iouinianum. Greg. li. 4. Dialog. c. 19, & in Psal. 3. Panit. in principio, Origen. lib. 6. in c. 15. Exod. and lib. 14. in c. 24. Lxxix.

Purgatorie
fire passeth al
the paines of
this life.

CHAP. IIII.

He requireth to be esteemed for his office, but regardeth not to be praised of man for his vertue: considering that neither his owne conscience is a sufficient iudge therof, but only God who seeth al. 8. He toucheth them for contemning in their pride, the Apostles themselves as miserable: 18. threatening to come to those proud False-apostles who were the Authours of al these schismes.



O let a man esteeme vs as the Ministers of Christ, and the dispensers of the mysteries of God. 2 Here now is required among the dispensers that a man be found faithful. 3. But to me it is a thing of least account, to be iudged of you, or of man's day: But I iudge not my-self neither. 4. For I am not guilty in conscience of any thing; but I am not iustified herein: but he that iudgeth me, is our Lord. 5. Therefore iudge not before the time; vntil our Lord doe come, who also wil lighten the hidden things of darknes, & wil manifest the counsels of the harts: & then the praise shal be to euery man of God. ¶

The Epistle
vpon the 4.
Sunday of
Aduent.

6. But these things, Brethren, I haue transfigured into my self and Apollo, for you; that in vs you may learne, one not to be puffed vp for one against another, aboue that is written. 7 For who discerneth thee? Or what hast thou that thou hast not receiued? And if thou hast receiued what doest thou glorie as though thou hast not receiued? 8. Now you are filled, now are you become rich: without vs you reigne; & I would to God you did reigne, that we also might reigne with you. 9. a For I thinke that God hath shewed vs Apostles the last, as it were deputed to death: because b we are made a spectacle to the world, and to Angels and men. 10. We are fooles for Christ; but you wise in Christ. We weak; but you strong. You noble, but we base. 11. Vntil this houre we doe both hunger, and thirst, and are naked, and are beaten with buffets, and are wanderers, 12. and labour working with our owne hands. We are cursed; and doe blesse. We are persecuted; and sustaine it. 13. We are blasphemed; and we beseech. We are made the refuse of this world, the drosse of al euen vntil now. 14. Not to confound you, doe I write these things; but as my dearest children I admonish you. ¶ 15. For c if you haue ten thousand Pedagogues in Christ; yet not many Fathers. For in Christ Iesus by the Gospel I begat you. ¶ 16: I beseech you therefore be followers of me. 17. Therefore haue I sent to you Timo- thee, who is my dearest Sonne and faithfull in our Lord; who

Loc when
he named him-
self, & Apol-
lo, & Cephas
he meant other
sedicious and
factious Prea-
chers whose
names he spa-
red.
a The Epistle
vpon S. Iames
day, Iul. 25.
b The Epistle
vpon S. Simo
and Iude's eue,
Oftob. 27. And
for some Con-
fessours, not
Bishops.
c So may S.
Augustin our
Apostle say to
vs Englishmē.



390 THE FIRST EPISTLE OF S. PAUL
 wil put you in mind of my waies that are in Christ IESVS, as euerywhere
 in euery Church I teach. 18. As though I would not come to you, so
 certaine are puffed vp. 19. But I wil come to you quickly, if our Lord
 wil: and wil know not the words of them that be puffed vp, but the
 power. 20. For the Kingdom of God is not in words, but in power.
 21. What wil you? " in rod that I come to you; or in charitie, and the
 spirit of mildnes?

ANNOTATIONS.

CHAP. III.

No man sure
 of grace or
 iustification.

4 *But not iustified.*) The Heretikes are certaine that they be in God's grace, but S.
 Paul though gultie of no crime in his conscience, durst not assure himself that he was
 iustified, neither could take vpon him to be iudge of his owne hart and cogitations,
 whether they were pure or no: but the trial therof he left only to God's iudging day.

Spiritual pow-
 er to punish
 or pardon.

21. *In rod.*] The Apostle haue power of discipline and censures against offenders, and
 power of gentlenes, meeknes, and indulgence also; to vse either punishing or pard-
 oning, according to their wisdom, and according to the occasions of time and place.

CHAP. V.

The second
 part of the
 Epistle: of the
 incestuous for-
 nicatour; &
 lawing before
 Infidels.

S ha rpy rebuking their Clergies negligence, 3. himself absent excommunicateth that
 publike incestuous person: 6. commanding that hereafter no Christian be so tolerated
 in any open crime, but excommunicated.

Christian
 men should be
 sorrowful to
 see greuous
 offences borne
 withal, and
 ought zelous-
 ly to seeke the
 offenders pu-
 nishment by
 excommunica-
 tion.

HERE is plainly heard fornication among you, and such
 fornication, as the like is not among the Heathen, so that
 one hath his * fathers wife. 2. And you are puffed vp; and
 haue not mourned rather, that he might be taken away
 from among you, that hath done this deed. 3. " I indeed
 absent in body, but present in spirit, haue already iudged, as present,
 him that hath so done, 4. in the name of our Lord IESVS Christ, " you
 being gathered together and my spirit, " with the vertue of our Lord
 IESVS; 5. to deliuer such an one " to Satan for the destruction of the
 flesh, that the spirit may be saued in the day of our Lord IESVS Christ.
 6. Your glorying is not good. Know you not that a litle leauen corrup-
 teth the whole paste? 7. Purge the old leauen, that you may be a new
 paste, as you are azymes. For our Pasche, Christ, is immolated. 8. Ther-
 fore " let vs feast, not in the old leauen, nor in the leauen of malice and
 wickednes, but in the azymes of sinceritie and veritie. †

Leu. 18;
 8, 10, 11.

The Epistle
 vpon Easter
 day.

† Either this
 Epistle in the
 words before,
 or some other
 † A notorious
 wilful corrup-

9. I wrote to you in c an epistle, not to keep companie with fornica-
 tours. 10. I meane not the fornicatours of this world, or the couetous
 or the extortioners, or seruers of Idolds: otherwise you should haue
 gone out of this world. 11. But now I wrote to you, not to keep
 companie, if he that is named a Brother, be a fornicatour, or a coue-
 tous person, or c a seruer of Idols, or a railer, or a drunkard, or an ex-
 tortioner:



torfioner: with fuch an one" not fo much as to take meat. 12. For what is it to me to iudge of the that are without? Doe not you iudge of them that are within? 13. for them that are without, God wil iudge. Take away " the euil one from among your felues.

tion in the Bible 1562: it n-
flating in the
verfe before,
Idolaters: and
here, worship-
pers of images:
the Apostles
word being
one, ἰδωλολά-
τρης, Idolater.

ANNOTATIONS.

CHAP. V.

3 (*absent*.) S. Paul here vseth his Apostolike power, of binding this incestuous per-
son, excommunicating him by his letters and *Mandatum*, though absent.

4. (*You being gathered*.) Though he commanded the acte should be done in the face of the Church, as such sentences and censures be at this day executed also, yet the iudge-
ment and authoritie of giuing sentence was in himself, and not in the whole multitude, as the Protestants and the popular Sectaries affirme. For the power of binding & loosing was not giuen to the whole Church, but as in the persons of the Prelates, & to them for the benefit of the whole. Whereupon S. Chrysostome vpon these words, *Dic Ecclesia, Tel*
the Church Mat. 18. *Complaine to the Church*, that is, saith he, to the Prelates and Presidents thereof.

The authoritie
of Ecclesiasti-
cal censures is
in the Clergie
only, & is exe-
cuted in the
name of Christ

4. With the vertue.) Al such great power ouer sinners, is holden and exercised in the
name & vertue of CHRIST IESVS and whosoever setteth light by it, despiseth our
Lord's name and power.

5. (*To Satan*.) To assure vs that al excommunicate persons be in the power & possession
of the Diuel, & quite out of Christ's protection as soone as they be separated by the
Churches sentence, from her body and the Sacraments and fellowship of Christian Ca-
tholike men; it pleased God to giue power to the Apostles and Prelates in the primitive
Church, to cause the Diuel straight vpon their sentēce of excommunication, to inuade the
body of the excommunicate, & to torment him corporally. So Christ excommunicated
Judas, and the Diuel entred into him, and he went forth of the happie fellowship of
the Apostles. 10. 13, 17. So this Apostle excommunicated Alexander and Hymenæus, and

The terrible
sentence of
excommunica-
tion.

Act. 5. Satan straight tooke them: 1. Tim. 1. Yea it is thought that S. Peter excommunicated
Ananias & Sapphira, and for signe of his power and terrour of the sentence strook them
both starke dead. *De mirabil. S. Scripturæ* li. 3. c. 16. apud D. Aug. Which miraculous power
though it be not ioyned now to that sentence, yet as farre as concerneth the punishment
spiritual, which it specially appertaineth vnto, it is as before, and is by the iudgement
of the holy Doctours (*Cyp. ep. 26. nu. 3. Chrys. in 1. Tim. 1. ho. 5. Ambr. in 1. Tim. 1. Hier. ep. ad Heliod. c. 7. Aug. de cor. & gra. c. 11.*) the terriblest and greatest punishment in the world;
yea farre passing al earthly paine and torment of this life, and being a very resemblance
of damnation, and so often called by the Fathers, namely by S. Augustine. And by this
spiritual sword (saith S. Cyprian) al must die in their soules, that obey not the Priests of Christ in
the new law, as they that were disobedient to the Iudges of the old law, were slaine with the corporal
sword. Would God the world knew what a maruelous punishment Christ hath appointed
the Priests to execute vpon the offenders of his lawes, and specially vpon the disobe-
dient, as Heretikes namely.

Exo. 12. 8. Let vs feast) The Paschal lamb, which was the most expresse figure of Christ euery
way, was first sacrificed and afterward eaten with azymes or vnleauened bread. So
Christ our Paschal, being then newly sacrificed on the Crosse, is recommended to them
as to be eaten with al puritie and sinceritie, in the Holy Sacrament. Which myserie the
ho'y Church in these words comendeth to the faithful euery yeare at the feast of Easter.

Puritie in re-
ceiuing the B.
Sacrament.

11. Not to take meat.) It is not meant that we should separate our selues corporally
from al sinners, or that we might refuse to line in one Church or fellowship of Sacraments
with them, which was the errour & occasion of the Donatistes great schisme: nor that
euery man is straight after he hath committed any deadly sinne, excommunicated, as
some Lutherans hold: but that we should auoid the when the Church hath excommunicated
them for such: though in mind, and condemnation of their faulcs, euery one ought to be
alwaies farre from them. As for the Heathen & Pagans, which be not vnder the Churches
discipline, and at that time in external worldly affaires dealt with Christians and liued
amongst

We are bound
to auoid, not
al sinners, but
the excommu-
nicate only, &
them, except in
certaine cases.



among them whether they would or no, the Apostle did not forbid Christians their companie.

13. *The euil one.*) He concludeth that though they can not, nor himself neither, cut off the Heathen that be publike offenders, yet the il person by him excommunicated being one of their owne body, they may cut off, as is aforesaid, and auoid his company. Vpon which commandement of the Apostle, we see that we are bound by God's word to auoid al companie and conuersation with the excommunicate, except in cases of necessitie, and the spiritual profit of the person excommunicated.

CHAP. VI.

He rebuketh them for going to law before Iudges that were not Christians, 9. telling that extortion (as many other essenjes likewise) is a mortal sinne. 12. And with diuers reasons he inueigbeth against fornication, bidding also to fly al occasion therof.

“ The faithful iudge and giue sentence with God at the latter day, specially the Apostles and the perfect Christians that haue forsaken al for Christ's sake.

c For this, the English Bible 1582. falsely translateth, worshippers of images.



DARE any of you hauing a matter against another, to be iudged before the vniust, & not before the Saints? 2. Or know you not that the Saints shal iudge of the world? And if the world shal be iudged by you: are you vnworthie to iudge of the least things? 3. Know you not that we shal iudge Angels? how much more secular things? 4. If therfore you haue secular iudgements; the contemptible that are in the Church, set them to iudge. 5. I speake to your shame. So is there not among you any wise man, that can iudge between his brother? 6. But brother with brother contendeth in iudgement: & that before infidels? 7. Now certes there is plainely a fault in you, that you haue iudgements among you. Why doe you not rather take wrong? why doe you not rather suffer fraud? 8. But your selues doe wrong and defraud: and that to the Brethren. 9. Know you not that the vniust shal not possesse the Kingdom of God? Doe not erre: Neither fornicatours, nor c seru- uers of Idols, nor aduouterers, nor the effeminate, nor the liers with mankind, 10. nor theeues, nor the couetous, nor drunkards, nor railers, nor extortioners shal possesse the Kingdom of God. 11. And these things certes you were, but you are washed, but you are sanctified, but you are iustified in the name of our Lord IESVS Christ, and in the Spirit of our God.

12. Al things are lawful for me, but al things are not expedient. Al things are lawful for me, but I wil be brought vnder the power of none. 13. The meat to the belly, & the belly to the meats: but God wil destroy both it and them: and the body not to fornication, but to our Lord, & our Lord to the body. 14. But God both hath raised vp our Lord, and wil raise vp vs also by his power. 15. Knew you not that your bodies are the members of Christ? Taking therfore the members of Christ, shal I make them the members of an harlot? God forbid. 16. Or know you not, that he which cleaueth to an harlot, is made one body? *For they shal be, saith he, two in one flesh.* 17. But he that cleaueth to our Lord, is one spirit. 18. Fly fornication. Every sinne whatsoeuer a man doeth, is without the body: but he that doth fornicate, sinneth against his owne

c
ἐιδωλο-
λάτρει-
α

Gen. 2;
24:

c Fornication is not only car-



owne body. 19. Or know you not that your members are the temple of the holy Ghost which is in you, whome you haue of God, and you are not your owne. 20. For you are bought with a great price. Glorifie and beare God in your body.

my to the soule but wasteth, weakeneth, corrupteth and defileth the body more properly and directly then any other sinnes doe.

A N N O T A T I O N S.

CHAP. VI.

6 *Contendeth in iudgements.*) To be giuen much to brabbling and litigiousnes for euery trifle, to spend a pound rather then lose a peny, the Apostle much reprehendeth in Christian men. For a Christian man to draw another to the iudgements, seats, and courts of Heathen Princes (which then only reigned) and not to suffer their controuersies and quarels to be taken vp among themselues brotherly and peaceably, was a great fault: as, for one Catholike to draw another for mere trifles before secular or heretical Officers, is a very vnchristian part.

Going to law before heathen or heretical iudges.

7. *Assault.*) He forbade not al iudgements of controuersies, but only signified that it was a fault, and that it proceeded of some iniuries done one to another, & imperfections, that they so molested one another: and that it had been more agreeable to Christian perfection and charitie, rather to tolerate and suffer a small iniurie, then to draw his fellow to iudgement seats.

Going to law not forbidden but to agree otherwise better

CHAP. VII.

That married folke may aske their debt, and must pay it, though it be better for them to containe, 8. as also for the vnmarried and widowes to continue single, though they may marrie. 10. That the married may not depart from one another (nor in any case marrie another, during the life of the former) 12. vnles it be from one that is vn baptized, which yet he dissuadeth: 17. counseling also euery one to be content with his state wherein he was Christned. 25. Virginitie is not commanded, but counseled as the better and more meritorious then Marriage. 39. as also widowhood.

The 3. part. Of Mariage and continencie.



AND concerning the things wherof you wrote to me: It is good for a mā not to touch a woman. 2 But because of fornicatiō let euery mā haue his owne wife, & let euery woman haue her owne husband. 3. Let the husband c render his debt to the wife: and the wife also in like manner to her husband. 4 The woman hath not power of her

If the layman can not pray, vnles he abstain from his wife: the Priest that alwaies must offer Sacrifices and alwaies pray, must therefore alwaies be free from matrimonic.

owne body: but her husband. And in like manner the man also hath not power of his owne body; but the woman. 5 Defraud not one another, except perhaps by consent for a time, that you may giue your self to praier: and returne againe together, lest Satan tempt you for your incontinencie. 6. But I say this by indulgence, not by commandement. 7. For I would al men to be as my self: but euery one hath a proper giift of God; one so, and another so. 8. But I say to the vnmarried and to widowes: It is good for them if they so abide euen as I also. 9 But if they doe not containe themselues, let them marrie. For it is better to marrie then c to be burnt.

Hierro li. 1. c. 19. aduers. Iovin. Before he trected of the continencie of such as were married, now he giueth lessons for the vnmarried also.

10. But

et debitu reddat.

to fasting & praier:



10. But to them that be ioyned in matrimonie, not I giue commandement, but our Lord, * that the wife depart not from her husband: 11. and if she depart, " to remaine vnmarried, or to be reconciled to her husband. And let not the husband put away his wife.

12. For to the rest, " I say, not our Lord. If any Brother haue a wife an infidel, and she consent to dwel with him; let him not put her away. 13. And if any woman haue a husband an infidel, and he consent to dwel with her; let her not put away her husband. 14. For the man an infidel is sanctified by the faithful woman; and the woman an infidel " is sanctified by the faithful husband: otherwise your children should be vn-cleane; but now they are holy. 15. But if the infidel depart, let him depart. For the Brother or Sister is not subiect to seruitude in such. But in peace hath God called vs. 16. For how knowest thou woman, if thou shalt saue thy husband? or how knowest thou man, if thou shalt saue the woman? 17. But to euery one as our Lord hath deuised, as God hath called euery one, so let him walke, and as in al Churches I teach. 18. Is any man called being circumcised? let him not procure prepuce. Is any man called in prepuce? let him not be circumcised. 19. Circumcision is nothing, and prepuce is nothing: but the obseruation of the commandments of God. 20. Euery one in the vocation that he was called, in it let him abide. 21. Wast thou called being a bondman? care not for it: but and if thou canst be made free, vse it rather. 22. For he that in our Lord is called, being a bondman, is the c franchised of our Lord. Likewise he that is called, being free, is the bondman of Christ. 23. You were bought with price, be not made the " bondmen of men. 24. Euery ' Brother' wherein he was called, in that let him abide before God.

:: You must not serue men so that you obey & please them more the God. The Epistle for holy Virgins not Martyrs.

:: Virginitie counseled as the better: Marriage not forbidden, because it is no sinne.

25. And as concerning virgins, a commandement of our Lord I haue not: but " counsel I giue, as hauing obtained mercie of our Lord to be faithful. 26. I thinke therfore that this is good for the present necessitie, because it is good for a man so to be. 27. Art thou tied to a wife? seeke not to be loosed. Art thou loose from a wife? seeke not a wife. 28. But if thou take a wife, " thou hast not sinned. And " if a virgin marrie, she hath not sinned. Neuerthelesse " tribulation of the flesh shal such haue. But I spare you. 29. This therfore I say, Brethren; the time is short, it remaineth, that they also which haue wiues, be " as though they had not; 30. and they that weep, as though they wept not; and they that reioyce, as though they reioyced not; and they that buy, as though they possessed not; 31. and they that vse this world, as though they vsed it not. For the figure of this world passeth away. 32. But I would haue you to be without carefulnes. He that is without a wife, is " careful for the things that pertaine to our Lord, how he may please God. 33. But he that is with a wife, is careful for the things that pertaine to the world, how he may please his wife: and he is deuised. 34. And the womā vnmarried & the virgin, thinketh on the things that pertaine to our Lord: that she may be holy both in body and in spirit. ¶ But she that is married, thinketh on the things that pertaine to the world, how she may please her husband. 35. And this I speake to your profit: not to cast a snare vpon you, but to that which is honest, & that may giue you

Mat. 5;
32. 19. 9.
Mir. 10;
9. Lu.
16, 18.

c libera-
tur.
' one,
Brethren,



you power without impediment to attend vpon our Lord. 36. But if any man thinke that he seemeth dishonoured vpon his virgin, for that she is past age, and if it must so be, let him doe that he wil. He sinneth not if she marrie. 37. For he that hath determined in his hart being settled, not hauing necessitie, but hauing power of his owne wil, and hath iudged this in his hart, to keep his virgin, doeth wel. 38. Therefore both he that ioyneth his virgin in matrimonie, doeth wel: and he that ioyneth not, doeth better.

Ro. 7, 1.

39. * A woman is bound to the law so long time as her husband liueth: but if her husband sleep, she is at libertie: let her marrie to whom she wil: only in our Lord. 40. But more blessed shal she be, if she so remaine, according to my counsel. And I thinke that I also haue the Spirit of God.

c The state of widowhood more blessed, then the state of matrimonie.

ANNOTATIONS.

CHAP. VII.

Tiv'au-
7cū.

1. *His owne wife.*) He saith not, as the Protestants here pretend to excuse the vnlawful coniunction of Votaries, *Let every one marry*: but, let every one haue, keep, or vse his owne wife to whom he was married before his conuersion. For the Apostle answereth here to the first question of the Corinthians, which was not, whether it were lawful to marry, but whether they were not bound vpon their cōuersion, to abstaine from the company of their wiues married before in their infidelitie, as some did perswade them that they ought to doe. *Hiero. li. 7. cont. Iouin. c. 4. Chrys. in locum ho 19.*

Let the husband render.) These words open the Apostles intention and talke to be onely of such as are already married, and to instruct them of the bond and obligation that is between the married couple for rendring of the debt of carnal copulation one to another: declaring that the married persons haue yealded their bodies so one to another that they cannot without mutual consent, neither perpetually, nor for a time, defraud one the other.

5. *Giue yourself to prayer.*) This time, & the Heretikes doctrine, and high estimation of matrimonial actes, are farre from the puritie of the Apostolike and primitive Church, when the Christians to make their prayers & fastings more acceptable to God, abstained by mutual consent euen from their lawful wiues: our new Maisters not much abstaining (as it may be thought) from their wiues for any such matter. And yet S. Augustine saith, the Prelate should passe other in this case, and think: hat not to be lawful for him, that may be borne in others, because he must daily supply Christs roome, offer, baptize, and pray for the people. So saith he *li. 1. q. ex viroque test. q. 127 in fine. See S. Hiero. l. 1. c. 19. aduer. Iouin. S. Ambr. li. 1. Offi. c. ult.* But alas for the people, whose married Pastours are in this point farre worse then the vulgar folke, neither teaching continencie, nor giuing good example.

6. *By indulgence not commandment.*) Lest some might misconstrue his former words, as though he had precisely commanded married persons not to abstaine perpetually from carnal copulation, or not to giue their consent one to another of continencie but for a time onely: he declareth plainly that he gaue no rule or precept absolutely therein, but kees, better then that he spake al the foresaid, condescending to their infirmities onely, insinuating that carnal copulation is much better, & that himself kept it continually.

Aug. de bon. coniug c. 10. Enchirid. c. 78.

7. *A proper giift.*) To such as may lawfully marry, or be already married God giueth not alwaies that more high and special giift or grace of continencie, though euery one of them al that duely alke & labour for it, might haue it: but such are not bound to endeavour or seeke for it alwaies, & therefore can not be commanded to abstaine further then they like. But whosoever a mā is bound to abstaine, either by vow or any other necessarie occasion



Who are bound to live continually: & that God giueth this guift to al that aske it.

occasion(as if one of the parties be in prison,warre,banishment,sicknes,or absent perpetually by lawful diuorce)the other must needs in paine of damnation abstaine, and can not excuse the want of the guift of chastitie. For * he is bound to aske it & to seeke for it of God by fasting,praying,& chastising his body; & so labouring duely for it, God wil giue the grace of chastitie. So had S. Paul it, & so had al the holy men that euer liued chast. Therefore detest the doctrine of the Protestants in this point, that when they list not fast nor pray for it, say they haue not the guift. And it were a great maruel why so few of the new Sects or rather none now a-daies haue that guift, but that we see it is obtained by those meares which our Forefathers vsed, & they vse not at al. To liue in marriage continently without the breach of coningal fidelitie, is a guift of God also; but men must not breake their faith of wedlocke for wāt of it, but must know that God giueth that guift to such as humbly aske it of him. *Aug. de grat. & li. arbitrio c. 4 De continent. c. 1.*

The Apostle permitteth marriage to them that be free, not to yowed persons.

9. *(If they contine not.)* He meaneth of such as be free: for if they marry after thy haue made vow or promise to God of chastitie, they are worthily damned; such being bound to contine, and so may contine if they list. *Aug. de bono viduis. c. 8. 9. de adul. coning. li. 1. c. 15. & de fide ad Petrum c. 3. in fine. Ambros. ad virg. lapsam. c. 5.*

9. *Better to marry.)* It is better to marry for the said persons that be free, then to be ouerthrowen and fall into fornication. For, *to burne*, or, *to be burnt*, is not to be tempted onely (as the Protestants thinke that picke quarels easily to marry) but it signifieth * to yeald to concupiscence either in mind or external worke. We say also, for such as be free. For concerning others lawfully made Priests, and such as otherwise haue made vow of chastitie, they can not marry at al, and therefore there is no comparison in them betwixt marriage & fornication or burning. For their marriage is but pretended, and is the worst sort of incontinecie and fornication or burning.

After diuorce not to marrie.

11. *To remaine vnmarried.)* Neither partie may dimisse the other and marry another for any cause. For though they be separated for fornication, yet neither may marry againe. *Aug. de adul. coning. li. 1. c. 8. 9. and li. 2. c. 5. 19. See Annot. Mat. 19. And S. Augustine in his whole books. de adulter. coning. 10. 6.*

The Apostles precepts.

12. *I say, not our Lord.)* By this we learne, that there were many matters ouer and aboue the things that Christ taught or prescribed, left to the Apostles order and interpretation: wherein they might, as the case required, either command or counsel; & we bound to obey accordingly.

How the infidel, or infidel's child, are sanctified by the Christian.

14. *Sanctified.)* When the infidel partie is said to be cleane or sanctified by the faithful, or the children of their marriage to be cleane, we may not thinke that they be in grace or state of saluation thereby, but onely that the marriage is * an occasion of sanctification to the infidel partie and to the children. For S. Augustine (*li. 3. de pec. mer. & remis. c. 11.*) concludeth against the Pelagians, as we may doe against the Calvinists, holding Christian mens children to be holy from their mothers womb and not to need Baptisme, that what other sanctification soeuer it be that is here meant, it can not be enough to saluation without faith, Baptisme, &c.

16. *But the obseruation.)* Neither to be Iew nor Gentil, bōd or free, married or single, nor the faith it self which is proper to Christian mer, wil serue to saluation, without good works & keeping the commandements. S. Hierom. *adu. Iouin li. 1. c. 16.*

The difference of counsels and precepts.

25. *Counsel I giue.)* A counsel is one thing, a commandement is another. To doe that which is counseled, is not necessarie, because one may be saued notwithstanding. But he that wil doe that which he is counseled vnto, shal haue a higher degree of glorie. He that fulfilleth not a commandement, except he doe penance, can not escape punishment. *Aug. li. de virg. c. 11. & 14.*

A professed virgin may not marrie.

28. *If a virgin marrie.)* He speaketh not of that virgin which hath dedicated her self to God. (for if any such marry she shal be damned for breaking her first vow) but onely of yong maides vnmarried in the world. Hiero. *adu. Iouin li. 1. c. 7. Chrys. ho. 20. Theodorete, Photius, and the other Greek Doctours vpon this place apud Oecum. Epiph. haer. 61.*

Virginitie counseled as more meritorious.

28. *Tribulation of the flesh.)* They are maruelously deceiued (saith S. Augustine *li. de virg. c. 13.*) that thinke the Apostle counseleth virginitie rather then marriage, onely for that marriage hath many miseries and molestations ioyned vnto it, which by virginitie shal be auoided, & not in respect of the greater reward in Heauen. For the Apostles prudent counseling to virginitie, is for the next life, and he alleageth these troubles of marriage in that sense specially as they be a hindrance from the seruice of God here, & therefore an impediment to vs toward the next life and the more ample ioyes thereof.

* See S. Aug. li. 1. c. 19. 10. de Adult. Coning. 10. 6.

Theodoretes in hunc locum;

Hiero. li. 1. c. 5. aduer. Iouin.



29. *Although they haue not.*) He exhorteth that such as haue wives, should not wholly bestow themselves in the vaine transitorie pleasure and voluptuousnes of their flesh, but liue in such moderation, that their marriage hinder them as little as may be, from spiritual cogitations. Which is best fulfilled of them that by mutual consent doe wholly containe, whether they haue had children or none, contemning carnal issue for the ioyes of Heauen. And these marriages be more blessed then any other, saith S. Augustine, best.

ne de Ser. Do. in monte li. 1. cap. 14.

31. *Careful for the things of our Lord.*) The Protestants might here learne if they list, first that virginie is not onely preferred before marriage, for that it is a more quiet state of life preferred, and in this world, but for that it is more conuenient for the seruice of God. Secondly that virginie hath a grateful puritie and sanctitie both of body & soule, which marriage hath not. Thirdly, they may learne the cause why the Church of God requireth chastitie in the Clergie, and forbiddeth not onely fornication, but al carnal copulation even in lawful wedlocke. Which is not onely to the end that God's Priests be not diuided from him by the clogges of marriage, but also that they be cleane and pure from the fleshly actes of copulation.

CHAPTER VIII.

He rebuketh the learned who in pride of their knowledge did eate Idolothyta, that is things offered to Idols, vsing (as they said) their libertie; but not considering that the ignorant took their doing as an example for them to frequent such meats so, as they did before in their Paganisme, with opinion that they did sanctifie the eaters.

The 4. part.
Of meats
sacrificed to
Idols.

AND concerning those things that are sacrificed to Idols, we know that "we al haue knowledge. " Knowledge puffeth vp; but charitie edifieth. 2. And if any man thinke that he knoweth something, he hath not yet knowen, as he ought to know. 3. But if any man loue God, the same is knowen of him. 4. But as for the meats that are immolated to Idols, we know that an Idol is nothing in the world, and that there is no God, but one. 5. For although there be that are called Gods, either in Heauen, or in earth (for there are many Gods, and many Lords) 6. yet to vs there is one God, the Father, of whom al things, and we vnto him: and one Lord IESVS CHRIST, by whom al things, and we by him. 7. But there is not knowledge in al. For "some vntil this present with a conscience of the Idol, eate as a thing sacrificed to Idols: and their conscience being weak, is polluted. 8. But meate doth not commend vs to God. For neither if we eate, shal we abound: nor if we eate not, shal we lack. 9. But take heed lest perhaps this your libertie become an offense to the weake. 10. For if a man see him that hath knowledge, sit at table " in the Idol's Temple; shal not his conscience, being weake, be edified, to eate things sacrificed to Idols? 11. And through thy knowledge shal the * weake Brother perish, for whom Christ hath died? 12. But sinning thus against the Brethren, and striking their weake conscience; you sinne against Christ. 13. Wherefore if * meate scandalize my Brother, I wil neuer eate flesh, lest I scandalize my Brother.

Knowledge
without chari-
tie puffeth vp
in pride, and
profiteth no-
thing at al:
when it is ioy-
ned with cha-
ritie, then it
edifieth. Aug. l.
9. cin. Dei. c. 20.

Ro. 14,
15.

Ro. 14,
21.

ANNO-



ANNOTATIONS.

CHAP. VIII.

No meats
uncleane.

Giving of
scandal repre-
hended.

1. *We all haue knowledge.*) The spiritual and perfectly instructed Christians knew no meats now to be vncleane, neither for signification, as in the Law of *Moyse*; nor alwaies by nature and creation, as the *Manichees* thought; nor by any other pollution, as in that they were offered to Idols: and therefore they did eate boldly of such meats as were sacrificed, condemning & condemning their Idols as mere nothing, and the worship of them as the honour of things imaginarie. Which their fact, for their want of discretion and charitie, and for the vse of that their libertie to the offense & scandal of the weake, the Apostle doth here reprehend.

7. *Some with a conscience*) The perfecter mens fault was, that they gaue offense by their eating; to the weaker Christians. Who seeing them whom they reputed wise & learned, to eate the meats, offered to Idols, conceiued that there was some vertue and sanctification in those meats, from the Idol to which they were offered: and thought that such things were or might be eaten with the same conscience and deuotion as before their conuersion.

The Heretikes
ridiculously
apply S. Pauls
words against
the Churches
fasts and absti-
nence.
Going to the
Communion,
what a sinne in
Catholikes.

Therefore the case standing thus, and the Apostles discourse of eating or not eating meats being so as is declared (a thing so euident that it admitteth no other interpretation) if the Protestants apply any of this admonition against our fasts in the Cath. Church, they be too ridiculous.

10. *In the Idol's Temple.*) Like as now, some Catholikes haue said, they know that *Caluin's* communion is but as other bread and wine. But yet the ignorant seeing such goe to the Communion, thinke that it is a good act of Religion. Yea whatsoeuer they pretend, it must needs seeme an honour to *Caluin's* Communion, when they are seen in the Idol's Temple solemnly sitting or communicating at the abominable table.

CHAP. IX.

To them that so vaunted their libertie about *Idolothyta*, he bringeth his owne example, to wit, that he also had libertie to liue by the Gospel, but yet that he vsed it not, so to auoid scandal of the infirme, and because it was more meritorious. 24. Declining against their securitie, and shewing them by similitudes and examples, 24. both of himself, 1. And of the Israelites, that saluation is not so lightly come by: 14. and so concludeth againe against eating of *Idolothyta*, because it is also to commit idolatrie, 21. and not only to giue it example to the infirme.

He nameth
Cephas (that
is Peter) to
proue his pur-
pose by the
example of the
cheefe and
Prince of the
Apostles, S.
Ambr. S. Chrys.
Origen, upon
this place.



Am I not free? Am I not an Apostle? Haue I not seen Christ Iesus our Lord? Are not you" my worke in our Lord? 2. And if to others I be not an Apostle, but yet to you I am. For you are the scale of my Apostleship in our Lord. 3. my defense to them that examine me is this. 4. Haue not we power to eate and drinke? 5. Haue we not power to lead about" a woman a Sister, as also the rest of the Apostles, and our Lord's Brethren, and" Cephas? 6. Or I only and Barnabas haue not we power to doe this? 7. Who euer plaieth the souldiar at his owne charges? who planteth a vine, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milke of the flock? 8. Speake I these



Deu. 15,
4.

I these things according to man? Or doth not the Law also say these things? 9. For it is written in the Law of Moyses: *Thou shalt not mowse the mouth of the ox that treadeth out the corne.* Why, hath God care of oxen? 10. Or for vs certes doth he say it? For they are written for vs. Because he that eareth, ought to eare in hope: and he that treadeth, in hope to receiue fruit. 11. If we haue sown vnto you spiritual things, is it a great matter if we reape your carnal things? 12. If other be partakers of your power; why not we rather? Howbeit we haue not vsed, this power: but we beare al things, lest we should giue any offence to the Ghospel of Christ. 13. Know you not * that they which worke in the holy place, eate the things that are of the holy place: and they that serue c the altar, participiate with the altar? 14. So also our Lord ordained for them that preach the Ghospel, to liue of the Ghospel.

“ In that coun-
tie they did
tread out their
corne with
oxen, as we
doe thresh it
out.

Deu. 18,
1.

c The English
Bible (1562)

15. But I haue vsed none of these. Neither haue I written these things, that they should be so done in me; for it is good for me to die rather, then that any mā should make my glorie void. 16. For & “ if I euangelize, it is no glorie to me: for necessitie lieth vpon me: for woe is to me if I euangelize not. 17. For if I doe this willingly, I haue reward: but if against my wil, a charge is committed to me. 18. What is my reward then? That preaching the Ghospel, I yeald the Ghospel without cost, that I abuse not my power in the Ghospel. 19. For whereas I was free of al, I made my self the seruant of al: that I might gaine the moe. 20. And I became to the Iewes as a Iew, that I might gaine the Iewes. 21. To them that are vnder the Law, as though I were vnder the Law (whereas my self was not vnder the Law) that I might gaine them that were vnder the Law. To them that were without the Law, as though I were without the Law (whereas I was not without the law of God, but was in the law of Christ) that I might gaine them that were without the Law. 22. To the weake I became weake, that I might gaine the weake. To al men “ I became al things, that I might saue al. 23. And I doe al things for the Ghospel, “ that I may be made partaker therof.

c The English
Bible (1562)
here and in the
next chapter,
saith thise for
altar, temple:
most fall-ly &
heretically,
against holy
altars, which
about the time
of that transla-
tion, were dig-
ged downe in
England.

24. Know you not that they that run in the race, al run indeed, but one receiue the price? “ So run that you may obtaine. 25. And euery one that striueth for the maistrie, refraineth himself from al things: and they certes that they may receiue a corruptible crowne: but we an incorruptible. 26. I therefore so run, not as it were at an vncertaine thing: so I fight, not as it were beating the aire: 27. But “ I chastise my body, and bring it into seruitude, “ lest perhaps when I haue preached to others, my self become reprobate.

“ Not by sic-
tion or simu-
lation, but by
compassion of
the infirmities
of al sorts.
Aug. ep. 9.
The Epistle
vpon the Sun-
day of Septuag-
esima.

ANNOTATIONS.

CHAP. IX.

1. My worke.) As he called himself before God's Coadiutor, so here he boldly al- The Heretick
challenge. h the Corinthians conversion to be his handy-worke in our Lord: nothing k. f. ed pre-
derogating thereby from Christ, as the Protestants rudely charge the Fathers & tise of God's
Catholike men (vnder pretence of God's honour) for vsing such phrases or speeches honour.



in the Apostles sense, of the Saints or Sacraments.

Heretical translation.

3. *A woman a Sister.*) The Heretikes peruersely (as they doe al other places for the aduantage of their Sect) expound this of the Apostles wiues, and for, *woman*, translate, *wife*, al belles founding wedding to them. Where the Apostle meaneth plainly the deuout women that after the manner of Iewrie did serue the Preacher of necessities, of which sort many followed Christ, and sustained him and his of their substance. So doth S. Chrysostome, Theodorete, and al the Greeks (*Oecum. in collect. super hunc lo.*) take it. So doth S. Augustin *De op. Monach. c. 4.* and S. Hierom. *li. 1. adu. Iovinianum c. 14.* both disputing and prouing it by the very words of the text. S. Ambrose also vpon this place. And the thing is most plaine. For to what end should he talke of burdening the Corinthians with finding his wife, when himself (c. 7, 7. 8.) cleerly saith that he was single?

new
Test.
1380.
Mt. 23,
55.

Pastours and Preachers due.

7. *Who plaisth the souldiar?*) He prometh by the Scriptures and natural reasons that Pastours and Preachers may challenge their finding of their flocks, though himself for causes had not, nor intended not to vse his right and libertie therein.

Works of supererogation.

16. *If I Euangelize.*) If I should preach either of compulsion and seruil feare, or mere necessitie, not hauing otherwise to liue and sustaine my self in this world, I could not looke for reward in Heauen. But now doing it, not only as enioyned me, but also as of loue and charitie, and freely without putting any man to cost, and that voluntarily and of very desire to saue my hearers, I shal haue my reward of God, yea and a reward of Supererogation, which is giuen to them that of abundant charitie doe more in the seruice of God then they be commanded, as S. Augustin expoundeth it. *De op. Mon. c. 5.*

Doing wel in respect of reward.

21. *That I may be partaker.*) A singular place to conuince the Protestants, that wil not haue men worke wel in respect of reward at God's hand: the Apostle confessing expressly that al this that he doth either of duty or of Supererogation aboue duty [as to preach of free-cost, and to worke with his owne hands to get his owne meate and his fellowes, and to abstaine from many lawful things] al is, the rather to attaine the reward of Heauen.

Running for the game,

24. *Strun.*) If such as run for a prize, to make themselues more swift, and to win the game, abstaine from many meats and pleasures; what should not we doe or suffer to winne the crowne of glorie, proposed and promised to none but such as run, trauel, and endeauiour for it?

Penance meritorious.

27. *I chastise.*) The goale of euerlasting glorie is not promised nor set forth for only-faith men; for such run at random: but it is the prize of them that chastise and subdue their bodies and fleshly desires by fasting, watching, voluntary pouertie, and other afflictions. Lord, how farre is the carnal doctrine of the Sectaries and the manners of these daies from the Apostles spirit! Wherein euen we that be Catholikes, though we doe not condemne with the Protestants these voluntarie afflictions as superfluous (much lesse as superstitious or injurious to Christ's death,) but much commend them, yet we vse nothing the zeale and diligence of our first Christian Ancestours herein, and therefore are like to be more subiect to God's temporal chastisements, at the least in the next life, then they were.

S. Paul had not the Protestants securitie of saluation.

30. *Left perhaps.*) Here may we lambs tremble (saith a holy Father) when the ramme, the guide of the flock, must so labour and punish himself (besides al his other miseries adioyned to the preaching of the Gospel) lest perhaps he misse the marke. A man might thinke S. Paul should be as sure and as confident of God's grace & saluation as we poore wretched caitiues but the Heretikes vnhappy securitie, presumption, and faithles persuation of their saluation is not *fides Apostolorum*, but *fides Daemonum*, nor the faith of the Apostles, but the faith of Devils,

Aug.
apud
Pet.
Lomb.
in hunc
locum.



CHAP. X.

See the argument of the 9. Chapter, which comprehendeth the contents of this also.



EOR I wil not haue you ignorant, Brethren, that our Fathers were al * vnder the cloud, & al * passed through the sea, 2. and al in Moyſes were baptized in the cloud and in the ſea: 3. and * al did eate the ſame ſpiritual food, 4. and al * drunke the ſame ſpiritual drinke (and they * drunke of the ſpiritual rock that followed them, and the rock was Chriſt.) 5. But in the more part of them God was not wel pleaſed. ¶ For they * were ouerthrowen in the deſert. 6. And theſe things were done in a figure of vs, that we be not coueting euil things, as * they alſo coueted. 7. Neither become ye Idolaters, as certaine of them: as is written: *The people ſate downe to eate and drinke, and roſe vp to play.* 8. Neither let vs fornicate, * as certaine of them did fornicate, and there fel in one day three and twentie thouſand. 9. Neither let vs tempt Chriſt, as certaine of them tempted, and * periſhed by the ſerpents. 10. Neither doe you murmure, as * certaine of them murmured, and periſhed by the deſtroyer. 11. And al theſe things chanced to them in figure: but they are written to our correption, vpon whom the ends of the world are come. 12. Therefore he that thinketh himſelf to ſtand, let him take heed leſt he fal. 13. Let not tentation apprehend you, but humane. And God is faithful, who wil not ſuffer you to be tempted aboue that which you are able: but wil make alſo with tentation c iſſue, that you may be able to ſuſteine. ¶

14. For the which cauſe, my Deareſt, fly from the ſeruing of Idols. 15. I ſpeake as to wiſe men: your ſelues iudge what I ſay. 16. The chalice of benediſtion which we doe bleſſe, is it not the communication of the bloud of Chriſt? and the bread which we break, is it not the participation of the body of our Lord? 17. For being many, we are one bread, one body, al that participate of one bread. 18. Behold Iſrael according to the fleſh: they that eate the Hoſts, are they not partakers of the altar? 19. What then? doe I ſay that that which is immolated to Idols, is any thing? or that the Idol is any thing? 20. But the things that the Heathen doe immolate, to Diuels they doe immolate, and not to God. And I wil not haue you become fellowes of Diuels. 21. You can not drinke the chalice of our Lord, and the chalice of Diuels: you can not be partakers of the table of our Lord, and of the table of Diuels. 22. Or doe we emulate our Lord? Why, are we ſtronger then he?

" Al things are lawful for me, but al things are not expedient. 23. Al things are lawful for me, but al things doe not edifie. 24. Let no man ſeek his owne, but another man's. 25. Al that is ſold in the ſhambles eate: asking no queſtion for conſcience. 26. The earth is our Lordes, and the

The Epiſtle vpon the 9. Sunday after Pentecoſt.

It is profitable to al, or in a manner to al, for to keep them in humilitie, not to know what they ſhal be, ſaith S. Auguſtin. Which maketh agaiſt the vaine ſecuritie of the Proteſtants.



fulnes therof. 27. If any inuite you of the infidels, and you wil goe; cate of al that is set before you, asking no question for conscience. 28. But if any man say, This is immolated to Idols; doe not cate for his sake that shewed it, and for conscience: 29. conscience I say not thine but the other's. For why is my libertie iudged of another man's conscience? 30. If I participate with thankes; why am I blasphemed for that which I giue thankes for? 31. Therefore whether you eate, or drinke, or doe any other thing; doe al things vnto the glorie of God. 32. Be without offense to the Iewes & to the Gentils, & to the Church of God: 33. as I also in al things doe please al men, not seeking that which is profitable to my self, but which is to many; that they may be saued.

A N N O T A T I O N S.

C H A P. X.

The old figures of our Sacraments.

We receiue greater benefits by our Sacraments the the Iewes did by theirs.

The Apostle and ancient fathers speake courtly of the B. Sacrament.

The Apostles blessed the Chalice, & so consecrated.

Our vniting to Christ by the B. Sacrament.

Our vnion among our selues by the B. Sacrament,

3. *The same.*) The red sea and the cloud, a figure of our Baptisme: the Manna from Heauen and water miraculously drawn out of the rock, a figure of the holy Sacrament of Christes body and blood: our Sacrament containing the things and graces in truth, which theirs only signified. And it is an impudent forgerie of the Calvinists, to write vpon this place, that the Iewes receiued no lesse the truth and substance of Christ and his benefits in their figures or Sacraments, then we doe in ours: and that they and we al eate and drinke of the self same meate and drinke: the Apostle saying only, that they among themselues did al feed of one bread, & drinke of one rock: which was a figure of Christ, therein especially, that out of Christes side pearced vpon the Crosse gushed out blood and water for the matter of our Sacraments.

15. *As to wise men.*) To cause them to leaue the Sacrifices and meats or drinkes offered to Idols, he putteth them in mind of the only true Sacrifice and meate and drinke of Christes body and blood: of which, and the Sacrifice of Idols also, they might not be in any case partakers. Vsing this terme, *ut prudentibus loquor*, in the same sense (as it is thought) as the Fathers of the primitiue Church did giue a watch-word of keeping secret from the Infidels and vn baptized, the mysterie of this diuine Sacrifice, by these wordes, *Narrunt fideles, narrunt qui initiati sunt.* August. in Ps. 39. & 33. Conc. 1.2. & Ps. 109. Ho. 41. c. 4. in lib. 50. hom. Orig. in *Leuit.* ho. 9. Chrys. ho. 27. in Gen. in fine ho. 51. ad po. Antioch. ho. 3. in 1. Tim S. Paul saith, I speake to you boldly of this mysterie as to the wiser and better instructed in the same.

16. *Which we blesse.*) That is to say, the Chalice of Consecration which we Apostles and Priests by Christes commission doe consecrate: by which speach as wel the Calvinists (that vse no cōsecration of the cup at al, blasphemously calling it magical murmuratō, and peruersely referring the benediction, to thankes-giuing to God) as also the Lutherans be refuted, who affirme Christes body & blood to be made present by receiuing and in the receiuing only. For the Apostle expressly referreth the benediction to the chalice, and not to God, making the holy blood and the communicating therof the effect of the benediction.

16. *The participation of the body.*) The holy Sacrament and Sacrifice of Christ's body and blood being receiued of vs, ioyneth vs in soul & body and engraffeth vs into Christ himself, making vs partakers, and as a peece of his body & blood. For not by lone or spirit only (saith S. Chrysostom) but in very deed we are united in his flesh, made one body with him, members of his flesh and bones. Chrys. ho. 45. in Io. sub finem. And S. Cyril, Such is the force of mystical benediction that it maketh Christ corporally by communicating of his flesh to dwell in vs. Cyril. li. 10. in Io. c. 13.

17. *One bread, one body.*) As we be first made one with Christ by eating his body and drinking his blood, so secondly are we conioyned by this one bread which is his body, & cup which is his blood, in the perfect vnion and fellowship of al Catholike men, in one

Calu³ in
hunc locu

Callicū
Benedicti-
mus,
ὁ εὐλο-
γῶν πάντα



one Church which is his body Mystical. Which name of Body mystical is specially attributed and appropriated to this one Common-wealth and Societie of faithful men, by reason that al the true persons and true members of the same, be maruelously knit together by Christes owne one body, and by the self-same blood in this diuine Sacrament. See S. August. li. 21. c. 25 *de ciu Dei*. Hilary, li. 8. *de Trin. circa med.*

18. *They that eat the Host.*) It is plaine also by the example of the Iewes in their Participation Sacrifices, that he that eateth any of the Host immolated, is partaker of the Sacrifice, in Sacrament and ioyned by office and obligation to God, of whose Sacrifice he eateth. or sacrifice,

20. *I wil not haue you.*) I conclude then (saith the Apostle) thus: that as the Christian sheweth of which eateth and drinketh of the Sacrifice or Sacrament of the altar, by his eating is what societic participat of Christes body, and is ioyned in fellowship to al Christian people that eat we are. & drinke of the same, being the Host of the new Law: and as al that did eat of the Hosts of the Sacrifices of Moyses Law were belonging & associated to that state and to God to whom the Sacrifice was done; euen so whosoever eateth of the meates offered to Idols, he sheweth & professeth himselfe to be of the Communion and Societie of the same Idols.

21. *You cannot drinke.*) Vpon the premisses he warneth them plainly, that they must either forsake the Sacrifice & fellowship of the Idols & Idolaters, or els refuse the Sacrifice of Christ's body and blood in the Church. In al which discourse we may obserue that our bread and chalice, our table and altar, the participation of our Host and oblation, be compared or resembled point by point, in al effects, conditions, and proprieties, to the altars, Hosts, Sacrifices and Immolations of the Iewes and Gentils. Which the Apostle would not, nor could not haue done in this Sacrament of the Altar, rather then in other Sacraments or seruice of our religion, if it only had not been a Sacrifice and the proper worship of God among the Christians, as the other were among the Iewes and Heathen. And so doe al the Fathers acknowledge, calling it only, & continually almost, by such termes as they doe no other Sacrament or ceremonie of Christes religion: *The Lamb of God laid vpon the table*: Conc. Nic. *the vnbloudy seruice of the Sacrifice*, In Conc. Ephes. ep. ad Nestor. pag. 60. *the Sacrifice of Sacrifices*. Dionys. Ec. Hier. c. 3. *the quickning holy Sacrifice: the vnbloudy Host and Victim*: Cyril. Alex. in Conc. Ephes. Anath. 11. *the propitiatorie Sacrifice both for the living and the dead*: Tertul. de cor. Milit. Chrys. ho. 41. in 1. Cor. Ho. 3. ad Philip Ho. 66. ad po. Antioch. Cypr. ep. 66. & de cœn. Do. nu. 1. August. Ench. 109. Quæst. 2. ad Dulcit. to. 4. Ser. 34 de verb. Apost. *the Sacrifice of our Mediatour: the Sacrifice of our price: the Sacrifice of the new Testament: the Sacrifice of the Church*: August. li. 9 c. 13. & li. 3. de bapt. c. 19. *the one only inconsumptible Victim without which there is no religion*: Cyprian de cœn. Do. nu. 2. Chrys. ho. 17. ad Hebr. * *The pure Oblation, the new Offering of the new Law: the vital and impelluted Host: the honourable and dreadful Sacrifice: the Sacrifice of thanks-giuing or Eucharistical: and the Sacrifice of Melchisedech*. Which Melchisedech by his Oblation in bread and wine did properly and most singularly prefigure this office of Christes eternal Priesthood & sacrificing himself vnder the formes of bread and wine: which shal continue in the Church throughout al Christian Nations instead of al the Offerings of Aarons Priesthood, as the * Prophet Malachie did foretel; as S. Cyprian, S. Iustine, S. Irenæus and other the most ancient Doctours and Martyrs doe testifie. Cypr. ep. 63. nu. 2. Iustin. Dial. cum Trypho post. med. Irenæ. li. 4. c. 32. And S. Augustin li. 17. c. 20. *de ciu Dei*. & li. 1. cont. adu. leg. & proph. c. 18 & li. 3. de bapt. c. 19: S. Leo ser. 8. de Passione: and others doe expressly auouch that this one Sacrifice hath succeeded al other & fulfilled al other differences of Sacrifices; that it hath the force and vertue of al other, to be offered for al persons and causes that the others, for the living and the dead, for the sinnes and for thanks-giuing, and for what other necessitie fouer of body or soule. * Which holy action of Sacrifice they also cal the MASSE in plaine words. August. ser. 251. 91. Con. Carth. 2. c. 3. & c. 84. Milenit. 12. Leo. ep. 88. 81. c. 2. Greg. li. 2. ep. 9. 91. & c. This is the Apostles and Fathers doctrine. God grant the Aduersaries may find mercie to see so euident and inuincible a truth.

21. *Partakers of the table.*) Though the faithful people be many waies known to be God's peculiar, and be ioyned both to him & among themselves, & also seuered & distinguished from al others that pertaine not to him, aswel Iewes and Pagans, as Heretikes and Schismatikes, by sundry other external signes of Sacraments, doctrine, and gouernment: yet the most proper & substantial vnion or difference consisteth in the Sacrifice not communicating with them

The sacrifice of the altar is proued by the Apostles comparison with the sacrifices of Iewes and Gentils. It is proued to be a sacrifice, out of the fathers.

The Fathers called this sacrifice, the MASSE.



Specially in
their Sacrifi-
ces, and at the
Communion
table.

The heretikes
Communion is
the very table
and cup of
Diuels.

How by par-
ticipation with
Idolaters, Ido-
latric is com-
mitted.

How to auoid
scandal in
things indis-
creant.

and altar: by which God so specially bindeth his Church vnto him, & himself vnto his Church, that he acknowledgeth none to be his, that is not partaker of his one only Table and Sacrifice in his Church: and acquitteth himself of al such as ioyne in fellowship with any of the Heathen at their Idolatrie, or with the Iewes at their Sacrifices, or with Heretikes and Schismatikes at their prophane and detestable table. Which because it is the proper badge of their separation from Christ and his Church; and an altar purposely erected against Christes Altar, Priesthood, and Sacrifice, is indeed a very Sacrifice, or (as the Apostle here speaketh) a table and cup of Diuels, that is to say, wherein the Diuel is properly serued, and Christes honour (no lesse then * by the altars of Ieroboam or any prophane superstitious rites of Gentilitie) defiled. And therefore al Catholike men, if they look to haue fellowship with Christ and his members in his body and bloud, must deeme of it as of Idolatrie or sacrilegious superstition, and abstaine from it and from al societie of the same, as good Tobie did from Ieroboams calves and the altars in Dan and Bethel: and as the good faithful did from the Excelses and from the Temple and Sacrifices of Samaria. Now in the Christian times we haue no other Idols but heresies, nor Idolothytes, but their false seruices shifted into our Churches instead of Gods true, and only worship. *Cyp. de unit. Eccl. 2. Hiero. in 11. Osee. & 8 Amos, & in 2. Habac. Aug. in ps. 80. & 10. De Ciu. Dei li. 18. c. 51.*

11. *Al things are lawful.* Hitherto the Apostles arguments and examples whereby he would auert them from the meates offered to Idols, seeme plainly to condemne their fact as Idololatrical, or as participant and accessory to Idolatrie, and not only as of scandal giuen to the weake Brethren: and so no doubt it was in that they went into the very Temple of the Idols, and did with the rest that serued the Idols eate and drinke of the flesh and libaments directly offered to the Idol, yea and feasted together in the same bankets made to the honour of the same Idols: which could not but defile them and entangle them with Idolatrie: not for that the meate itself was iustly belonging to any other but to God, or could be defiled, made noisome or vnlawful to be eaten; but for and in respect of the abuse of the same and detestable dedicating of that to the diuel, which belonged not to him, but to God alone. Of which sacrilegious act they ought not to be partakers, as needs they must entwine & eating with them in their solemnities. To this end hath S. Paul hitherto admonished the Corinthians. Now he declareth that otherwise in prophane feasts it is lawful to eate without curious doubting or asking whether this or that were offered meates, and in markets to buy whatsoever is there sold, without scruple and without taking knowledge whether it be of the Idolothytes or no: with this exception, first, that if one should inuite him to eate, or buy this or that as sacred and offered meates, that then he should not eate it, lest he should seeme to approue the offering of it to the Idol, or to like it the better for the same. Secondly, when the weake Brother may take offence by the same. For though it be lawful in itself to eate any of these meates without care of the Idol; yet al lawful things be not in euery time and place expedient to be done.

CHAP. XI.

The, 1. part:
Of his Tra-
ditions.

He commendeth them for keeping his traditions generally. 3. And in particular for this that a man praied and prophesied bare-headed, a woman veiled, he bringeth many reasons. 17. About another, he reprehendeth the rich, that at the charitable supper supped vncharitably: 23. telling them that they receiued therefore vnworthily the E. Sacrament, and shewing them what an heinous sinne that is, seeing it is our Lordes body and the representation of his death, as he by tradition had taught them.

'c In the Greek,
Traditions,
μεγαλυνται,

BE ye followers of me, as I also of Christ. 2. And I praise you Brethren, that in al things you be mindful of me: and as I haue deliuered vnto you, you keep my precepts. 3. And I wil haue you know, that the head of euery man, is Christ: and the head of the woman, is the man: and the head of Christ, is God. 4. Euery man praying or prophecying with his head



head couered, dishonesteth his head. 5. But " euery woman praying or prophecyng with her head not couered, dishonesteth her head: for it is al one as if she were made bald. 6. For if a woman be not couered, let her be polled. But if it be a foule thing for a woman to be polled or made bald, let her couer her head. 7. The man truely ought not to couer his head, because he is the image and glorie of God; but the woman is the glorie of the man. 8. For the man is not of the woman, but the woman of the man. 9. For * the man was not created for the woman, but the woman for the man. 10. (Therefore ought the woman to haue power vpon her head for the Angels.) 11. But yet neither the man without the woman; nor the woman without the man, in our Lord. 12. For as the woman is of the man, so also the man by the woman: but al things of God. 13. Your selues iudge: doth it become a woman not couered to pray vnto God? 14. Neither doth nature itself teach you, that a man indeed if he nourish his haire, it is an ignominie for him: 15. but if a woman nourish her haire, it is a glorie for her, because haire is giuen her for a veile? 16. But if any man seeme to be contentious, we haue no such custome, nor the CHVRCH of God.

17. And this I command: not praising it, that you come together not to better, but to worse. 18. First indeed when you come together into the Church, I heare that there are schismes among you, and in part I beleue it. 19. For " there must be heresies also: that they also which are approued; may be made manifest among you. 20. When you come therefore together in one, it is not now to eate " our Lordes supper. 21. For euery one taketh his owne supper before to eate. And one certes is an hungred, and another is drunke. 22. Why, haue you not houses to eate and drinke in? or contemne ye the Church of God: and confound them that haue not? What shal I say to you? praise I you in this? I doe not praise you.

The Epistle
vpon Maundy
Thursday.

a The Epistle
vpō CORPVS
Christiday.

23. ^a For I receiued of our Lord that which also " I haue deliuered vnto you, " that our Lord I E S V S " in the night that he was betraied, " tooke " bread: 24. and giuing thanks brake, and said: " Take ye & eate, " THIS IS " MY BODY WHICH SHAL BE DELIVERED FOR YOU. " This doe ye for the commemoration of me. 25. In like manner also the chalice after he had supped, saying: THIS CHALICE IS THE NEW TESTAMENT IN MY BLOOD. This doe ye, as often as you shal drinke, for the commemoration of me. 26. For as often as you shal eate this bread, and drinke the chalice, " you shal shew the death of our Lord, vntil he come. 27. Therefore whosoeuer shal eate this bread, or drinke the chalice of our Lord vnworthily, he shal be " guilty of the body and of the blood of our Lord. 28. But " let a man proue himself: and so, let him eate of that bread, and drinke of the chalice. 29. For he that eateth and drinketh vnworthily, eateth and drinketh iudgement to himself, " not discerning the body of our Lord. 30. Therefore are there among you many weake and feeble, and " many sleep. 31. But if we did " iudge our selues, we should not be iudged. 32. But whiles we are iudged, of our Lord we are chastised; that with this world we be not damned. 33. Therefore, my Brethren, when you come together to

:: The Apostles drift in al that he saith here of the Sacrament, is against vnworthy receiuing (as S. Augustine noteth Ep. 128: c. 3.) and not to set out the whole order of ministratiō; as the heretikes doe ignorantly imagine.



eat, 'expect one another. 34. If any man be an hungred, let him eat at home; that you come not together unto iudgement. And the rest' I will dispose, when I come.

ANNOTATIONS.

CHAP. XI.

2. *My precepts.*) Our Pastours and Prelates haue authoritie to command, and we are bound to obey. And the Gouerners of the Church may take order and prescribe that which is comely in euery state, as time and place require, though the things be not of the substance of our religion.

5. *Euery woman.*) What gifts of God soeuer women haue, though supernatural, as some had in the primitive Church, yet they may not forget their womanly shamefastnes, but shew themselves subiect and modest, and couer their heads with a veile.

The Custome of the Church, is a good answer against all wranglers.

16. *Custome.*) If women or other, to defend their disorder & malapertnes, dispute or alleage Scriptures and reasons, or require causes of their Preachers why and by what authoritie they should be thus restrained in things indifferent, make them no other answer but this: This is the custome of the Church, this is our custome. Which is a goodly rule to repress the saucinesse of contentious ianglers, which being out of all modestie and reason, neuer wait wordes and replies against the Church. Which Church if it could then by prescription of twenty or thirty yeares, and by the authority of one or two of their first Preachers, stop the mouthes of the sedicious: what should not the custome of fiftene hundred yeares, and the decrees of many hundred Pastours, gaine of reasonable, modest, and humble men;

That heresies shal come, and wherfore.

19. *There must be heresies.*) When the Apostle saith: *Heresies must be*, he sheweth the euent, and not that God hath directly so appointed it as necessarie. For, that they be, it cometh of man's malice & free-wil; but that they be conuerted to the manifestation of the good and constant in faith & the Churches vnitie, that is God's special worke of prouidence that worketh good of euil. And for that there should fall Heresies and Schismes, specially concerning the Article and vse of the B. Sacrament of the Altar, wherof he now beginneth to treat, it may make vs maruel the lesse, to see so great dissensions, Heresies, and Schismes of the wicked and weake in faith concerning the same. Such things then wil be, but woe to him by whom scandals or Sects doe come. Let vs vse Heretikes, saith S. Augustin, not to that end to approue their errors, but that by defending the Catholike doctrine against their deceits, we may be more watchful and wary: because it is most truly written, *There must be heresies that the tried & approued may be manifested or discovered from the holow harts among you.* Let vs vse this benefit of God's prouidence. For Heretikes be made of such as would erre or be naught, though they were in the Church: but being out, they profit vs exceedingly, not by teaching the truth which they know not, but by stirring up the carnal in the Church to seeke truth, and the spiritual Catholikes, to cleere the truth. For there be innumerable holy approued men in the Church, but they be not discerned from other among vs, nor manifest, so long as we had rather sleep in darkness of ignorance, then behold the light of truth. Therefore many are raised out of their sleep by Heretikes to see the day of God, and are glad therof. August. c. 8 de vera relig.

'Agapē or Suppers of charitie.

20. *Our Lordes supper.*) The Christians at or about the time of the Churches only Sacrifice & their communicating therof, kept great feasts, which continued long, for that the reliefe of the poore vpon the common charges of the richer sort, and the charitie and vnitie of all sorts were much preserued thereby, for which cause they were called *ἀγάπαι*, that is, *Charities*, of the ancient Fathers, and were kept commonly in Church-houses or porches adioyning, or in the body of the Church (wherof see Tertullian Apolog. c. 39. Clemens Alexand. S. Iustine, S. Augustin cons. Faust. li. 20. c. 10.) after the Sacrifice and Communion was ended, as S. Chrysostom ho. 17. in 1. Cor. in initio iudgeth. Those feasts S. Paul here calleth *Cenae Dominicae*, because they were made in the Churches which then were called *Dominica*, that is, *Our Lordes houses*. The disorder therefore kept among the Corinthians in these Church-feasts of Charitie, the Apostle seeketh here to redresse, from the foule abuses expressed here in the text. And as S. Ambrose in hunc locum, and most good Authours now thinke, this which he calleth *Dominicae cenam*, is not meant of the B. Sacrament, as the circumstances also

Concl:
Gang.
can. 11.
Con.
Laodic.
can. 17.
18.

Whether the Apostle meane by our Lord's supper, the B. Sacrament.



also of the text doe giue, namely, the rejecting of the poore, the rich mens private deuouring of al, not expecting one another, gluttony and drunkenness in the same, which can not agree to the Holy Sacrament. And therefore the Heretikes haue smal reason, vpon this place, to name the said Holy Sacrament, rather, *the Supper of the Lord*, then after the manner of the primitiue Church, the *Eucharist*, *MA S S E*, or *Lyturgie*. But by like they would bring it to the supper againe or Euening seruice, when men be not fasting, the rather to take away the old estimation of the holines therof.

23. *I haue deliuered*) As al other parts of religiō were first deliuered by preaching & word of mouth to euery Nation conuerted, so this holy order and vse of the B. Sacrament was by S. Paul first giuen vnto the Corinthians by tradition. Vnto which as receiued of our Lord he reuoketh them by this Epistle, not putting in writing particularly al things pertaining to the order, vse, and institution, as he afterward saith: but repeating the summe and substance therof, and leauing the residue to his returne. But his words and narration here written we wil particularly prosecute, because the Heretikes make profession to follow the same in their pretended reformation of the Masse.

Traditiō with-
out writing.

Whether the
Catholikes or
Protestants doe
more imitate
Christs institu-
tion of the B.
Sacrament.

Al circums-
tances in our Sa-
uiour's action
about the B.
Sacrament
need not be
imitated.

23. *In the night*.) First the Aduersaries may be here conuincd that al the circumstances of time, person, & place which in Christs action are noted, need not to be imitated; As, that the Sacrament should be ministred at night, to men only, to only twelue, after or at supper, & such like: because (as S. Cyprian. ep. 13. nn 7. & S. Augustin ep. 118. c. 6. note) there were causes of those accidents in Christ that are not now to be alleaged for vs. He instituted then this holy act; we doe not. He made his Apostles Priests, that is to say, gaue them cōmission to doe & minister the same; we doe not. He would haue this the last act of his life & within the bounds of his Passion: it is not so with vs. He would eate & make an end of the Paschal to accomplish the old Law: that can not be in our action. Therefore he must needs doe it after supper and at night: we may not doe so. He excluded al women, al the rest of his Disciples, al lay men: we inuite al faithful, men & women. In many circumstances then, neither we may imitate Christs first action, nor the Heretikes as yet doe: though they seeme to encline by abandoning other names sauing this (calling it Supper) to haue it at night & after meate: though (as is before noted) they haue no iust cause to cal it so vpon Christs fact, seeing the Euangelists doe plainly shew

13. 2.

*that the Sacrament was instituted after Supper, as the Apostle himself here recordeth of the later part in expresse speech. And most men thinke, a long sermon and the washing of the Apostles feet came between; yea and that the supper was quite finished & grace said. But in al these and such like things, the Catholike Church only, by Christs Spirit can tel, which things are imitable, which not, in al his actions.

Luc. 9.
26.

23. *Tooke*.) Christ took bread into his hands, applying this ceremonie, action, and benediction to it, & did blesse the very element, used power & actiue words vpon it * as he did ouer the bread & fishes which he multiplied: and so doth the Church of God: and so doe not the Protestants, if they follow their owne book & doctrine; but they let the bread & cup stand aloofe, & occupie Christs wordes by way of report & narration, applying them not at al to the matter proposed to be occupied: and therefore, howsoeuer the simple people be deluded by the rehearsal of the same wordes which Christ used, yet consecration, benediction, or sanctification of bread and wine they profess they make none at al. At the first alteration of religion, there was a figure of the Crosse at this word, *He blessed*; and at the word, *He tooke*, there was a glosse or rubrike that appointed the Minister to imitate Christ's action, & to take the bread into his hands: afterward that was reformed and Christ's action abolished, and his blessing of bread turned to thankes-giuing to God.

The Protestants
imitate not
Christ in bles-
sing the bread
and wine.

23. *Bread*.) Christ made the holy Sacrament of unleaued bread; & al the Latin Church imitateth him in the same as a thing much more agreable to the significatiō both in itself & in our liues, then the leauen. Yet our Aduersaries neither follow Christ, S. Paul, nor the VVest Church in the same: but rather purposely make choise of that kind that is in itself more vnseemly, & to the first institution lesse agreable. In the other part of the Sacrament they contemne Christ and his Church much more impudently and damnably. For Christ and al the Apostles & al Catholike Churches in the world haue euer mixed their wine with water, for great mysteric & signification, specially for that water giued together with bloud our of our Lordes side. *This our Lord did* (saith S. Cyp. ep. 63 ad Cecil. nn. 4 7) and none rightly offereth, that followeth not him therein. Thus Irenaeus (lib. 1. c. 1.) Iustine (Apolog. 2 in fine) & al the Fathers testifie the Primitiue Church did; and in this sort it is done in al the *MA S S E S* of the Greeks S. James, S. Basil, S. Chrys.

They imitate
him not in
unleauened
bread, and
mingling wa-
ter with wine.



Chrysostom's. And yet our Protestants pretending to reduce al to Christ, will not doe as he did, and al the Apostles and Churches that euer were.

21. *This is.*) These words being set downe, not in the person of the Euangelistes or the wordes of Apostles, but expressed as in Christes owne person, to be said ouer the bread, and the consecration, like ouer the wine, are the formes of the Sacrament and words of consecration: neither to be said ouer is it a Sacrament but (as S. Augustin saith) when the words come, that is to say, actiuelly the bread and wine, the which applying these words more then the whole narration of the institution, nor reciting the whole (as is said) otherwise then in historical manner, (as if owne would minister Baptisme and neuer apply the words of the Sacrament to the child, but only read Christes speeches of the same) make no Sacrament at al. And that these proper words be the only forme of this Sacrament, and so to be spoken ouer or vpon the bread and wine, S. Ambrose plainly and precisely writeth, recording how farre the Euangelists narrative words doe goe, and where Christes owne peculiar mystical words of consecration begin: and so the rest of the Fathers, *Ambros. li. 4. de Sacram. c. 4. & c. 9. de inist. Myster. iusti. Apolog. 2. in fine. Cyprian. de Can. Dom. num. 1. 2. August. Sermon. 28. de verb. Dim. sec. Mat. Tertull. li. 4. cont. Marc. Chrysost. ho. 2. in 2. ad Tim. in fine & hom. de prodig. Iude. 10. 3. Greger. Nyss. in orat. Catech. Damasc. li. 4. c. 14.*

Tract. 80. in la.

The Protestants haue taken away the B. Sacrament altogether.

21. *My body*) When the words of Consecration be by the said impietie of the Protestants, thus remoued from the element, no maruel if Christes holy body and bloud be not there, or that it is now no more a Sacrament, but common bread and wine. So they that vniuſly charge the Catho. Church with defrauding the people of one peece of the Sacramēt, haue in very deed left no part nor spice of Sacramēt, neither following Christ as they pretend, nor S. Paul, nor any Euangelist, but their owne detestable Sect, hauing boldly defaced the whole institution, not in any accidental indifferent circumstances, but in the very substance and al. The right name is gone, the due elements both gone, no blessing or consecration, or other action ouer them, the formes be gone: and consequently the body and bloud, the Sacrament and the Sacrifice.

The power to consecrate giuent to Priests only.

24. *This doe.*) By these words, authoritie and power is giuen to the Apostles, and by the like in the Sacrament of Orders, to al lawful Priests only. No maruel then that the new heretical Ministers being Lay-men, giue the people nothing but bare bread and wine, profane, naked, and natural elements void of Sacrament and al grace. See the Annotation vpon S. Luke chap. 22. 19.

The Sacramēt consisteth not in the receiuing. Why the Protestants cal it the Communion.

24. *Take and eate*) This pertaineth to the receiuing of those things which by consecration are present and sacrificed before: as when the people or Priests in the old Law did eate the Hosts offered or part therof, they were made partakers of the Sacrifice done to God before. And this is not the substance, or being, or making of the Sacrament or Sacrifice of Christes body and bloud: but it is the vse and application to the receiuer of the things which were made and offered to God before. There is a difference betwixt the making of a medicine or the substance and ingredients of it, and the taking of it. Now the receiuing being but a consequence or one of the ends why the Sacrament was made, and the meane to apply it vnto vs, the Aduersaries vnlearnedly make it al & some, & therefore improperly name the whole Sacrament & ministration therof, by calling it the Communion. Which name they giue also rather then any other, to make the ignorant beleue that many must communicate together: as though it were so called for that it is common to many. By which collusion they take away the receiuing of the Priest alone, of the sicke alone, of reseruing the consecrated Host and the whole Sacrament. Against which deceit, know that this part of the MASSE is not called Communion, for that many should concur together alwaies in the external Sacrament: but for that we doe communicate or ioyne in vnitie and perfect fellowship of one body, with al Christian men in the world, with al (we say) that eate it through the whole Church and not with them only which eate with vs at one time. And this fellowship riseth of that, that we be, every time we receiue either alone or with companie, partakers of that one body which is receiued throughout al the world. *It is al called Communion* (saith S. Damascene) & so indeed it is, for that by it we communicate with Christ, & be partakers of his flesh & diuinitie, & by it doe communicate and are vnited one with another. Only let vs take heed that we doe not participate with hereticks. And when the Apostle saith, that al be one bread and one body that are partakers of one bread, he meaneth not of them only that communicate at one time and place: but that al be so, that communicate

li. 4. c. 14. de orihod. fide.

in vnitie



in vntie through the whole Church. Then the name Communion is as ignorantly v. cd. of them as the name of Supper.

25. *You shal shew.*) Vpon this word the Heretikes fondly ground their false suppo-
 sition, that this Sacrament can not rightly be ministred or made without a sermon of How Christs
 the death of Christ: and that this and other Sacraments in the Church be not profitable, death is strow-
 when they be ministred in a strange language. As though the grace, force, operation, & ed by the B.
 actiuite, together with the instruction & representation of the things which they sig- Sacrament it
 nific, were not in the very substance, matter, forme, vse, and worke it self of euery of the self, without
 Sacraments: and as though preaching were not one way to shew Christs Passion, and sermon or
 the Sacraments another way: namely this Sacrament, containing in the very kind, of otherwise.
 the elements and the action, a most liuely representation of Christs death. As wicly
 might they say that neither Abel's Sacrifice, nor the Paschal lamb could signifie Chri-
 stes death without a Sermon.

27. *Guilty of the body.*) First herupon marke wel, that il men receiue the body and bloud The wicked
 of Christ, be they infidels or il liuers. For in this case they could not be guilty of that receiue the
 which they receiue not. Secondly, that it could not be so heinous an offense for any man body & bloud,
 to receiue a peece of bread or a cup of wine, though they were a true Sacrament. For it The real pre-
 is a deadly sinne to receiue any Sacrament with wil & intention to continue in sinne, or sence is pro-
 without repentance of former sinnes: but yet by the vnworthy receiuing of no other ued by the
 Sacrament is man guilty of Christs body and bloud, but here where the vnworthy (as heinous esse
 S. Chrysostom saith) doth vilany to Christs owne person, as the Iewes or Gentils did, of vnworthy
 that crucified it. *Chris. ho. de non consecrat. Ec. &c Ho. 60. & 61 ad po. Antioch.* Which inuin- receiuing.

28. *Let him proue.*) A man must examine his life diligently whether he be in any mor- Confession be-
 tal sinne, and must confesse himself of euery offense which he knoweth or feareth to be fore receiuing
 deadly, before he presume to come the Holy Sacrament. For so the Apostles doctrine the B. Sacra-
 here with the continual custom of the Cath. Church and the Fathers example, bind him ment,
 to doe *Cyp. de laps. nu. 7. Aug. Eccl. doz. c. 53.*

26. *Not discerning the body.*) That is, because he putteih no difference nor distinction Adoration of
 betwixt this high meate and others: and therefore S. Augustin saith ep. 118. c. 3. *That is, he the B. Sacra-*
what the Apostle saith shal be damned, that doth not by singular ueneratiō or odoratiō make a difference ment.

between this meate and al others. And againe in *Psal. 98. No man eateth it before he adore it.* And
 S. Ambrose *li. 3. c. 12. de sp. San. We adore the flesh of Christ in the Mysteries.* S. Chrysost. *ho. 24.*
in 1. Cor. We adore him on the altar, as the Saxons did in the manger. S. Nazianzen in *Epistaph.*
Gorgonie. My sister called on him which is worshipped upon the altar. Theodoret *Dial. 2. Inconf.*
The mysticall tokens be adored. S. Denys, this Apostles scholer, made solemne inuocation
 of the Sacrament after Consecration. *Ecclesiast. Hier. c. 3 part. 3. in princip.* and before the
 receiuing, the whole Church of God crieth vpon it, * *Domine non sum dignus, Deus propi-*
us esto mihi peccatori, Lamb of God that takest away the sinnes of the world, haue mercie on v. And
 for better discerning of this diuine meate, we are called from common profane howses to
 God's Church: for this we are forbidden to make it in vulgar apparel, and are appointed
 sacred solemne vestiments. *Hiero. in Epistaph. Nap: & li. 2. adu. Pela. c. 9. Paulinus ep. 12. ad*
Seuer. Io. Diac. in vit. D. Greg. li. 3. 59. For this, is the halowing of Corporals and Chalice,

Ambr. 2. Off. c. 28. Nazianz. Orat. ad Arianos. Optatus li. 6. in initio. * For this, profane tables
 are remoued & altars consecrated. *Aug. serm. de temp. 255.* For this, the very Priests them-
 selues are honourable, chaste, sacred, *Hiero. ep. 1. ad Heliodorum c. 7. Li. 1. adu. Iovin c. 19 Amb.*
in 1. Tim. 1. For this, the people is forbidden to touch it with common hands. *Nazianz. orat.*
ad Arianos in initio For this, great care and solicitude is taken that no part of either kind
 fal to the ground, *Cyrl. Hiero. mystag. 5. in fine. Orig. ho. 13. in c. 15. Exod.* For this, sacred proui-
 sion is made that if any hosts or parts of the Sacrament doe remaine vreceiued, they be
 most religiously resealed with al honour and diligence possible: and for this, examina-
 tion of consciences, confession, continencie, & (as S. Augustin saith) receiuing it fa-
 sting. Thus doe we Catholikes & the Church of God discern the holy body & bloud
 by S. Paules rule, not only from your profane bread and wine (which not by any se-
 cret abuse of your Curates or Clerkes, but by the very order of your book, the Minister,
 if any remaine after your Communion, may take home with him to his owne vse,
 and therefore is no more holy by your owne iudgement then the rest of his meates)
 but from al other either vulgar or sanctified meates, as * the Catechumens bread,
 and our vsual holy bread. If al this be plaine and true, and you haue nothing agreeable
 to the Apostles nor Christs Institution but al cleane contrarie; then *impetres vobis D. v. 2,*
 and

The manifold
 honour and
 discerning of
 Christs body
 in the Cath.
 Church.

The profane
 bread of the
 Protestants.

Holy bread..

See the
 Annos
 Mat. 8. 8

ep. 118.
 5. 6.

Aug. de
 pec. me.



and confound you for not discerning his holy Body, and for conculcating the bloud of the new Testament.

Vnworthly
receiuing.

30. *Many sleep.*) We see here by this, it is a fearful case and crime to defile by sinne (as much as in vs lieth) the body of Christ in the Sacrament, seeing God strook many to death for it in the Primitiue Church, & punished others by greiuous sicknes. No maruel that so many strange diseases and deaths sal vpon vs now in the world.

Penance and
satisfaction.

31. *Iudge your-selues.*) We may note here that it is not enough, only to sinne no more; or to repent lightly of that which is past: but that we should punish ourselues according to the weight of the faults past and forgiuen: and also that God wil punish vs by temporal scourges in this life or the next, * if we doe not make our-selues very cleane before we come to receiue his holy Sacrament. Whose heauy hands we may escape by punishing our-selues by fasting and other penance.

33. *Expect one another.*) Returning now to their former fault and disorder for the which he tooke this occasion to talke of the Holy Sacrament, and how great a fault it is to come vnworthily to it; he exhorteth them to keep their said suppers or feasts in vnitie, peace, and sobrietie, the rich expecting the poore, &c.

The Masse is
agreable to
the Apostles
vse and tradi-
tion: the com-
munion is not.

34. *I wil dispose.*) Many particular orders & decrees, moe then be here or in any other book of the new Testament expressly written, did the Apostles, as we see here, and namely S. Paul to Corinthians, set downe by tradition, which our whole ministration of the M A S S E is agreable vnto, as the substance of the Sacrifice and Sacrament is by the premisses proued to be most consonant: Calvin's supper and Communion in al points wholly repugnant to the same. And that it agreeth not to these other not written traditions, they easily confesse. The * Apostles deliuered vnto the Church to take it only fasting: they caie not for it. The Apostles taught the Church to consecrate by the words and the signe of the Crosse, without which (saith S. Augustin *tra 7. in lo. 118. Serm. 75. in append. Chrysost. hom. 55. in 16. Math.*) no Sacrament is rightly perfited: the Protestants haue taken it away. The Apostles taught the Church to keep * a Memorie or inuocation of Saints in this Sacrifice: the Calvinists haue none. The Apostles decreed that in this Sacrifice there should be special praers for the dead *Chrys. hom. 3. in epist ad Philip. August. decur. pro mort. c. 1:* they haue none. Likewise that water should be mixed with the wine, and so forth. See *Annot. in c. 11. v. 23 Bread* Therefore if Calvin had made his new administration according to al the Apostles written words, yet not knowing how many things beside, the Apostle had to prescribe in these words, *Cetera cum venero disponam* (the rest I wil dispose, when I come) he could not haue satisfi'd any wise man in his new change. But now seeing they are fallen to so palpable blindnes, that their doing is directly opposit to the very Scripture also, which they pretend to follow only, and haue quite destroyed both the name, substance, and al good accidents of Christes principal Sacrament, we trust al the world wil see their folly and impudencie.

Aug. 17.
118. c. 6.
Aug 17.
34. in. 10.
Chrys.
ho. 21. in
Al.

CHAP. XII.

They must not make their diuersitie of Gifts an occasion of Schisme, considering that al are of one Holy Ghost, and for the profit of the one body of Christ which is the Church:

12. Which also could not be a body, without such varietie of members. 12. Therefore neither they that haue the inferiour gifts, must be discōtent, seeing it is God's distribution: nor they that haue the greater, contemne the other, considering they are no lesse necessarie: 25. but al in al ioyne together, 28. and euery one know is owne place.

The 4. part. As
touching the
Gifts of the
Holy Ghost.

The Epistle
vpon the 10,
Sunday after
Pentecost.



AND concerning spiritual things, I wil not haue you ignorant, Brethren. 2. You know that when you were Heathen, you went to dumme Idols according as you were led. 3. Therefore I doe you to vnderstand that no man speaking in the Spirit of God, faith



saith anathema to I E S V S. And no man can say, Our Lord I E S V S, but in the Holy Ghost.

4. And there are diuisions of graces, but one Spirit. 5. And there are diuisions of ministrations; but one Lord. 6. And there are diuisions of operations, but one God, which worketh al in al. 7. And the manifestaciō of the Spirit is giuē vnto euery one to profit. 8. To one certes by the Spirit is giuen^a the word of wisdom: and to another, the word of knowledge according to the same Spirit: 9. "to another faith in the same Spirit: to another, the grace of doing cures in one Spirit: 10. to another, the working of miracles: to another, prophetic: to another, discerning of Spirits: to another, kinds of tongues: to another, interpretation of languages. 11. And al thesē things worketh one and the same Spirit, diuiding to euery one according as he wil. ¶

12. For^a as the body is one, and hath many members, and al the members of the body wheras they be many, yet are "one body; so also Christ.

13. For in one Spirit, were we al baptized into 'one', whether Iewes, or Gentils, or bondmen, or free: & in one Spirit we were al made to drinke.

14. For the body also is not one member, but many. 15. "If the foot should say, because I am not the hand, I am not of the body: is it therefore not of the body? 16. And if the eare should say, because I am not the

eye, I am not of the body: is he therefore not of the body? 17. If the whole body were the eye: where is the hearing? If the whole were the hearing: where is the smelling? 18. But now God hath set the members, euery one of them in the body as he would. 19. And if al were one member, where were the body? 20. But now there are many members indeed, yet

one body. 20. And the eye can not say to the hand: I need not thy help; or againe the head to the feet: You are not necessarie for me. 21. But much

more those that seeme to be the more weak members of the body, are more necessarie: 22. and such as we thinke to be the baser mēbers of the

body, vpon them we put more abundant honour: and those that are our vnhonest parts, haue more abundant honestie. 23. And our honest parts

need nothing: but God hath tempered the body, giuing to it that wanted, the more abundant honour, 24. that there might be no "schisme in the body, but the members together might be careful one for another.

25. And if one member suffer any thing, al the members suffer with it. Or if one member doe glorie, al the members reioyce with it. 26. b And you are the body of Christ, and members of member.

27. And^a some verily God hath set in the Church first Apostles, secondly Prophets, thirdly Doctours, next miracles, then the graces of doing

cures, helps, gouernements, kinds of tongues. 28. Are al Apostles? are al Prophets? are al Doctours? 29. "are al miracles? haue al the grace of doing cures? doe al speake with tongues? doe al interpret? 30. But pursue the better gifts. ¶ And yet I shew you a more excellent way.

31. ¶ And yet I shew you a more excellent way.

32. ¶ And yet I shew you a more excellent way.

33. ¶ And yet I shew you a more excellent way.

34. ¶ And yet I shew you a more excellent way.

35. ¶ And yet I shew you a more excellent way.

¶ Al the Cui-
sts be those
which the lear-
ned cal *Gratias*
gratis datas:
which be be-
stowed often
euen vpon il-
liners, which
haue not the
other graces
of God where-
by their per-
sons should be
grateful, iust,
& holy in his
sight.

¶ A maruelous
vniō betwixt
Christ & his
Church, & a
great confort
to al Catholi-
kes being mem-
bers therof,
that the church
and he, the
head & the
body, make &
be called one
Christ. *Augu.*
de unit. Eccl.

b The Epistle
vpon S. Bar-
tholomewes
day. *Augu.* 24.
c S. Augustine
ep. 137. giueth
the same rea-
son, why mira-
cles & cures be
done at the me-
mories or bo-
dies of some
Saints more
then at others;
& by the same
Saints in one
place of their
memories ra-
ther then at
other places.

ANNO.



ANNOTATIONS.

CHAP. XII.

- Zealous faith.** 9 *Faith in the same.* This faith is not another in substance then the common faith in Christ, but is of another accidental qualitie only, that is, of more feiour, deuotion, zeale and confident trust, specially for doing of miracles.
- Vnitie.** 15. *If the foot*) The Church is of exceeding great distinction of members, gifts, orders, and offices: yet of great concord, concurrence, mutual communion and participation, in al actions of her membres among themselves, and with Christ the head of the body.
- Schisme.** 21. *Schisme in the body.*) As Charitie and vnitie of spirit, is the proper bond and weale of the common Body: so is diuision or schisme, which is the interruption of peace and mutual Societie between the parts of the same, the special plague of the Church, and as odious to God as rebellion to the temporal Soueraigne.

CHAP. XIII.

The Epistle
vpon the Sun-
day of Quin-
quagesme, cal-
led Shroue-
sunday.

a^o This proueth
that faith is
nothing worth
to saluation
without wor-
kes, and that
there may be
true faith wi-
thout charitie.

b^o By this text
S. Augustin
lib. 22. cin c. 19.
proueth that
the Saints in
Heauen haue
more perfect
knowledge of
our affaires
here, then they
had when they
liued here.

c^o Charitie is
of al the three
the greatest.
How then doth
only faith,
being inferiour
to it saue &
iustise and not
charitie?

*That aboue al other Gifts they should seek after Charitie: as that without which no-
thing profiteth, 4. and which doth al as is to be done, and remaineth also in Heauen.*



I F I speake with the tongues of men, and of Angels, and haue not charitie, I am become as sounding brasie, or a tinkling cymbal. 2. And if I should haue prophecie, and knew al mysteries, and al knowledge, & if I should haue al faith so that I could remoue mountaines, and haue not charitie, I am nothing. 3. And if I should distribute al my goods to be meate for the poore, and if I should deliuer my body so that I burne, and haue not charitie, it doth profit me nothing.

4. Charitie is patient, is benigne: Charitie enuieth not, dealeth not peruersly: is not puffed vp, 5. is not ambitious, seeketh not her owne, is not prouoked to anger, thinketh not euil, 6. reioyceth not vpon iniquitie, but reioyceth with the truth: 7. suffereth al things, beleeueth al things, hopeth al things, beareth al things. 8. Charitie neuer falleth away: whether prophecies shal be made void, or tongues shal cease, or knowledge shal be destroyed. 9. For in part we know, & in part we prophecie. 10. But when that shal come that is perfect, that shal be made void that is in part. 11. When I was a litle one, I speake as a litle one, I vnderstood as a litle one, I thought as a litle one. But when I was made a man, I did away the things that belonged to a litle one. 12. We see now by a glasse in a darke sort: but then face to face. Now I know in part: but then I shal know as also I am known. 13. And now there remaine, faith, hope, charitie, these three: but the greater of these is charitie.

ANNO-



ANNOTATIONS.

CHAP. XIII.

1. *Not Charitie.*] Without charitie, both toward euery particular person, and specially Charitie, toward the common body of the Church, none of the gifts and graces of God be profitable.

11. *Deliver my body.*] Ecclesie (saith S. Augustin) assuredly and hold for certaine, that no Heretike and schismaticke that uniteth not himself to the Catholike Church againe, how great almes soeuer he giue, yea or shed his blood for Christes name, can possibly be saved. For many Heretike, by the cloke of Christes cause deceiuing the simple suffer much. But where true faith is not, there is no iustice, because the iust liueth by faith. So it is also of Schismatickes, because where charitie is not, iustice can there be none: which if they had, they would neuer plucke in peeces the body of Christ which is the Church. Aug. seu Fulg. de fid. ad Pet. c. 39. So saith S. Aug. in diuers places, not only of Heretikes that died directly for defense of their heresie, as the Anabaptistes and Calvinists now adaiies doe (for that is more damnable:) but of some Heretikes and Schismatickes that may die among the Heathen or Turkes for defense of truth or some Article of Christes religion. Aug. de verb. Do. ser. 10. c. 2. & in Ps. 34 con. 1. prope finem. Cyp. de unit. Ec. nu. 8.

13. *These thre.*] These are the three vertues Theological, each one by nature and definition distinct from another: and faith is by nature the first, and may be and often is before, and without Charity: and truly remaineth in diuers after they haue by deadly sinne lost charitie. Beware therefore of the Heretikes opinion, which is, that by euery mortal sinne faith is lost no lesse then charitie.

The 3. vertues Theological. Charitie lost by mortal sinne, not faith.

CHAP. XIII.

Against their vaine childishnes, that thought it a goodly matter to be able to speake (by miracle) strange languages in the Church, preferring their languages before prophesying, that is opening of mysteries: he declareth that this giift of languages is inferior to the giift of prophecy. 26. Giuing order also how both giifts are to be vsed; to wit, the Prophet to submit himself to other Prophets: & the Speaker of Languages not to publish his inspiration, vnles there be an Interpreter. 34. Provided alwaies, that women speake not at all in the Church.

* Much like to some fond Linguists of our time, who thinke themselves better the a Doctour of Diuinitie that is not a Linguist.

FOLLOW Charitie, earnestly pursue spiritual things: but rather that you may prophecy. 2. For he that speaketh with tongues speaketh not to men, but to God: for no man heareth. But in spirit he speaketh mysteries. 3. For he that prophesieth, speaketh to men vnto edification, & exhortation, & consolation, 4. He that speaketh with tongues, edifieth himself; but he that prophesieth, edifieth the Church. 5. And I would haue you all to speake with tongues, but rather to prophecy. For greater is he that prophesieth, then he that speaketh with tongues: vnlesse perhaps he interpret, that the Church may take edification. 6. But now, Brethren; if I come to you speaking with tongues, what shal I profit you, vnlesse I speake to you either in reuelation, or in knowledge, or in prophecy, or in doctrine? 7. Yet the things without life that giue a sound, be it pipe or harp



harpe, vnlesse they giue a distinction of sounds, how shal that be known which is piped, or which is harped? 8. For if the trumpet giue an vncertaine voice, who shal prepare himself to battel? 9. So you also by a tongue vnlesse you vtter manifest speech, how shal that be known that is said? for you shal be speaking into the aire. 10. There are (for example) so many kinds of tongues in this world, & none is without voice. 11. If then I know not the vertue of the voice, I shal be to him to whom I speake, barbarous; and he that speaketh barbarous to me. 12. So you also, because you be emulatours of spirits: seek to abound vnto the edifying of the Church. 13. And therefore he that speaketh with the tongue, "let him pray that he may interpret. 14. For if I pray with the tongue, "my spirit praiceth, but my vnderstanding is without fruit.

c By this word are meant al rude vnlarned men, but specially the simple which were yet vnchristened, as the Catechumen, which came in to those spiritual exercises, as also infidels did at their pleasures.

15. What is it then? I wil pray in the spirit, I wil pray also in the vnderstanding: I wil sing in the spirit, I wil sing also in the vnderstanding. 16. But if thou blesse in the spirit, he that supplieth the place of the vulgar how shal he say, Amen, vpon thy blessing? because he knoweth not what thou saiest. 17. For thou indeed giuest thanks wel, but the other is not edified. 18. I giue my God thanks, that I speake with the tongue of you al. 19. But in the Church I wil speake fve words with my vnderstanding that I may instruct others also; rather then ten thousand words in a tongue. 20. Brethren, be not made children in sense, but in malice be children, and in sense be perfect. 21. In the Law it is written: *That in other tongues and other lippes I wil speake to this people: and neither so wil they heare me, saith our Lord.* 22. Therefore languages are for "a signe not to the faithful, but to infidels: but prophecies, not to infidels, but to the faithful. 23. If therefore the whole Church come together in one, and al speake with tongues, and there enter in vulgar persons or "infidels, wil they not say that you be mad? 24. But if al prophecie, and there enter in any infidel or vulgar person, he is conuincd of al, he is iudged of al. 25. the secrets of his hart are made manifest, and so falling on his face he wil adore God, pronouncing that God is in you indeed.

26. What is it then, Brethré? when you come together, euery one of you hath a psalme, hath a doctrine, hath a reuelation, hath a tongue, hath an interpretation: let al things be done to edification. 27. Whether a man speake with tongue, by two, or at the most by three, and "in course, and let one interpret. 28. But if there be not an interpreter, let him hold his peace in the Church, and speake to himself and to God. 29. And let Prophets speake two or three, and let the rest iudge. 30. But if it be reuealed to another sitting, let the first hold his peace. 31. For you may al prophecie one by one: that al may learne, and al may be exhorted: 32. and the spirits of prophets are subiect to prophets. 33. For God is not the God of dissension, but of peace: as also in al the Churches of the Saints I teach.

34. "Let *women hold their peace in the Churches: for it is not permitted the to speake, but to be subiect, as also *the Law saith. 35. But if they list learne any thing, let them aske their owne husbands at home. For it is a foule thing for a woman to speake in the Church. 36. Or did the word of God proceed from you? came it vnto you only? 37. If any man seeme to be a Prophet, or spiritual, let him know the things that I write

c idioles

with
tongues
more than
you al.

Ef. 28
11.

1. Tim.
2. 12.
Gene. 32
16.



to you, that they are the commandements of our Lord. 38. But if any man know not, he shal not be knowen. 39. Therefore, Brethren, be earnest to prophesie: and to speake with tongues prohibit not. 40. But let al things be done honestly and according to order among you.

ANNOTATIONS.

CHAP. XIII.

1. *Rather prophesie.*) The guift of prophecyng, that is, of expounding the hard points of our religion, is better then the guift of strange tongues, though both be good. A paraphratical exposition of this Chapter concerning vnderstanding vnto known tongues.

2. *Not to men.*) To talke in a strange language, vnknewen also to himself, profiteth not the hearers, though in respect of God who vnderstandeth al tongues and things, and for the mysteries which he vttereth in his spirit, and for his owne edification in spirit and affection, there be no difference: but the Prophet or Expositour treating of the same matters to the vnderstanding of the whole assemblie, edifieth not himself alone but al his hearers.

6. *If I come.*) That is, If I your Apostle, and Doctour should preach to you in an vnknewen tongue, and neuer vse any kind of exposition, interpretation, or explication of my strange words, what profit could you take thereby?

8. *If the trumpet.*) As the Trumpeter can not giue warning to or from the fight, vnles he vse a distinct & intelligible sound or stroke known to the souldiars: euen so the Preacher that exhorteth to good life, or dehortheth from sinne, except he doe it in a speech which his hearers vnderstand, can not attaine to his purpose, nor doe the people any good.

13. *Let him pray that.*) He that hath only the guift of strange tongues, let him pray to God for the guift of interpretation; that the one may be more profitable by the other. For, to exhort or preach in a strange tongue was not vnlawful nor vnprofitable, but glorious to God, so that the speech had been either by himself, or by another, afterward expounded.

14. *My spirit praieth.*) Also when a man praieth in a strange tongue which himself vnderstandeth not, it is not so fruitful for instruction to him, as if he knew particularly what he praied. Neuertheles the Apostle forbiddeth not such praying neither, confessing that his spirit, hart, and affection praieth wel towards God, though his mind & vnderstanding be not profited to instruction, as otherwise it might haue been if he vnderstood the words. Neither yet doth he appoint such an one to get his strange prayer translated into his vulgar tongue, to obtaine thereby the foresaid instruction. See the Declaration following of this Chapter.

22. *A signe.*) The extraordinarie guift of tongues was a miraculous signe in the primitiue Church, to be vsed specially in the Nations of the Heathen for their conuersion.

23. *Infidels.*) In the primitiue Church, when Infidels dwelt neer or among Christians, and oftentimes came vnto their publike preaching & exercises of exhortation and exposition of Scriptures and the like: it was both vnprofitable and ridiculous to heare a number talking, teaching, singing Psalmes, & the like, one in this language, & another in that, al at once like a black-faunts, and one often not vnderstood of another; some time not to themselves, and to strangers or the simple standers by, not at al. Where otherwise if they had spoken either in known tongues, or had done it in order, hauing an expositour or interpreter withal, the Infidels might haue been conuincid.

26. *A Psalme.*) We see here that those spiritual exercises consisted specially, first, in Of what spirit singing or giuing forth new Psalmes or prayers and lauds: secondly, in Doctrine, teaching, or reading lectures: thirdly, in Reuelation of secret things either present or to the Apostle come: fourthly, in speaking tongues of strange Nations: lastly, in translating or interpreting that which was said, into some common known language, as into Greek, Latin, &c. Al which guifts they had among them by miracle from the Holy Ghost.

27. *In course.*) Al these things they did without order, of pride and contention, they The disorders preached, in the same.



preached, they prophesied, they praised, they blessed, without any seemly respect one of another, or observing of turns and intercourse of uttering their gifts. Yea women without couer or veile, and without regard of their sexe or the Angels, or Priests or their owne husbands, malapertly spake tongues, taught or prophesied with the rest. This was then the disorder among the Corinthians, which the Apostle in this whole chapter reprehendeth and sought to redresse, by forbidding women utterly that publike exercise, and teaching men, in what order and course as wel for speaking in tongues, as interpreting and prophesying it should be kept.

A MORE AMPLE DECLARATION OF THE sense of this 14. Chapter.

That S. Paul's
place maketh
nothing against
the service in
the latin tongue

By strange
tongues the
Apostle meaneth
not the
Latin Greek
or Hebrew.

S. Augustin
our Apostle
brought in the
Service in the
Latin tongue.

The Latin service
one and
the same in all
countries and
strange to none.
The service in
vulgar tongues
strange & barbarous
to every
stranger.

Whether the
service in vulgar
tongues doth
more edifie.

This then being the scope and direct drift of the Apostle, as is most cleere by his whole discourse, & by the record of all antiquities: let the godly, grave, & discret Reader take a cast in this one point, of the Protestants deceitful dealing, abusing the simplicitie of the popular, by peruerse applicatiō of God's holy word, vpon some smal similitude & equiuocatiō of certaine termes against the approved godly vse & truth of the vniuersal Church, for the service in the Latin or Greek tongue: which they ignorantly, or rather wilfully, pretend to be against this discourse of S. Paul touching strange tongues. Know therefore, first, that here his no word written or meant of any other tongues but such as men spake in the Primitiue Church by miracle: & that nothing is meant of those tongues which were the common languages of the world or of the Faithful, vnderstood of the learned & ciuill people in euery great citie, & in which the Scriptures of the Old or new Testament were written, as, the Hebrew, Greek, and Latin. For though these also, might be giuen by miracle & without study, yet being knowne to the Iewes, Romans, or Greeks in euery place, they be not counted among the differences of barbarous & strange tongues here spoken of, which could not be interpreted commonly, but by the miraculous gift also of interpretation. And therefore this Apostle (as the Euangelists also, and others did their books) wrote his Epistles in Greek to the Romanes & to all other Churches. Which when he wrote, though he penned them not in the vulgar language peculiar to euery people, yet he wrote them not in Tongue, that is, in any strange tongue not intelligible without the gift of interpretation, wherof he speaketh here: but in a notable, knowne, & learned speech, interpretable of thousands in euery countrey. No more did S. Augustin our Apostle speaking in Latin, & bringing in the Scriptures & Service in Latin, preach & pray in Tongues according to the Apostles meaning here. For the Latin was not, nor is not, in any part of the West, either miraculous or strange, though it be not the National tongue of any one countrey this day. And therefore S. Bede saith, (li. 1. hist. Ang. c. 1.) that being then foure diuers vulgar languages in our countrey, the Latin was made common to them all. And indeed of the two (though in truth neither sort be forbidden by this passage of S. Paul) the barbarous languages of euery seuerall prouince in respect of the whole Church of Christ, are rather the strange tongues here spoken of, then the common Latin tongue, which is vniuersally of all the West Church more or lesse learned, and pertaineth much more to vnitie and orderly coniunction of all Nations in one faith, Service, and worship of God, then if it were in the sundry barbarous speeches of euery Prouince. Wherin all Christians that trauel about this part of the world or the Indes either, where soener they come, shall find the self-same Masse, Mattins, & Service, as they had at home. Where now if we goe to Germanie, or the Germans or Gencuians come to vs, each others Service shall be thought strange and barbarous. Yea and the Service of our owne language within a few hundreth yeares (or rather euery Age) shall wholly become barbarous and vnknowne to ourselues; our tongue (as all vulgar) doth so often change.

And for edification, that is, for increase of faith, true knowledge, and good life, the experience of a few yeares hath giuen all the world a full demonstration whether our Forefathers were not as wise, as faithful, as deuout, as fearful to breake God's lawes, & as likely to be saued, as we are in all our tongues, translations, & English prayers. Much vanitie, curiositie, contempt of Superiours, disputes, emulations, contentions, Schismes, horrible errors, profanatiō & diuulgiō of the secret Mysteries of the dreadful Sacraments, which of purpose were hidden from the vulgar (as S. Denys Eccl. Hier. c. 1. and S. Basil. de Sp. Sanct. c. 27. testifie) are fallen by the same; but vertue or sound knowledge none at all.

Wherin this also is a grosse illusion and vntuth, that the force and efficacie of the Sacraments,

See An-
not. 1.
Cor. 10,
15.



Sacraments, Sacrifice, and common praier, dependeth vpon the peoples vnderstanding, hearing, or knowledge: the principal efficacy of such things & of the whole ministerie of the Church, consisting specially of the very vertue of the worke, & the publike office of the Priests, who be appointed in Christes behalfe to dispose the Mysteries to our most good: the infant, innocent, idiote & vnlearned, taking no lesse fruit of Baptisme & al other diuine offices, meet for euery ones condition, then the learnedst Clerke in the Realme: and more, if they be more humble, charitable, deuout, and obedient, then the other, hauing lesse of these qualities and more learning.

Which we say not as though it were inconuenient for the people to be wel instructed in the meaning of the Sacraments and holy ceremonies and seruice of the Church (for that to theit comfort and necessarie knowledge, both by preaching, Catechizing, and reading of good Catholike books, Christian people doe learne in al Nations, much more in those countries where the Seruice is in Latin then in our Nation, God knoweth:) But we say that there be other waies to instruct them, & the same lesse subiect to danger & disorder, then to turne it into vulgar tongues. We say, the simple people and many one that thinke themselves somebody, vnderstand as litle of the sense of diuers Psalmes, Lessons, & Oraisons in the vulgar tongue, as if they were in Latin, yea & often take them in a wrong, peruerse, & pernicious sense, which lightly they could not haue done in Latin. We say, that such as would learne in deuotion and humilitie, may, and must rather with diligence learne the tongue that such Diuine things be written in, or vse other diligence in hearing sermons & instructions, then for a few mens not necessarie knowledge, the holy vniuersal order of God's Church should be altered. For if in the Kingdom of England only it be not conuenient, necessarie, nor almost possible, to accomodate their Seruice book to euery prouince & people of diuers tongues: how much lesse should the whole Church so doe consisting of so many differences? Neither doth the Apostle in al this Chapter appoint any such thing to be done, but admonisheth them to pray and labour for the grace of vnderstanding and interpretation, or to get others to interpret or expound vnto them. And that much more may we doe concerning the Seruice in Latin, which is no strange nor miraculously gotten or vnderstood tongue, but common to the most & chiefe Churches of the world, and hath been, since the Apostles time, daily with al diligence throughout al those parts of Christendom, expounded in euery house, schoole, church, and pulpit: and is so wel known for euery necessarie part of the diuine Seruice, that by the diligence of parents, Maisters, and Curates, euery Catholike of age almost, can tel the sense of euery ceremonie of the Masse, what to answer, when to say *Amen* at the Priests benediction, when to confesse, when to adore, when to stand, when to kneel, when to receiue, what to receiue, when to come, when to depart, and al other duties of praying and seruing, sufficient to saluation. And thus is it euident that S. Paul speaketh not of the common tongues, of the Churches Seruice.

The people is to be taught the meaning of Sacraments and ceremonies, and are taught in al Catholike countries.

Catholike people in euery countie vnderstandeth euery ceremonie, and can be haue themselves accordingly.

That he speaketh not of the Churches seruice, is proued by inuincible arguments.

Aug. doct. Chr. li. 2. c. 13. Secondly, it is as certaine, that he meaneth not nor writeth any word in this place of the Churches publike Seruice, praier, or ministration of the holy Sacrament, wherein the office of the Church specially consisteth: but only of a certaine exercise of mutual conference, wherein one did open to another and to the assemblie, miraculous gifts and graces of the Holy Ghost, and such Canticles, Psalmes, secret Mysteries, sorts of languages, and other Reuelations, as it pleased God to giue vnto certaine both men and women in that first beginning of his Church. In doing of this, the Corinthians committed many disorders, turning Gods gifts to pride and vanitie, and namely that gift of tongues: which being indeed the least of al gifts, yet most puffed vp the hauiers, and now also doth commonly puffed vp the Professours of such knowledge, according as S. Augustin writeth therof. This exercise and the disorder therof was not in the Church (for any thing we can read in antiquitie) these fourteen hundredth yeares: and therefore neither the vse nor abuse, nor S. Pauls reprehension or redressing therof, can concerne any whit the Seruice of the Church. Furthermore this is euident, that the Corinthians had their Seruice in Greek at this same time, and it was not done in these miraculous tongues. Nothing is meant then of the Church Seruice. Againe the publike Seruice had but one language: in this exercise they spake in many tongues. In the publike Seruice euery man had not his owne special tongue, his special Interpretation, special Reuelation, proper Psalmes: but in this they had. Againe the publike Seruice had in it the ministration of the Holy Sacrament principally: which was not done in this time of conference. For into this exercise were admitted Catechumens, and Infidels, & whosoever would: in this worke

Did before



418. THE FIRST EPISTLE OF S. PAUL
 before S. Pauls order, did speake and prophecie: so did they neuer in the Ministracion of the Sacrament: With many other plaine differences; that by no meanes the Apostles words can be rightly & truely applied to the Corinthians Seruice then, or ours now. Therefore it is either great ignorance of the Protestants, or great guilfulnes, so vntreuly and perueisly to apply them.

The Apostle speaketh not of the peoples priuate praier in latin, as vpo primars, beades, or otherwise.

Latin praier translated, or the people taught the contents thereof.

The peoples deuotion nothing the lesse for praying in Latin.

The seruice alwaies in Latin throughout the west Church.

It is not necessary to vnderstand our praier.

How farre is sufficient for the people to vnderstand.

Neither is here any thing meât of the priuate praier which deuout persons of al sorts & sexes haue euer vsed, specially in Latin, as wel vpo their primars as Beads For, the priuate praier here spoken of, were psalmes or hymns and sonnets newly inspired to them by God, & in this conference or prophecyng, vttered to anothers comfort, or to theselues and God only. But the praier, psalmes, and holy words of the Christian people vsed priuately, are not composed by them, nor diuersly inspired to themselves, nor now to be approued or examined in the assemblies: but they are such as were giuen and written by the Holy Ghost, and prescribed by Christ and his Church for the faithful to vse, namely the *Pater noster*, the *Aue Maria*, and the *Creed*, our *Ladies Mattins*, the *Litanies*, & the like. Therefore the Apostle prescribeth nothing here therof, condemneth nothing therein, toucheth the same nothing at al. But the deuout people in their ancient right may and ought stil vse their Latin primars, beades, and praier, as euer before. Which the wisdom of the Church for great causes hath better liked and allowed of then that they should be in vulgar tongues, though she wholly forbideth not, but sometimes granteth to haue them translated; and would gladly haue al faithful people in order and humilitie learne, as they may, the contents of their praier: and hath commanded also in some Councils, that such as can not learne distinctly in Latin (specially the *Pater noster* and the *Creed*) should be taught them in the vulgar tongue. And therefore as we doubt not but it is acceptable to God, and available in al necessitities, and more agreeable to the vse of al Christian people euer since their conuersion, to pray in Latin, then in the vulgar, though euery one in particular, vnderstand not what he saith: so it is plaine that such pray with as great consolation of spirit, with as litle tediousnes, with as great deuotion and affection, and oftentimes more, then the other: and alwaies more then any Schismatike or Heretike in his knowen language. Such holy Oraisons be in manner consecrated & sanctified in and by the Holy Ghost that first inspired them; and there is a reuerence & Maiestie in the Churches tongue dedicated in our Sauours Crosse, & giueth more force & valure to them said in the Churches obedience, then to others. The children cried * *Hosanna* to our Sauour, and were allowed, though they knew not what they said. It is wel neer a thousand yeares that * our people which could nothing els but *barbarum fremere*, did sing *Alleluia*, & not, *Praise ye the Lord*; & longer agoe since the poore husband-men sang the same at the plough in other countries. *Hiero. 10. 1 ep. 5. And Sursum corda*, and *Kyrie eleison*, and the Psalmes of Dauid sung in Latin in the Seruice of the Primitive Church, haue the ancient & flat testimonies of S. Cyprian, S. Augustin, S. Hierom and other Fathers. *Grego. li. 7. ep. 63. Cyp exp. orat. do nu. 13. Aug. c. 13. de bono perseuer. & de bono vid. c. 16. And ep. 178. Hiero. prefat. in Psal. ad Sophron. Aug. de Catechiz. rud. c. 9. de Doct. Chr. li. 1. c. 13 See ep. 10. August. of S. Hieroms Latin translation read in the Churches of Africa. Praier is not made to teach, make learned, or increase knowledge, though by occasion they sometimes instruct vs: but their special vse is, to offer our harts, desires, and wants to God, and to shew that we hang of him in al things: and this euery Catholike doth for his condition, whether he vnderstand the words of his praier or not. The simple sort cannot vnderstand al Psalmes, nor scarce the learned, no though they be translated or read in knowen tongues: men must not cease to vse them for al that, when they are knowen to containe Gods holy praies. The simple people when they desire any thing specially at Gods hand, are not bound to know, neither can they tel, to what petition or part of the *Pater noster* their demand pertaineth, though it be in English neuer so nu h. They can not tel no more what is, *Thy kingdome come*, then *Adueniat regnum tuum*; nor whether their petition for their sicke children or any other necessitie pertaine to this part or to *Fiat voluntas tua*, or *Ne nos inducat*, or to what other part els. It is enough that they can tel, this holy Oraison to be appointed to vs, to cal vpon God in al our desires: more then this, is not necessarie. And the translation of such holy things often breedeth manifold danger and irreuerence in the vulgar (as to thinke God is authour of sinne, when they read *Lead vs not into tentation*) and seldom any edification at al. For though when the praier be turned and read in English, the people knoweth the words, yet they are not edified to the instruction of their mind and vnderstanding, except they knew the sense of the*

Mat. 24
 * Grigr.
 li. 27.
 Moral. 2.
 6.



the words also & meaning of the Holy Ghost. For if any mā thinke that S. Paul speaking of edification of man's mind or vnderstanding, meaneth the vnderstanding of the words only, he is fouly deceiued. For, what is a child of five or sixe yeares old edified or increased in knowledge by his *Pater noster* in English? It is the sense therefore, which euery man can not haue, neither in English nor Latin, the knowledge wherof properly and rightly edifieth to instruction: and the knowledge of the words only, often edifieth neuer a whit, and sometimes buildeth to error and destruction: as it is plaine in al Heretikes and many curious persons besides. Finally both the one and the other without charitie and humilitie maketh the Heretikes and Schismatikes with al their English and what other tongues and intelligence soeuer, to be *et sonans & cymbalum sinuens*, sounding brasse and a tinkling cymbal.

To conclude, for praying either publikly or priuately in Latin which is the common sacred tongue of the greatest part of the Christian world, this is thought by the wisest & godliest to be most expedient, and is certainly seen to be nothing repugnant to S. Paul. If any yet wil be contentious in the matter, we must answer them with this same Apostle: *The Church of God hath no such custome*; and with this notable saying of S. Augustin, *ep. 113. c. 1. Any thing that the whole Church doth practise and obserue throughout the world, to dispute therof as though it were not to be done, is most insolent madnesse.*

A notable rule of S. Augustin.

34. *Let women hold their peace.*) There be, or were, certaine Heretikes in our Countrey (for such euer take the Scriptures diuersely for the aduantage of time) that denied women to hold lawfully any kingdom or temporal Soueraignty: but that is false and against both reason and the Scriptures. This only in that sexe is true, that it is not capable of holy orders, spiritual Regiment or Cure of soules: and therefore can not doe any function proper to Priests and Bishops: not speake in the Church, and so not preach, nor dispute, nor haue or giue voice deliberative or definitiue in Councils and publike Assemblies, concerning matters of Religion, nor make Ecclesiastical lawes concerning the same, nor bind, nor loose, nor excommunicate, nor suspend, nor degrade, nor absolve, nor minister Sacraments, other then Baptisme in the case of mere necessitie, when neither Priest nor other mā cā be had: much lesse prescribe any thing to the Clergie, how to minister the, or giue any man right to rule, preach, or execute any spiritual function as vnder her & by her authoritie: no creature being able to impart that wherof itself is incapable both by nature & Scriptures. This Regiment is expressly giuen to the Apostles, Bishops, and Prelates: they only haue authoritie to bind and loose, *Mat. 18*: they only are set by the Holy Ghost to gouerne the Church, *Act. 20*: they only haue cure of our soules directly, and must make account to God for the same, *Hebr. 13*.

Women may haue any temporal Soueraignty, but no Ecclesiastical function.

CHAP. XV.

He proueth the resurrection of the dead by the resurrection of Christ, and with many other arguments: and 31. answereth also obiections made against it. 49. And then exhorteth in respect of it, vnto good life.

The 7. part: Of the resurrection of the dead.

The Epistle vpon the 11. Sunday after Pentecost. This deliuerie in the latin & Greeke importeth tradition So by Tradition did the Apostles plant the Church in al truth, before they wrote any thing.



AND I doe you to vnderstand, Brethren, the Ghospel which I preached to you, which also you receiued, in the which also you stand, 2. by the which also you are saued, after what manner I preached vnto you if you keep it, vnlesse you haue beleued in vaine. 3. For I deliuered vnto you first of al which I also receiued: that Christ died for our sinnes * according to the Scriptures: 4. and that he was buried, and that he rose againe the third day, * according to the Scriptures: 5. and that he was * seen of Cephas; and after that of the cleuen. 6. Then

Did 3

was

thing.

tradidi
παρε-
δωκε
Ff. 13. 8.
Dan. 9,
26.
Ps. 15, 10
Ion. 1. 2.



was he seen of more then five hundred Brethren together: of which many remaine vntil this present, and some are a-sleep. 7. Moreouer he was seen of Iames, then of al the Apostles. 8. And last of al, as it were of an abortiue* he was seen also of me. 9. For I am the least of the Apostles, who am not worthy to be called an Apostle, because I persecuted the Church of God. 10. But by the grace of God I am that which I am; & his grace in me hath not been void, **I** but I haue laboured more abundantly then al they: yet not I, but the grace of God with me. 11. For whether I, or they, so we preach, and so you haue beleueed.

Aet 9, 3
e one
Lorne
out of
time

*In him Gods grace is not void, that worketh by his free wil according to the motion and direction of the same grace.

* So may we say: If the Cath. faith in al points be not true, then our first Apostles were false witnesses, then hath our Countrie beleueed in vaine al this while, then are al our Forefathers dead in their sinnes and perished. Which (presupposing Christ to be God) were the greatest absurditie in the world.

12. But if Christ be preached that he is risen againe from the dead, how doe certaine among you say, that there is no resurrection of the dead? 13. And if there be no resurrection of the dead, neither is Christ risen againe. 14. And if Christ be not risen againe, then vaine is our preaching, vaine also is your faith. 15. And we are found also false witnesses of God: because we haue giuen testimonie against God, that he hath raised vp Christ, whom he hath not raised vp, if the dead rise not againe. 16. For if the dead rise not againe, neither is Christ risen againe. 17. And if Christ be not risen againe, vaine is your faith, for yet you are in your sinnes. 18. Then they also that are a-sleep in Christ, are perished. 19. If in this life onely we be hoping in Christ, we are more miserable then al men.

20. But now Christ is risen againe from the dead, the* first fruits of them that sleep: 21. by a man death; and by a man the resurrection of the dead. 22. And as in Adam al die, so also in Christ al shal be made aliue. 23. But* euery one in his owne order: the first fruits Christ, then they that are of Christ, that beleueed in his comming. 24. Then the end, when he shal haue deliuered the Kingdom to God and the Father, when he shal haue abolished al principallitie & authoritie & power. 25. And he must reigne, vntil he put al his enemies vnder his feet. 26. And the enemy death shal be destroyed last. *For he hath subdued al things vnder his feet.* And whereas he saith, 27. *Al things are subdued to him;* vndoubtedly, except him that subdued al things vnto him. 28. And when al things shal be subdued to him; then the Sonne also himself shal be subiect to him that subdued al things vnto him, that God may be Al in al.

Col. i,
18 Ap.
1, 5.
Ro 5, 12
1. Thes.
4, 15.

Pf. 109
1.
Pf. 8, 8.

29. Otherwise what shal they doe that are baptized for the dead, if the dead rise not againe at al? 30. Why also are they baptized for them? Why also are we in danger euery houre? 31. I die daily by your glorie; Brethren, which I haue in Christ IESVS our Lord. 32. If (according to man) I fought with beasts at Ephesus, what doth it profit me, if the dead rise not againe? *Let vs eat and drinke, for to morrow we shal die.* 33. Be not seduced, *Evil communications corrupt good manners.* 34. Awake ye iust, and sinne not. For some haue not the knowledge of God, I speake to your shame.

Esa. 22,
13.
Menad
der.

35. But some man saith: How doe the dead rise againe? and with what manner of body shal they come? 36. Foole, that which thou sowest is not quickned, vnlesse it die first. 37. And that which thou sowest, not the body that shal be, doest thou sow; but bare graine, to wit, of wheat, or of



or of some of the rest. 38. And God giueth it a body as he wil: & to euery seed his proper body. 39. Not al flesh, is the same flesh: but one of men, another of beasts, another of birbs, another of fishes. 40. And bodies celestial, & bodies terrestrial: but, one glorie of the celestial, and another of the terrestrial. 41. One indeed glorie of the sunne, another glorie of the moone, and another glorie of the starres. For¹¹ starre differeth from starre in glorie: 42. so also the resurrection of the dead. It is sown in corruption, it shal rise in incorruption. 43. It is sown in dishonour, it shal rise in glorie. It is sown in infirmitie, it shal rise in power. 44. It is sown a natural body; it shal rise a¹² spiritual body. If there be a natural body, there is also a spiritual, 45. as it is written: *The first man Adam was made into a liuing soul: the last Adam into a quickning spirit.* 46. Yet that is not first which is spiritual, but that which is natural: afterward that which is spiritual. 47. The first man of earth, earthly: the second man from Heauen, heauenly. 48. Such as is the earthly, such also are the earthly: and such as the heauenly, such also are the heauenly. 49. Therefore as we haue borne the image of the earthly, let vs beare also the image of the heauenly. 50. This I say, Brethren, that¹³ a flesh and bloud can not possesse the Kingdom of God: neither shal corruption possesse incorruption.

51. Behold I tel you a mysterie. We shal al indeed rise againe: but we shal not al be changed. 52. In a moment, in the twinkling of an eye, at the¹⁴ last trumpet (for¹⁵ the tromper shal sound) and the dead shal rise againe incorruptible: and we shal be changed. 53. For this corruptible must doe-on incorruption; & this mortal doe-on immortalitie. 54. And when this mortal hath done-on immortalitie, then shal come to passe the saying that is written: *Death is swallowed vp in victorie.* 55. *Death where is thy victorie? Death where is thy sting?* 56. And the sting of death, is sinne: and the power of sinne is the Law. 57. But thanks be to God that hath giuen vs the victorie by our Lord Iesus Christ. 58. Therefore, my beloued Brethren, be stable and vnmoueable; abounding in the worke of our Lord alwaies, knowing that your labour is not vaine in our Lord:

¹¹ The glorie of the bodies of Saints shal not be al alike, but different in Heauen according to mens merits.

¹² As to become spiritual doth not take away the substance of the body glorified: no more when Christes body is said to be in spiritual sort in the Sacrament, doth it import the absence of his true body and substance.

¹³ A flesh and bloud signifie not here the substance of those things, but the corrupt qualitie incident to them in this life by the fall of Adam.

¹⁴ The Epistle vpon All soules day.

AN NOTATIONS.

CHAP. XV.

11. *With me.*) God vscth not man as a brute beast or a block: but so worketh in him and by him that free-wil may concur in euery action with his grace, which is alwayes the principal. The heretikes to auoid this concurrence in working and labouring, translate, *which is with me*: where the Apostle rather saith, *which laboureth with me.*

12. *Let vs eate and drinke.*) S. Amhrose applicth these words to our Christian Epicurians that take away fasting, and deny the merit therof: *How can we be saved* (saith he) *if we wash not away our sinnes by fasting, seeing the scriptures say, fasting and almes deliver from sinne?* What are these new Masters then that exclude al merit of fasting? it is not this the very voice of the Heathen, saying: *Let vs eate and drinke, to morrow we shal die?* li. 10. epist. ep. 82.

Free-wil with grace. Heret. translation.

Fasting is meritorious.



CHAP. XVI.

The 8. part.
Of the con-
tributions.

He prescribeth an order for their contributing to the Christians at Hierusalem, 3. promising to come vnto them. 10. Of Timothee, and of Apollo's comming thither. 13. And so with exhortation, and diuers commendations, he endeth.

That is Sunday. Hiero. 7. 4. Heb. 4. So quickly did the Christians keepe Sunday, holiday, and assembled to Diuine Seruice on the same.

The Heretikes & other new-fangled strue among themselves, whether Pentecost signifie here the terme of fiftie daies, or els the Iewes holy-day so called. But it cometh not to their minds that it is most like to be the feast of whitsonide, kept & instituted euen then by the Apostles, as appeareth by the Fathers.

See S. Aug. ep. 119. c. 25. & 16. Amb. in c. 17. Luc. 8.

That is, our Lord is come. Hiero. ep. 173. Therefore anathema to al that loue him not, or beleue not.



AND concerning the collections that are made for the Saints, as I haue ordeined to the Churches of Galatia, so doe ye also. 2. In the first of the Sabbath let euery one of you put a part with himself, laying vp what shal wel like him: that not when I come, then collections be made. 3. And when I shal be present; whom you shal approue by letters, them wil I send to carie your grace into Hierusalem. 4. And if it be worthie that I also goe, they shal goe with me.

5. And I wil come to you, when I shal haue passed through Macedonia. For I wil passe through Macedonia. 6. And with you perhaps I wil abide, or wil winter also: that you may bring me on my way whither-soeuer I goe. 7. For I wil not now see you by the way, for I hope that I shal abide with you sometime, if our Lord wil permit. 8. But I wil tarie at Ephesus vntil Pentecost. 9. For a great doore and euident is opened vnto me: and many aduersaries. 10. And if Timothee come, see that he be without feare with you, for he worketh the worke of our Lord, as also I. 11. Let no man therefore despise him, but conduct ye him in peace: that he may come to me. For I expect him with the Brethren. 12. And of Brother Apollo I doe you to vnderstand, that I much intreated him to come vnto you with the Brethren: and e at al it was not his mind to come now. But he wil come when he shal haue leisure.

13. Watch ye, stand in the faith, doe manfully, & be strengthened. 14. Let al your things be done in charitie. 15. And I beseech you, Brethren, you know the house of Stephanas, and of Fortunatus, that they are the first fruits of Achaia, & haue ordeined themselves to the ministerie of the Saints: 16. that you also be subiect to such, and to euery one that helpeth & laboureth with vs. 17. And I reioyce in the presence of Stephanas and Fortunatus and Achaicus, because e that which you wanted, they haue supplied. 18. For they haue refreshed both my spirit and yours. Know them therefore that are such.

19. The Churches of Asia salute you. Aquila and Priscilla with their domestical Church salute you much in our Lord. 20. Al the Brethren salute you. Salute one another in a holy kisse. 21. The salutation with mine owne hand Paules. 22. If any man loue not our Lord IESVS Christ, be he anathema e Maranatha. 23. The grace of our Lord IESVS Christ be with you. 24. My charitie be with you al in Christ IESVS. Amen.

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ε το υμω
υσις μα

ε σε ρο
16, 16.
ε 17
ΑΝΝ

THE





THE
ARGUMENT OF
THE SECOND EPISTLE TO
THE CORINTHIANS.



FOR the time when this Epistle was written, looke the Argument of the epistle to the Romanes: to wit, about the eighteenth yeare after his conversion, & our Lordes passion, because in the 11. chapter he maketh mention of 14. yeares, not only after his conuersion, ^{1. Cor 15, 1.} as to the Galatians, but also after his rapt, which seemeth to haue ^{Gal. 2, 1.} been when he was at Hierusalem Act. 9 26. foure yeares after his conuersion (Gal. 1. 18.) in a trance or excessse of mind, as he calleth it, Act. 22. 17. It was written at Troas (it is thought) and sent by Titus, as we read chap. 8.

It is for the most part against those false Apostles whom in the first part of the first to the Corinthians, he noted, or rather spared, but now is constrained to deale openly against them, & to defend both his owne person which they sought to bring into contempt, making way thereby to the correption of the Corinthians, and withal to mainteine the excellencie of the Ministerie and Ministers of the new Testament, aboue which they did magnifie the Ministerie of the old Testament: bearing themselves very high because they were Iewes.

Against these therefore S. Paul auoucheth the preeminent power of his Ministerie, by which power also he giueth a pardon to the incestuous fornicatour whom he excommunicated in the last epistle, seeing now his penance, and againe threatneth to come & excommunicate those that had grievously sinned and remained impenitent. Two chapters also he interposeth of the contributions to the Church of Hierusalem, mentioned in his last, exhorting them to doe liberally, and also to haue al in a readines against his coming.

THE





THE SECOND

EPISTLE OF PAUL TO THE

CORINTHIANS.

CHAP. I.

By his troubles in Asia he comforteth them: and (against his aduersaries the false Apostles of the Iewes) alleageth to them the testimonie of his owne and also of their conscience, 17. answering them that objected lightnes against him, for not coming to Corinth according to his promise.

The Epistle for
S. Marcellus.
Ian. 16. and S.
Linus Sept. 13.
And for some
other Martyrs
Bishops.



PAUL an Apostle of Iesus Christ by the wil of God, and Timothee our Brother: to the Church of God that is at Corinth, withal the Saints that are in al Achaia. 2. Grace vnto you and peace from God our Father, & from our Lord Iesus Christ. 3. Blessed be the God and Father of our Lord Iesus Christ, the Father of mercies and God of al comfort, 4. who comforteth vs in al our tribulation; that we also may be able to comfort them that are in al distresse, e by the exhortatiō wherwith we also are exhorted of God. 5. For as the "passiōs of Christ abound in vs: so also by Christ doth our" comfort abound. 6 And whether we be in tribulation, for your exhortation & saluatiō: whether we be exhorted, for your exhortation & saluation, which worketh the toleratiō of the same passions. which we also doe suffer: 7. and our hope is firme for you: knowing that as you are partakers of the passions, so shal you be of the consolation also. †

8. For we wil not haue you ignorant, Brethren, cōcerning our tribulation which hapned in Asia, that we were pressed aboue measure aboue our power, so that it was tedious vnto vs euen to liue. 9. But we in our selues, had the answer of death, that we be not trusting in our selues, but in God who raiseth vp the dead, 10. who hath deliuered and doth deliuer vs out of so great dangers: in whom we hope that he wil yet also deliuer vs, 11. you" helping withal in praier for vs, that" by many mens persons, thanks for that giift which is in vs, may be giuen by many in our behalfe. 12. For our glorie is this, the testimonie of our conscience

εἰς τὴν
παρά-
κλησιν
ἐκ τῆς
καλῆς
μεν.



conscience, that in simplicity and sincerity of God, and not in carnal wisdom, but in the grace of God we haue conuersed in this world: and more abundantly towards you. 13. For we write no other things to you then that you haue read and know. And I hope that you shal know vnto the end: 14. as also you haue knowen vs in part, that we are "your glorie, as you also ours in the day of our Lord IESVS Christ. 15. And in this confidence I would first haue come to you, that you might haue a second grace: 16. and by you passe into Macedonia, and againe from Macedonia come to you, and of you be brought on my way into Iewrie.

17. Whereas then I was thus minded, did I vse lightnes? Or the things that I mind, doe I mind according to the flesh, that there be with me, *It is* and *It is not*? 18. But God is faithful, because our preaching which was to you, there is not in it, " *It is*, and *It is not*. 19. For the Sonne of God IESVS Christ, who by vs was preached among you, by me and Syluanus and Timothee, was not, *It is*, and, *It is not*, but, *It is*, was in him. 20. For al the promises of God that are, in him *It is*: therefore also by him, Amen to God, vnto our glorie. 21. And he that confirmeth vs with you in Christ, and that hath anointed vs, God: 22. who also " hath sealed vs, and giuen the pledge of the Spirit in our harts. 23. And I cal God to witnesse vpon my soul, that sparing you, I came not any more to Corinth, 24. not because we ouer-rule your faith: but, we are helpers of your ioy. For in the faith you stand.

ANNOTATIONS.

CHAP. I.

[*5. Passions of Christ.*] Al the afflictions of the faithful be called Christes owne passions: not only because they be suffered for him, but for that there is so strait coniunction & communion betwixt him being the head, & euery of the liuing members of his body, which is the Church, that whatsoeuer is suffered by any one of the same, is counted as a peece of his owne Passion. As likewise whatsoeuer good workes be done to any of them, or by any of them be accepted as done to, or by Christ himself. Which thing if the Protestants wel weighed, they would not matuel that the Catholike Church attributeth such force of merit & satisfaction to the worke of holy men.

[*5. The comfort abound.*] Wordly men that see only the exteriour miseries and afflictions that Catholikes doe suffer being persecuted by the Heathen or Heretikes, deeme them exceeding miserable. But if they felt or could conceiue the abundance of consolation which Christ euer giueth according to the measure of their afflictions, they would neuer wonder at the voluntary toleration of what torments soeuer for Christes sake, but would wish rather themselves to be in any dungeon in England with the comfort that such haue from God, then to liue out of the Church in al the wealth of the world.

[*11. You helping in prayer.*] S. Paul knew that the help of other mens praiers was nothing derogatorie to the office of Christes mediation or intercession for him, nor to the hope that he had in God: and therefore he craueth the Corinthians aid herin as a support and succours for himself in the sight of God. With what reason or Scripture then can the Protestants say, that the praiers of Saints be iniurious to Christ, or not to stand with the confidence we haue in him? As though it were more dishonour to God that we should vse the aid of Saintes in heauen then of sinners in earth: or that the intercession of these



of these our fellowes beneath, were more available then the praiers of those that be in the glorious sight of God above.

Publike pra-
yers & fasts.

11. *By many mens.*) He meaneth, that as the praiers of many ioyned together for him, shal be rather heard, then of any alone; so their common thanks-giving to God for granting their request, shal be more acceptable & glorious to God, then any oneman's thanks alone. Which thing doth much commend the holy Churches publike praiers, processions, stations, and pilgrimages, where so many meet and vniformly ioyn their praiers and lauds together vnto God.

Their glorie in
heauen that
conuert others.

14. *Your glorie*) The Apostles, Teachers, and Preachers, that conuert countries or particular persons to Christ, & the peoples or parties by them conuerted, shal in the day of iugement haue much mutual ioy and glorie of and for each other; one giuing to the other great matter of merit in this life, and afterward ioy in the next. See 1. *Thess.* 2. 7. 19.

The Protestants
inconstancie
in changing
their writings,
translations,
seruice books
&c.

18. *It is, it is not.*) As he dischargeth himself of al other leuitie touching his promise or purpose of comming to them, so much more of al inconstancie in preaching Christes doctrine and faith; wherein one day to affirme, another day to deny, to dissent from his fellowes or from himself, to change euery yeare or in euery epistle the forme of his former teaching, to come daily with new deuises repugnant to his owne rules, were not agreeable to an Apostle and true Teacher of Christ, but proper to falsse Prophets & Heretikes. Whereof we haue notorious examples in the Protestants: who being destitute of the Spirit of peace, concord, constancie, vnitie, & veritie, as they varie from their own writings which they retract, reforme, or deforme continually, so both in their preachings & forme of Seruice, they are so restless, changeable, and repugnant to themselves, that if they were not kept in awe with much adoe, by temporall lawes, or by the shame and rebuke of the world, they would coine vs euery yeare or euery Parliament new Communions, new faithes, and new Christes, as you see by the manifold endeauours of the Puritans. And this to be the proper note of false Apostles and Heretikes, (see in *S. Irenaeus* li. 1. c. 18. and *Tertull.* de praescript. *S. B.* fol. 12.

The indeleble
Character of
Baptisme, Cō-
firmation, Ho-
ly Orders.

22. *Hath sealed.*) The learned Diuines proue by his place & by the like in the fourth to the Ephesians, that the Sacrament of Baptisme doth not only giue grace, but imprinteth & sealeth the soule of the Baptized, with a spiritual signe, marke, badge, or token, which can neuer be blotted out, neither by sinne, heresie, apostasie, nor other waies, but remaineth for euer in man for the cognisance of his Christendome, & for distinction from others which were neuer of Christes fold. By which also he is as it were consecrated and deputed to God, made capable and partaker of the rightes of the Church, and subiect to her lawes and discipline. See *S. Hierom.* in 4. *Ephes.* *S. Ambrose* li. 1. de *Sp. Sancto* cap. 62. *S. Cyril.* Hierosol. *Cateches.* 17. at the end, and *S. Dionysius Areopag.* c. 2. *Eccle. Hierarch.* The which Fathers expresse that spiritual signe by diuers agreeable names, which the Church and most Diuines, after *S. Augustin*, cal the Character of Baptisme. By the truth and force of which spiritual note or marke of the soul, he specially conuinceth the Donatistes, that the said Sacrament though giuen and ministred by Heretikes or Schismatikes or who els soeuer, can neuer be reiterated. See *ep.* 57. & *L. 6. cont. Donat.* c. 1 & *li. 1. cont. Parmenian.* c. 13. As the like indeleble Characters giuen also by the Sacrament of Confirmation and Orders, doe make those also irreiterable and neuer to be receiued but once. Whereas al other Sacraments sauing these three, may be often receiued of the self-same person. And that holy Orders cannot be iterated, see *S. Augustin* li. 2. *cont. Parmen.* c. 11. li. de *bono coniug.* c. 24. & *S. Gregorie* li. 2. *Regist.* ep. 31. The like of Confirmation is decreed in the most ancient Councel Tarracon. cap. 6. Finally that this Character is giuen only by these said three Sacraments, & is the cause that none of them can be in any man repeated or reiterated, see the decrees of the Councils Florentine & Trent. Which yet is no new deuise of them, as the Heretikes falsely affirme, but agreeable (as you see) both to the Scriptures, and also to the ancient Fathers & Councils.

Eph. 4.
30.

See. con-
Tarrac.
to. 2. con-
cil.

The Calvinists
wil be subiect
to no tribunal
in earth for tri-
al of their re-
ligion.

24. *Not because we over-rule.*) Calvin and his seditious Sectaries with other like which despise dominion, as *S. Iude* describeth such, would by this place deliuer themselves from al yoke of spiritual Magistrates and Rulers: namely that they be subiect to no man touching their faith, or for the examination and trial of their doctrine, but to God and his word only. And no marvel that the malefactours and rebelles of the Church would come to no tribunal but God's. that so they may remaine unpunished at least during this life. For though the Scriptures plainly condemne their heresies, yet they could writh themselves out by false glosses, constructions, corruptions, and denials of the books to be Canonical



Canonical, if there were no lawes or iudicial sentence of men to rule and reprove them.

Notwithstanding then these wordes of S. Paul, whereby only tyrannical, insolent, and proud behauour & indiscrete rigour of Prelates or Apostles towards their flocks is noted, as also in the first of S. Peter *cap. 5.* (the Greek word in these places, and in the Gospel *Mt. 10, 23. Mr. 10, 42.* signifying lordly & insolent dominion;) yet he had & exercised iust rule, preeminence, & prelacie ouer them, not only for their life, but also & principally touching their faith. For he might and did cal them to account for the same, and excommunicated heretikes for forsaking their faith *1. Cor. 4, 5. 2. Cor. 10, 4. 13, 10. 1. Tim. 1, 20. Tit. 1, 11.* And al Christian men are bound to obey their lawfull Prelates in matters of faith and doctrine specially, and must not vnder that ridiculous pretence of obeying God's word only (which is the shift of al other Heretikes, as Anabaptists, Arians and the like, as well as the Protestants) disobey God's Church, Councels, and their owne Pastours and Bishops, who by the Scriptures haue the regiment of their soules, and may examine and punish as well Iohn Caluin as Simon Magus, for falling from the Catholike faith. For though God alone be the Lord author and giuer of faith, yet they are his * cooperatours and coadiutors by whom the faithful doe beleue & be preserued in the true faith, and be defended from wolues, which be Heretikes, seeking to corrupt them in the same. And this same Apostle * challengeth to be their father, as he that begat and formed them by his preaching in Christ.

C H A P. II.

Prosecuting the true cause which in the last chapter he gaue of his not coming, 6. he pardoneth now after sonie part of penance, him that for incest he excommunicated in the last epistle, requiring them obediently to consent therunto. 12. Then of his going from Troas in to Macedonia; God euery where giuing him the triumph.



AND I haue determined with my-self this same thing; not to come to you againe in sorrow. 2. For if I make you sorie; & who is it that can make me glad, but he that is made sorie by me? 3. And this same I wrote to you; that I may not, when I come, haue sorrow vpon sorrow, of the which I ought to reioyce: trusting in you al, that my ioy is the ioy of you al. 4. For of much tribulation and anguish of hart I wrote to you by many teares: not that you should be made sorie; but that you may know what charitie I haue more abundantly toward you. 5. And if any man hath made sorrowful, not me hath he made sorrowful, but in part, that I burden not al you. 6. To him that is such a one this rebuke sufficeth that is giuen of many: 7. so that contrariwise you should rather pardon and comfort him, lest perhaps such an one be swallowed vp with ouer great sorrow. 8. For the which cause I beseech you that you confirme charitie toward him. 9. For therfore also haue I written that I may know the experiment of you, whether in al things you be obedient. 10. And whom you haue pardoned any thing, I also. For, my-self also that which I pardoned, if I pardoned any thing, for you in the person of Christ, 11 that we be not circumuented of Satan. For we are not ignorant of his cogitations.

12. And when I was come to Troas for the Gospel of Christ, and a doore was opened vnto me in our Lord, 13. I had no rest in my spirit, for that I found not Titus my Brother, but bidding them fare wel

κίχαρισματ. Though he did great penance for (Theodore) yet he cal lesh this pardoning, χαρι, a grace, because his sinne was greater then his penance, wel



wel, I went forth into Macedonia. 14. And thanks be to God, who alwaies triumpheth vs in Christ IESVS, and manifesteth the odour of his knowledge by vs in euery place. 15. For we are the good odour of Christ vnto God in thē that are saued, & in them that perish. 16. To some indeed the odour of death vnto death: but to others the odour of life vnto life. And to these things who is so sufficient? 17. For we are not as very many adulterating the word of God, but of sinceritie, and as of God, before God, in Christ we speak.

ANNOTATIONS:

CH V P. II.

The Apostle excommunicate, enioyneth penance, & afterward pardoneth and absolueth: 6. *This rebuke sufficeth*] This Corinthian for incest was excommunicated & put to penance by the Apostle, as appeareth in the former Epistle c. 5. And here order is giuen for his absolution & pardoning. Wherin first we haue a plaine exāple & prooffe of the Apostolike power, there of binding, & here of loosing: there of punishing, here of pardoning: there of retaining sinnes, here of remission. Secondly we may hereby proue that not only amendment, ceasing to sinne, or repentance in hart & before God alone is alwaies enough to obtaine full reconciliation, whereas we see here his separation also from the faithful, and the Sacraments, and from al companie or dealing with other Christian men, besides other bodily affliction: al which, called of the Apostle before *interitum carnis, the destruction of the flesh*, and named here *Rebuke*, (or as the * Greek word also importeth mulct, penaltie, correction, chastisement, were enioyned him by the Apostles commandement in the face of the Church, and by the offender patiently sustained so long. Thirdly we see that it lieth in the hands of the Apostles, Bishops, & spiritual Magistrates, to measure the time of such penance or discipline, not only according to the weight of the offence committed, but also according to the weaknes of the persons punished, and other respects, of time and place as to their wisdom shal be thought most agreeable to the parties good, and the Churches edification. Lastly by this whole handling of the offenders case, we may refute the wicked heresie of the Protestants, that would make the simple beleefe, no punishment of a man's owne person for sinnes committed, nor penance enioyned by the Church, nor any paines temporal or satisfaction for our life past, to be necessarie, but al such things to be superfluous, because Christ hath satisfied enough for al. Which Epicurian doctrine is refuted, not only hereby, but also by the Prophets, Iohn the Baptistes, Christes, & the Apostles preaching of penance and condigne workes or fruits of repentance, to euery man in his owne person, & not in Christes person only: and by the whole life and most plaine speeches and penitential canons of the holy Doctours and Councils prescribing times of penance, commanding penance, enioyned penance, and continually vsing the word satisfaction in this case throughout al their workes, as our Aduersaries themselves can not but confesse.

Zeale against the excommunicate.

The Apostle challengeth their obedience to his Ecclesiastical authoritie.

8. *I beseech you.*) They which at the beginning did beare too much with the offender and seemed loth to haue him excommunicated in so austere manner, yet through their obedience to the Apostle became on the other side so rigorous, and so farre detested the malefactor after he was excommunicated, that the Apostle now meaning to absolue him, was glad to intreat, and command them also, to accept him to their companie and grace againe.

9. *Obedient.*) Though in the last chapter he discharged himself of tyrannical dominion over them, yet he challengeth their obedience in al things as their Pastour and Superiour, and consequently in this point of receiuing to mercie the penitent Corinthian. Wherby we see, that as the power and authoritie of excommunicating, so of absolving also was in S. Pauls person, though both were to be done in the face of the Church: els he would not haue commanded or required their obedience.

10. *I also.*) The Heretikes and others not wel founded in the Scriptures and antiquitie

1. Cor. 5.

5. ἐπιτιμία

Isa. 1.

12.

Mat. 3.

4.

Act. 2.

16.



quittie, maruel that the Popes pardons, counting them either fruitles or vnlawful or no elder then S. Gregorie. But indeed the authoritie, power, and right of them is of Christes owne word and commission, principally giuen to Peter, and so afterward to al the Apostles, and in their persons to al the cheefe Pastours of the Church, when it was said, *Whatsoever you loose in earth shall be loosed in heauen.* By which commission the holy Bishops

The authoritie of indulgences wherupon it is grounded.

Mat. 18. of old did cut-off large peeces of penance enioyned to offenders, and gaue peace, grace, or indulgence, before they had accomplished the measure of their appointed or deserved punishment. And that is to giue pardon. And so S. Paul here did towards the Corinthian; whom he assoileth of mere grace and mercie, as the word *donare* or *condonare* doth signifie, when he might longer haue kept him in penance and temporal affliction for his offense. Wherof though he had already before God inwardly repented, yet was he iustly holden vnder this correction for some satisfaction of his fault past, during the Apostles pleasure. To remit then the temporal punishment or chastisement due to sinners after the offense it-self & the guilt thereof be forgiven of God, is an indulgence or pardon. Which the principal Magistrates of God's Church by Christes warrant and the Apostles example, haue euer done, being no lesse authorized to pardon then to punish; and by imitation of our Maister (who forgane the aduouteresse and diuers other offenders, not only their sinnes, but also often the temporal punishments due for the same) are as much giuen to mercie as to iustice.

What is a pardon or indulgence?

Theodor. in hunc locum. *Cyprian. de lapsis.* *10. For you.* Theodorete vpon this place saith that the Apostle gaue this pardon to the Corinthian at the intercession of the blessed men Timotheus and Titus. And we may read in sundrie places, of S. Cyprian namely, that indulgences or remissions were giuen in the primitiue Church by the mediation of holy Confessours or Martyrs, and by communicating the satisfactorie workes of one to another: to which end they gaue their letters to Bishops in the behalfe of diuers their Christian Brethren: a thing most agreeable to the mutual entercourse that is between the members of Christes mystical body, and very answerable to God's iustice, which by supply of the one sort that aboundeth, standeth entire in respect of the other sort also that wanteth. In which kind the Apostle confesseth that himself by his suffering and tribulations supplieth the wants of such passions as Christ had to suffer, not in his owne person, but in his body, which is his Church. Wherupon we inferre most assuredly, that the satisfactorie and penall workes of holy Saints suffered in this life, be communicable and applicable to the vse of other faithful men their fellow-members in our Lord, and to be dispensed according to euey ones necessitie and deseruing, by them whom Christ hath constituted ouer his familie, and hath made the dispensers of his treasures.

Indulgences or pardons in the primitiue Church.

10. In the person of Christ. For that many might of ignorance or pride reprove the practise of Gods Church and her Officers, or deny the Apostles authoritie to be so great ouer mens soules as to punish and pardon in this sort, S. Paul doth purposely and precisely tel them that he doth giue pardon as Christes Vicar, or as bearing his person in this case: and therefore that no man may maruel of his power herein, except he thinke that Christes power, authoritie, and commission is not sufficient to release temporal punishment due to sinners. And this to be the proper meaning of these words, *In the person of Christ*, and not as the Protestants would haue it (the better to auoid the former conclusion of the Apostles giuing indulgence) *In the face or sight of Christ*, you may easily vnderstand by the Apostles like insinuation of Christes power, when he committeth this offender to Satan, affirming that he gaue that sentence in the name and with the *vertue or power of our Lord IESVS CHRIST*. In al which cases the Protestants blindness is exceeding great, who can not see that this is not the way to extol Christes power, to deny it to his Priests, seing the Apostle chalengeeth it by that that Christ hath such power, & that himself doth it in his name, vertue, and person. So now in this and in no other name giue Popes and Bishops their pardons. Which pertaining properly to releasing only of temporal punishment due after the sinne and the eternal punishment be forgiven, is not so great a matter as the remission of the sinne it self: which yet the Priests by expresse commission doe also remit.

Al pardon and remission is in the vertue and name of Christ.

Heretical translation.

11. Circumvented of Satan. We may see hereby, that the dispensation of such discipline and the releasing of the same, be put into the power and hands of Gods Ministers, to deale more or lesse rigorously, to pardon sooner or later, punish longer or shorter while, as shal be thought best to their wisdom. For the end of al such correction or pardoning, must be the saluation of the parties soul, as the Apostle noted 1. Cor. 13. Which to some,

al biriding & loosing must be vsed to the parties saluation.

and



The great penance of the primitive Church.

Why more and pardons Indulgences now then in old time.

The Heretikes corrupting of the Scripture.

and some certaine times, may be better procured by rigour of discipline then by indulgence, to some others, by lenitie & humane dealing (so pardoning of penance is called in old Councils) rather then by ouer-much chastisement. For consideration wherof, in some Ages of the Church, much discipline, great penance & satisfaction was both enioyned and also willingly susteined, and then was the lesse pardoning and fewer indulgences; because in that voluntary vse and acceptation of punishment, and great zeale and feruour of spirit, euery man fulfilled his penance, and few asked pardon. Now in the fall of deuotion and lothsomnes that men commonly haue to doe great penance, though the sinnes be farre greater then euer before, yet our holy mother the Church, knowing with the Apostle the cogitations of Satan, how he would in this delicate time, driue men either to desperation, or to forsake Christ & his Church & al hope of saluation, rather then they would enter into the course of canonical discipline, enioyneth smal penance, and seldom vseth extremitie with offenders as the holy Bishops of the primitive Church did, but condescending to the weaknes of her children, pardoneth exceeding often and much, not only al enioyned penance but also al or great parts of what punishment temporal soeuer due or deserued, either in this world or in the next. As for the Heretikes which neither like the Churches lenitie and pardoning in these daies, nor the old rigour of the primitive Church, they be like to the Iewes * that condemned Iohn the Baptist of austeritie, & Christ of too much freedom and libertie: not knowing nor liking indeed either Christes ordinance and commission in binding or loosing, or his prouidence in the gouernement of the Church.

17. *Adulterating.*) The Greek word signifieth to make commoditie of the word of God as vulgar Vintners doe of their wine. Whereby is expressed the peculiar trade of al Heretikes, and exceeding proper to the Protestants, that so corrupt Scriptures by mixture of their owne phantasies, by false translations, glosses, colourable & pleasant commentaries, to deceiue the tast of the simple, as tauerners and tapsters doe, to make their wines salable by manifold artificiall deccits. The Apostles contrariwise, as al Catholikes, deliuer the Scriptures and vtter the word of God sincerely and entirely, in the same sense and sort as the Fathers left them to the Church, interpreting them by the same Spirit by which they were written or spoken.

CHAP. III.

Lest the Iudaical false Apostles should obiekt againe that he praiseth himself, he saith that the Corinthians are his commendation: and they in their harts being iustified by his ministerie, he therof inferreth that the Ministers of the new Testament are farre more glorious then they of the old, 12. and our people more lightened then theirs.

The Epistle vpon the 12. Sunday after Pentecost.

BEGIN we againe to commend our-selues? or doe we need (as certaine) epistles of cōmendation to you, or from you? 2. Our epistle you are, writtē in our harts, which is knowē & read of al men: 3. being manifested that you are" the epistle of Christ, ministred by vs, & written not with inke, but with the Spirit of the liuing God: not in tables of stone, but in the tables carnal of the hart. 4. And such cōfidēce we haue by Christ to God: 5. not that we be sufficient to thinke any thing" of our-selues, as of our-selues: but our sufficiēcie is of God. 6. Who also hath made vs meet Ministers of the new Testament not in the letter, but in the Spirit. For" the letter killeth: but the Spirit quickneth. 7. And if the ministration of death with letters figured in stones, was in glorie, so that the children of Israel could not behold the face of Moyse for the glorie of his countenāce, that is made void; 8. how shal not the ministration of the Spirit be more in glorie? 9. For

Con Nj.
can. 12.
Ancyra
can. 2. 8.
5.

Mat. 11
18.

1. KATHA
VOUTES.



9. For if the ministration of damnation be in glorie, " much more the ministerie of iustice aboundeth in glorie. 10. For neither was it glorified, which in this part was glorious, by reason of the excellling glorie. 11. For if that which is made void, is by glorie: much more that which abideth, is in glorie.

12. Having therefore such hope, we vse much confidence: 13. and not *Exo. 34. 31.* * as Moyſes put a veile vpon his face, that the children of Israel might not behold his face, which is made void. 14. but their senses were dulled. For vntil this present day, " the self-same veile in the lecture of the old Testament remaineth vnreuealed (because in Christ it is made void) 15. but vntil this present day, when Moyſes is read, a veile is put vpon their hart. 16. But when he shal be conuerted to our Lord, the veile shal be taken away. 17. And * our Lord is a Spirit. And where the Spirit of our Lord is, there is " libertie. 18. But we al, beholding the glorie of our Lord with face reuealed, are transformed into the same image from glorie vnto glorie, as of our Lordes Spirit.

ANNOTATIONS.

CHAP. III.

3. *The Epistle of Christ.*) S. Paul and other holy Writers of Scriptures did set downe many things in writing, by penne, inke, and paper, al which be of the Holy Ghost: but the special and proper book of Christes truth and Ghospel, is not the external writing in those dead creatures, but in the harts of the faithful, being the proper subiect of these truths and graces preached in the new Testament, and the habitacle of the Holy Ghost. In the which book of faithful mens harts S. Paul wrote diuers things not vttered in any Epistle: as sundrie of the Apostles wrote the Christian religion in the harts of their hearers only, and in other material books not at al. Wherof S. Irenæus li. 3. c. 4. saith: *What and if the Apostles also had left no Scriptures, ought we not to follow the order of the tradition, which they deliuered vnto them to whom they committed the Churches & To the which ordinance many Nations of those barb-rous people that haue beleued in Christ, doe consent, without letter or inke, hauing saluation written in their harts, and keeping diligently the tradition of the Elders.* And S. Hieroni. (*cont. Io. Hieros. c. 9. ad Pam.*) in the Creed of our faith and hope, which being deliuered by tradition from the Apostles, is not written in paper and inke, but in tables carnal of the hart. And this is the Churches book also, whereby and wherein she keepeth faithfully al truth written in the harts of those to whom the Apostles did preach, with the like diligence as she keepeth & preserueth the other book which is of holy Scriptures, from al corruption of Heretikes and other iniuries.

The Apostles wrote the Ghospel in mens harts much more then in paper.

Scripture written, and Tradition vnwritten.

5. *Of our selues.*) This maketh first against the Heretikes called Pelagians, that hold our meritorious actions or cogitations to be of free-wil only, and not of God's special grace. Secondly against the Protestants, who on the contrarie side referre al to God, and take away man's freedom and proper motion in his thoughts and doings: the Apostle confesseing our good cogitations to be our owne, but not as conning of our selues, but of God.

God's grace & free-wil both must concur.

6. *The letter killeth.*) As the letter of the old Law not truly vnderstood, nor referred to Christ, commanding and not giuing grace and spirit to fulfil that which was commanded, did by occasion kil the carnal Law: so the letter of the new Testament not truly taken nor expounded by the Spirit of Christ (which is only in his Church) killeth the Heretike: who also bei g carnal and void of spirit, gaineth nothing by the external precepts or good lessons of the Scriptures, but rather taketh hurt by the same. See. S. Augustin 10 to Ser 70. & 100. de tempore & li. de Sp. & li. c. 5. 6. & seq.

The letter killeth both Jew and Heretike.



The preeminence of the new Testament, Sacraments, &c.

The Heretikes more blind in not seeing the Church, then the Iewes in not seeing Christ,

The Christian libertie.

9. *Much more.*) The preeminence of the new Testament and of the priesthood or Ministerie thereof before the old, is, that the new, by al her Sacraments and Priests as Ministers immediate of grace and remission of sinnes, doth so *ex opere operato* giue the spirit of life and charitie into the harts of the faithful, as the old did giue the letter or external act of the Law.

14. *The self-same veile.*) As the Iewes reading the old Testament, by reason of their blindness (which God for the punishment of their incredulitie suffereth to remaine as a couer vpon their eyes and harts) can not see Christ in the Scriptures which they daily heare read in their Synagogues, but shal, when they beleue in him and haue the couer remoued, perceiue also to be most plainly done and spoken of him in their law & Scriptures: euen so Heretikes hauing (as S. Augustin noteth) a farre greater couer of blindness and incredulitie ouer their harts in respect of the Catholike Church which they impugne, then the Iewes haue concerning Christ, can not see, though they read or heare the Scriptures read neuer so much, the maruelous euidence of the Catholike Church & truth in al points: but when they shal returne againe to the obedience of the same Church, they shal find the Scriptures most cleare for her & her doctrine, and shal wonder at their former blindness.

17. *Libertie.*) The Spirit and grace of God in the new Testament dischargeth vs of the bondage of the Law and sinne, but is not a warrant to vs of fleshly licence, as S. Peter writeth: nor dischargeth Christians of their obedience to order, law, and power of Magistrates spiritual or temporal, as some Heretikes of these daies doe seditiously teach.

Aug. in Psal 30. Conc. 22.

1. Pet. 2. 16.

CHAP. III.

That according as so glorious a ministerie requireth, he liueth and preacheth sincerely, 7. the which glorie his Adversaries can not count vaine, considering his persecutions: because persecution is to Gods glorie, and to our humilitie and hope, and meritorious of increase of grace in this life, and of most glorious bodies and soules after ward.



HERFORE hauing this ministration; according as we haue obtained mercie, we faile not, 2. but we renounce the secret things of dishonestie, not walking in craftines, nor adulterating the word of God, but in manifestation of the truth commending our-selues to euery conscience of men before God. 3. And if our Ghospel be also hid, in them that perish it is hid, 4. in whom the God of this world hath blinded the minds of the infidels, that the illumination of the Ghospel of the glorie of Christ, who is the Image of God, might not shine to them. 5. For we preach not our-selues, but IESVS Christ our Lord: and vs, your seruants by IESVS: 6. because God that commanded light to shine of darkenes, he hath shined in our harts to the illumination of the knowledge of the glorie of God, in the face of Christ IESVS. 7. But we haue this treasure in earthen vessels, that the excellencie may be of the power of God, and not of vs. 8. In al things we suffer tribulation, but are not in distresse: we want, but are not destitute: 9. we suffer persecution, but are not forsake: we are cast downe, but we perish not: 10. alwaies bearing about in our body the mortification of IESVS, that the life also of IESVS may be manifested in our bodies. 11. For we that liue are alwaies deliuered vnto death for IESVS: that the life also of IESVS may be manifested in our mortal flesh. 12. Death the worketh in vs, but life in you. 13. And hauing the same

The Epistle for S. Athanasius, May, 3.

c aporia mur. Se S. Amb. Theoph



Ps. 115, same spirit of faith, as it is written: *I beleueed, for the which cause I haue spoken,*
10. we also beleue, for the which cause we speake also: 14. knowing that he
 which raised vp IESVS, wil raise vp vs also with IESVS and set vs with
 you. 15. For all things are for you: that the grace abounding by many
 in gining of thanks, may abound vnto the glorie of God. 16. For which
 cause we faile not: but although that our man which is without, be cor-
 rupt: yet that which is within, is renewed from day to day. 17. For
 that our tribulation which presently is momentanie & light, *we wor-*
ke keth aboue measure exceedingly an eternal weight of glorie in vs, 18. we
 not considering the things that are seen, but that are not seen. For the
 things that be seen, are temporal: but those that be not seen, are eternal.

*The English
 Bible 1577,
 doth falsely
 translate, *we
 worke**

ANNOTATIONS.

CHAP. IIII.

- See Ire,* 8. *Adulterating.*) He giueth often warning of false Teachers, whose special and proper Heretikes con-
li. i. c. i. studie is to falsifie and adulterate by deceitful constructions, interpretations, and rupters of
 applications, the word of God: hauing no other end but to make their aduantage of God's words,
 the Scriptures, and to againe glorie and estimation among the sinful and simple, by Catholike
 new deuised expositions. Wherin the Protestants doe excel the ancient Heretikes, none Doctours,
in 2. ad euer more impurely handling the word of God then they doe. Origen calleth such right handlers
Rom. *Scripturarum fures & adulteros*, theues and adulterers of the Scripture. S. Cyprian therof,
 (*de unit. Ec. nu. 7.*) calleth them, corrupters of the Gospel, false interpreters, artificers
 and crafts-masters in corrupting the truth. On the other side, for special reuerence and
 sinceritie of dealing in those matters, the Fathers and al Catholike Preachers or
2. Tim. Expositours were of old called according to S. Paules words to Timothee, *Recte trac-*
2. *tantes verbum Dei*, right handlers of the word of God.
17. *Worketh.*) The temporal and short tribulations which we patiently and willingly Tribulations
 suffer for Christ, doe winne vs euerlasting ioy and glorie. And it is here to be noted meritorious
 against the Heretikes, that tribulations doe worke or cause the said saluation, which of glorie
 they deny to be giuen for such things, but for or by faith only. S. Augustin maketh such
 tribulations for Christ so much the meritorious cause of euerlasting life and rest, that
 he saith it is salable and bought thereby. And it is written Sap. 10, *God rendereth or repaith*
to iust men the hire of their labours.
- 'Aug. in*
ps. 93.
prope
tem.



CHAP. V.

That after death of the body the soule may goe to heaue: therefore, although naturally we abhorre death, by grace he desireth it rather: 9. in consideration of Christes iust iudgement, lining as in the sight of God, yea and of their consciences: 12. Which he speaketh not to praise himself, but because of his Aduersaries who did glorie in carnal respects: but he and the other Apostles regard nothing but their reconciliation vnto God by Christ, and to reconcile others also, as being his Legates for that purpose.



EOR we know that if our earthly house of this habitation be dissolued, that we haue a building of God, a house not made with hand, eternal in Heauen. 2. For in this also doe we grone, desirous to be ouer-clothed with our habitation that is from Heauen: 3. yet so, if we be found clothed, not naked. 4. For we also that are in this tabernacle, grone being burdned: because we would not be spoiled, but ouer-clothed, that that which is mortal might be swallowed vp of life. 5. And he that maketh vs to this same, is God, who hath giuen vs the pledge of the Spirit. 6. Being bold therefore alwaies, and knowing that while we are in the body, we are pilgrimes from God, (7. for we walke by faith and not by sight) 8. but we are bold, and haue a good wil to be pilgrimes rather from the body, & to be present with our Lord. 9. And therefore we endeaour, whether absent or present, to please him. 10. For* we must al be manifested before the iudgement seat of Christ, that euery one may receiue" the proper things of the body, according as he hath done" either good or euil. 11. Knowing therefore the feare of our Lord we vse persuasion to men: but to God we are manifest. 12. And I hope also that in your consciences we are manifest. 13. We commend not our selues againe to you, but giue you occasion to glorie for vs: that you may haue against them that glorie in face, and not in hart. 14. For whether we exceed in mind, to God: or whether we be sober, to you. 15. For the charitie of Christ vrgeth vs; iudging this, that if one died for al, then al weate dead. 16. And Christ died for al: that they also which liue, may not now liue to themselves, but to him that died for them and rose againe. 17. Therefore we from hence-forth know no man according to the flesh. And if we haue knowen Christ according to the flesh: but now we know him no more.

18. If then any be in Christ a new creature: the old are passed, behold* al things are made new. 19. But al of God, who hath reconciled vs to himself by Christ: and hath giuen" vs the ministerie of reconciliation. 20. For God indeed was in Christ reconciling the world to himself, not imputing to them their sinnes, and hath put in vs the word of reconciliation. 21. For Christ therefore we are Legates, God as it were exhorting by vs. For Christ we beseech you, be reconciled to God. 22. Him

¶ This place proueth that the Saints departed now since Christ, sleepe not til the day of iudgement, and that they be not holden in any feuerall place of rest from the fruition of God til the resurrection of their bodies, but that they be present with God in their soules.

Ro. 14.
10.

Esa. 34.
19.
Apo.
21. 5.



that knew no sinne, for vs he made c sinne: that we might be made
" the iustice of God in him.

c That is to
say, a Sacrifice
and an Host
for sinne.
See the last annot.
of this chapter.

ANNOTATIONS.

CHAP. V.

10. *The proper things of his body.*) S. Augustin [*Enchirid.* c. 110.] objecteth this speech of the Apostle, as in the person of such as deny the prayers, almes, and Sacrifices of the living to be available for the dead, and he answereth as followeth: *This practise* (saith he) *of God's church in the commendation of the dead is nothing repugnant to the sentence of the Apostle, answered by where he saith, that we shall stand before the iudgement seat of Christ, that every one may receive according to his desert in the body, either good or evil. For, in his life and before death he deserved this, that these workes after his death might be profitable unto him. For indeed they be not profitable for all men. And why so? but because of the difference and diversitie of mens liues whiles they were in flesh. The like he hath in diuers other places. August. li. de Præd. Sanct. c. 12. & ad Dulcit. q. 1. And so hath S. Denys c. 7. Ec. Hierarch.*

10. *Either good or evil.*) Heauen is as wel the reward of good workes, as Hel is the ripend of il workes. Neither is faith alone sufficient to procure saluation, nor lacke of faith the only cause of damnation: by good deeds men merit the one, and by il deeds they deserue the other. This is the Apostles doctrine here and in other places, howsoeuer the Aduersaries of good life and workes teach otherwise.

18. *The ministerie of reconciliation.*) Christ is the cheefe Minister, according to his manhood, of al our recõcilement to God: and for him, as his Ministers the Apostles and their Successours, the Bishops and Priests of his Church, in whom the word of reconcilment, as wel by ministring of the Sacrifice and Sacraments for remission of finnes, as by preaching and gouernement of the world to saluation, is placed. And therefore their preaching must be to vs, as if Christ himself did preach: their absolution and remission of finnes, as Christes owne pardon: their whole office being nothing els (as we see by this passage) but the Vicarship of Christ.

21. *The iustice of God.*) *Fuen as* (saith S. Augustin) *when we read, Saluation is our Lordes,* God's iustice, *it is not meant that saluation wherby our Lord is saued, but wherby they are saued whom he saueth: wherwith he so when it is said, God's iustice, that is not to be understood wherwith God is iust, but that wherwith men are iust whom by his grace he iustifieth. See S. Augustin de 'p. & li. c. 1. & ep. 120. ad Honoratum* and abhorre Calvin's wicked and vnlearned glosses on this place, that teacheth iustice no otherwise to be in man, then sinne in Christ. Whereas the Scriptures cal man iust, because * *he doth iustice*: but not so cal they Christ sinne, because he doth sinne, but because he taketh away sinne, and is a sacrifice for sinne, as the Heretikes know very wel, that know the vse and signification of the Hebrew word in al the old Testament, namely Psal. 39, 8. and in the booke of *Leuiticus* very often c. 5. 6. 9. 12. 14. 16. and *Numer.* c. 29.



C H A P. VI.

That he helpeth with his exhortations, and in al things behaueth himself as becom-
meth a Minister of God. 11 Which he speaketh so openly, because his hart is open
vnto them: exhorting them to be likewise open-harted towards him, 14. and to
auoid those infidels.

The Epistle
vpon the first
Sunday of
Lent.

The Epistle
for many Mar-
tyrs.

f. 5. Augustin
(in ps. 113) ga-
thereth here-
by, that the
Apostles did
vow pouertie.
It is not
lawful for
Catholikes to
marrie with
Heretikes or
Infidels. See S.
Hierom. cont. Io-
uian. li. 1. Conc.
Lond. c. 10. and
31.

AN D we helping doe exhort, that you receiue not the grace
of God in vaine. (2. For he saith: in time accepted haue I heard
thee; and in the day of saluation haue I holpen thee. Behold, now is the
time acceptable: behold now the day of saluation.) 3. to no
man giuing any offence, that our ministerie be not blamed: 4. but in al
things let vs exhibit our selues as the Ministers of God, in much pa-
tience, in tribulations, in necessities, in distresses, 5. in stripes, in pri-
sons, in seditions, in labours, in watchings, in fastings, 6. in chastitie,
in knowledge, in longanimittie, in sweetnes, in the Holy Ghost, in cha-
ritie not feined, 7. in the word of truth, in the vertue of God; by the
armour of iustice on the right hand and on the left, 8. by honour and
dishonour, by infamie and good fame: as seducers, and true: as they
that are vnknown, and known: 9. as dying, and behold we liue: as
chastened, & not killed: 10. as sorrowful, but alwaies reioycing: as
needie, but enriching many: as hauing nothing, and possessing al
things. ¶

11. Our mouth is open to you, o Corinthians, our hart is dilated.
12. You are not straitned in vs: but in your owne bowels you are
straitned. 13. But hauing the same reward (I speake as to my children)
be you also dilated. 14. Beare not the yoke with infidels. For what
participation hath iustice with iniquitie? or what societie is there
between light and darkenes? 15. And what agreement with Christ and
Belial? or what part hath the faithful with the infidel? 16. And what
agreement hath the Temple of God with the Idols? For you are the
Temple of the liuing God: as God saith, That I wil dwell, and walke in them,
and wil be their God; and they shal be my people. 17. For the which cause, Goe out
of the middes of them, and separate your selues, saith our Lord, and touch not the
vncleane: and I wil receiue you. 18. and I wil be a Father to you: and you shal be my
sonnes & daughters, saith our Lord omnipotent.

1f. 49. S.

Lew. 26.

11.

Es. 52.

11.

Hier. 32.

1.

A N N O T A T I O N S.

C H A P. VI.

God's Mini-
sters are Coad-
iutors.

1. *Helping*: For that he declared before the Ministers of the new Testament to be
Christes Deputies, and that when they preach or doe any function, God as it were
speaketh or doeth it by them, he boldly now saith, *Helping therefore*: that is to say, ioyning
or working together with God, we doe exhort.



1. Grace in vaine.] The grace of God worketh not in man against his wil, nor forceth any thing without his acceptation and consent : and therefore it lieth in man's wil to frustrate or to follow the motion of God, as this text plainly proueth. God's grace forceth no man against his wil.

5. In watching.) When in the middes of many miseries and persecutions, the Apostles yet of their owne accord added and required voluntarie vigils, fastings, and chastitie, we may wel perceiue these workes to be wonderful grateful to God, and specially needful in the Clergie. Voluntarie penance.

14. What societie.) Generally here is forbidden conuersation and dealing with al Infidels, and consequently with Heretikes ; but specially in praiers, or meeting at their Schismatical Seruice, preaching, or other diuine office whatsoever. Which the Apostle here vttereth in more particular and different termes, that Christian folke may take the better heed of it. No societie (saith he) nor fellowship, no participation nor agreement, no consent between light and darknes, Christ and Baal, the Temple of God and the Temple of Idols : al seruice, as pretended worship of God set vp by Heretikes or Schismatikes, being nothing els but Seruice of Baal and plaine Idolatrie, and their conuenticles nothing but conspirations against Christ. From such therefore specially we must seuer our selues alwaies in hart and mind, and, touching any act of religion, in body also, according as the children of Israel were commanded by God to separate themselves from the Schismatikes Core, Dathan, & Abiron, and their tabernacles, by these words : *Depart from the tabernacles of the impious men, and touch ye not those things which pertaine to them, lest you be enwrapp'd in their sinnes.* Not to communicate with Heretikes in any actes of religion.

C A A P. VII.

He proceedeth to exhort them to puritie, and to receiue him into their charitie. 3. Which lest they should thinke he speaketh to accuse them, he commendeth them highly, both for their behauiour toward Titus, and for their penance which they had done vpon his other epistle.

HA V I N G therefore these promises, my Dearest, let vs cleanse our selues from al iniquation of the flesh and spirit, perfitting sanctification in the feare of God. 2. Recciue vs. We haue hurt no man, we haue corrupted no man, we haue circumvented no man. 3. I speake not to your condemnation. For I said before that you are in our harts to die together and to liue together. 4. Much is my confidence with you, much is my glorying for you. I am replenished with consolation ; I doe exceedingly abound in ioy in al our tribulation. 5. For also when we were come into Macedonia, our flesh had no rest, but we suffered al tribulation : without, combats ; within, feares. 6. But God that comforteth the humble, did comfort vs, in the comming of Titus. 7. And not only in his comming, but also in the consolation, wherwith he was comforted among you, reporting to vs your desire, your weeping, your emulation for me, so that I reioyced the more. 8. For although I made you sorie in an epistle, it repenteth me not : albeit it repented me, seeing that the same epistle (although but for a time) did make you sorie. 9. Now I am glad : not because you were made sorie, but because you were made " sorie to penance. For you were made sorie according to God, that in nothing you should suffer detriment by vs. 10. For " the sorrow that is according to God, worketh penance vnto saluation that is stable : but the sorrow of the world worketh death. 11. For

" Contrition or sorrowful lamenting of our offenses, is



the cause of
saluation. Not
only faith
then saueth, as
the Heretikes
affirme.

438

THE SECOND EPISTLE OF S. PAUL

behold this very thing, that you were made sorie according to God, how great carefulnes it worketh in you: yea desēse, yea indignatiō, yea feare, yea desire, yea emulatiō, yea reuenge, in al things you haue shewed your selues to be vndeiled in the matter. 12. Therefore although I wrote to you, not for him that did the iniurie, nor for him that suffered: but to manifest our carefulnes that we haue for you before God, 13. therefore we are comforted. But in our consolation, we did the more abundantly reioyce vpon the ioy of Titus, because his spirit was refreshed of al you. 14. And if to him I gloried any thing of you, I am not confounded: but as we spake al things to you in truth, so also our glorying that was to Titus, is made a truth, 15. and his bowels are more abundantly toward you: remembring the obedience of you al, how with feare and trembling you receiued him. 16. I reioyce that in al things I haue confidence in you.

ANNOTATIONS.

CHAP. VII.

Contrition for
a man's sinne
worketh sal-
uation.

9 *Sorie to penance.*) The sorrow which a man taketh for worldly losses or any temporal aduersitie, is not here commended, but that which is & ought to be in al men for their sinne. p. 1st, which is called here, Sorrow towards God & for penance, otherwise called Contrition, & is a thing exceedingly requisit & much praised, the fruits whereof are these that the Apostle reckneth, working saluation. Which doctrine is farre distant from * Luther's, and Calvin's, and such wicked Libertines, that teach contrition to be altogether a meanes to make sinners either hypocrites, or to put them in dispaire.

* To. v.
in assert.
art. 6. a
Leone
damnat.

CHAP. VIII.

By the example of the poore Macedonians he exhorteth them to contribute largely vnto the Church of Hierusalem, 7, & by praising of them, 9, and by the example of Christ, 14, and by their owne spiritual profit in being partakers of that Churches merits, 16, and by commending the Collectours that he sendeth.



AND we doe you to vnderstand, Brethren, the grace of God, that is giuen in the Churches of Macedonia, 2. that in much experience of tribulation they had abundance of ioy, & their very deep prouertie abounded vnto the riches of their simplicitie, 3. for according to their power (I giue them testimonie) and aboue their power they were willing, 4. with much exhortation requesting vs the grace and communication of the ministerie that is done toward the Saints. 5. And not as we hoped, but their owne selues they gaue, first to our Lord, then to vs by the wil of God: 6. in so much that we desired Titus, that as he began, so also he would perfit in you this grace also. 7. But

* The princi-
pal respect
next after God
is to be had of
our Maisters in
religion, in al
temporal and
spiritual due-
ties.



7. But as in al things you abound in faith, and word, & knowledge, & al carefulnes, morcouer also in your charitie toward vs, that in this grace also you may abound. 8. I speake not as comāding: but by the carefulnes of others, approuing also the good dispositiō of your charitie. 9. For you know the grace of our Lord Iesvs Christ, that for you he was made poore, wheras he was rich; that by is pouertie you might be rich. 10. And in this point I giue counse! : for this is profitable for you, which haue begun not only to doe, but also to be willing, from the yeare past: 11. But now performe ye it also in deed: that as your mind is prompt to be willing, so it may be also to performe, of that which you haue. 12. For if the wil be prompt, it is accepted according to that which it hath, not according to that which it hath not. 13. For not that other should haue ease, and you tribulation: but by an equalitie. 14. Let in this present time your¹¹ aboundance supplie their want: that their aboundance also may supplie your want, that there be an equalitie 15. as it is written: *He that had much abounded not: and he that had little, wanted not.* †

The Epistle
for S Paulines
Inn. 22.

Exo. 16,
18.

16 And thanks be to God, that hath giuen the self-same carefulnes for you in the hart of Titus, 17. for that he admitted indeed exhortation: but being more careful, of his owne wil he went vnto you. 18. We haue sent also with him the Brother, whose praise is in the Ghospel through al Churches: 19. & not only that, but also he was ordeined of the churches fellow of our peregrination, for this grace which is ministred of vs to the glorie of our Lord, and our determined wil: 20. auoiding this, lest any man might reprehend vs in this fulnes that is ministred of vs. 21. For we prouide good things * not only before God, but also before men. 22. And we haue sent with them our Brother also, whom we haue proued in many things often to be careful: but now much more careful, for the great confidence in you, 23. either for Titus which is my fellow and Coadiutor toward you, or our Brethren Apostles of the Churches, the glorie of Christ. 24. The declaration therfore which is of your charitie and our glorying for you, declare ye toward them in the face of the churches. †

The Epistle
vpon S Lukes
day, Oreb. 13.

Rom. 12,
27:

ANNOTATIONS.

CHAP. VIII.

24. *Aboundance supply.* He meaneth that such as abound in worldly riches, should communicate for supply of other their Brethrens necessities, whatsoeuer they may: that on the other side they whom they help in temporals, may impart to them againe some of their spiritual riches, as prayers, and other holy workes and graces, which is a happie change and entercourse for the welthy men, if they could see it. And this place proueth plainly that the fastings and satisfactorie deeds of one man, be available to others. yea and that holy Saints or other vertuous persons may in measure and proportion of other mens necessities and deseruings, allot vnto them, as wel the supererogation of their spiritual workes, as these that abound in worldly goods, may giue almes of their superfluities, to them which are in necessitie. Which interchange, and proportion of things the Apostle doth euidently set downe.

Temporal be-
nefits vpon
spiritual per-
sons.
One may satis-
fie and superer-
rogate for
another.

CHAP.



CHAP. IX.

He proceedeth exhorting them to the foresaid contribution, 3. to verifie his commending of them. 6. and to doe it liberally, that so they may merit the more, and God be the more praised.



OR concerning the ministerie that is done " toward the Saints, it is superfluous for me to write vnto you. 2. For I know your prompt mind: for the which I glorie of you to the Macedonians: That Achaia also is ready from the yeare past, and your emulation hath prouoked very many. 3. But I haue sent the Brethren, that the thing which we glorie of you, be not made void in this behalfe, that (as I haue said) you may be ready: 4. lest when the Macedonians shal come with me, and find you vnready, we (that we say not, ye) may be ashamed in this substance. 5. Therefore I thought it necessarie to desire the Brethren that they would come to you, and prepare this blessing before promised, to be ready so, as a blessing," not as auarice. 6. And this I say, he that " soweth sparingly, sparingly also shal reap: and he that soweth in blessings, of blessings also shal reap. 7. Euery one as he hath determined in his hart, not of sadnes or of necessitie. 8. For God loveth a cheerful giuer. 9. And God is able to make al grace abound in you: that in al things alwaies hauing al sufficiencie, you may abound vnto al good workes, 10. as it written: *He distributed, he gaue to the poore: " his iustice remaineth for euer.* 11. And he that ministreth seed to the sower, wil giue bread also for to eate: and wil multiplie your seed and wil augment the increases of the fruits of your iustice: **¶** 12. that being enriched in al things, you may abound vnto al simplicitie, which worketh by vs thanks-giuing to God. 13. Because the ministerie of this office " doth not only supplie those things that the Saints want, but aboundeth also by many thanks-giuings in our Lord, 14. by the prooffe of this ministerie, glorifying God in the obediēce of your confessiō vnto the Ghospel of Christ, and in the simplicitie of communicating vnto them, and vnto al, 15. and in their praying for you, being desirous of you because of the excellent grace of God in you. 16. Thanks be to God for his vnspeakeable guift.

That is, in this matter of almes Chrysos. Theoply. The epistle for S. Laurence, Aug. 10.

The fruit of almes is the increase of grace in al iustice and good workes to life eternall: God giuing these things for reward & recompense of charitable workes, which therefore be called the seed or meritorious cause of these spiritual fruits.

Ecclesiast. 38. 11.

Ps. 112. 9.

ANNOTATIONS

CHAP. IX.

Proctours for Catholike Prisoners.

1. *Toward the Saints.* By the Apostles earnest and often calling vpon the Corinthians to giue almes for relieuing the faithful in distresse, the Pastours of Gods Church may learne that it specially pertaineth to their office to be Proctours for holy men in prison, pouertie, & al other necessitie, specially when their want commeth for confession of their faith.

11. Doh.



5. *Not as antrice.*) The couctous man that parteth with is peny painefully and with Cheerful gi-
 sorrow, as though he lost a limme of his body, is noted; and cheerful, ready, voluntarie, uing.
 and large contribution is commended.

6. *Soweth sparingly*) Almes is compared to seed. For as the seed throwen into the The greater al-
 ground, though it seeme to be cast away, yet is not lost, but is laid vp in certaine hope of mes, the grea
 great encrease: so that which men giue in almes, though it seeme to be cast away & to ter merit and
 perish in respect of the giuer, yet indeed it is most fruitful; the benefite therof mani- reward.
 foldly returning to him againe. Whereupon the Apostles conclusion is cleere, that ac-
 cording to the measure of the almes or seeding (which is more or lesse in respect of the
 wil & abilitie of the giuer) the encrease & aboundance of haruest, that is, of grace and
 glorie shal ensue. See S. Augustin in *Psal.* 49. *circa med.* & *q. 4. ad Dulcitium.*

11. *Doth not only supply.*) When almes are giuen, specially to holy men, not only the Almes redouid
 giuers obtaine great benefites thereby, and the wants of others be supplied, but God also to God's ho-
 by the receiuers continual praers and thanks-giuing therfore, is exceedingly ho- nour.
 noured: so that charitie bestowed in this sort, is an acte of Gods worship and of reli-
 gion.

CHAP. X.

*Against the false Apostles granting the infirmitie of his person, he doth notwithstanding
 set out the power of his Apostleship, 12 reprehending them also for chalenging to
 themselves the praise of other mens labours.*



ND I Paul my self beseech you by the mildenes and
 modestie of Christ, who in presence indeed am humble
 among you, but absent am bold on you. 2. But I beseech
 you, that being present I need not be bold by that confi-
 dence wherwith I am thought to be bold against some:
 which thinke vs as though we walke according to the
 flesh. 3. For walking in the flesh, we warre not according to the flesh. 4.
 For the weapons of our warfare are not carnal: but mightie to God
 vnto the destruction of munitions, destroying counsels, 5. and al lofti-
 nesse extolling itself against the knowledge of God, and bringing into
 captiuitie al vnderstanding vnto the obedience of Christ, 6. and hauing
 in a readinesse to reuenge al disobedience, when your obediēce shal be
 fulfilled. 7. See the things that are according to appearance. If any man
 haue assurance in himself, that he is Christ's: let him thinke this againe
 with himself, that as he is Christ's, so we also. 8. For and if I should glorie
 some-what more of our power, which our Lord hath giuen vs vnto edi-
 fication and not to your destruction; I shal not be ashamed. 9. But that
 I may not be thought as it were to terrifie you by epistles (10. for his
 epistles indeed, say they, are sore and vehement; but his bodily presence
 weake, & his speach contemptible) 11. let him this thinke that is such a
 one, that such as we are in word by epistles, absent; such also we are in-
 deed, present. 12. For we dare not match or compare our selues with cer-
 taine, that cōmend theselues: but we measure our selues in our selues, &
 cōpare our selues to our selues. 13. But we wil not glorie about our mea-
 sure: but according to the measure of the rule, which God hath measured
 to vs, a measure to reach euē vnto you. 14. For not, as though we reached
 not



4 S THE SECOND EPISTLE OF S. PAUL
 not vnto you, doe we extend ourselues beyond. For we are come as farre
 as to you in the Ghospel of Christ. 15. not glorying aboue measure in
 other mens labours : but hauing hope of your faith increasing, to be
 magnified in you according to our Rule aboundantly, 16. yea vnto those
 places that are beyond you, to euāgelize, not in another man's Rule, to
 glorie in those things that are prepared before. 17. But he that glorieth,
 let him glorie in our Lord. 18. For not he that commendeth himself, the
 same is approued; but whom God commendeth.

The Epistle
 vpon S. Lucies
 day 11. Decem.
 sMartha's. Iulij
 19. S. Agnes.
 secūdo Ian. 18.
 s. Potentiana's.
 May 19.

εὐαγγελιστὴς
 ὁ ἀποστόλος
 μέγας τῆς
 πίστεως
 ὁ μὲν
 1er. 9, 23.

A N N O T A T I O N S.

CHAP. X.

Punishing of Heretikes. 4. *Weapons.*) He meaneth the ample spiritual and Apostolical power giuen by Christ for the punishment of false Apostles, Heretikes, and rebelles to God's Church, who are here noted specially by pride, and insolence (which is the proper marke of such fellowes) to extol themselves aboue the measure of the science of God, which consisteth in humble obedience to the faith and the Preachers of the same.

Their pride.

The spiritual power of Bishops against Heretikes.

6. *To-venge.*) You may see hereby, that the spiritual power of Bishops is not only in preaching the Ghospel, and so by persuation and exhortation only (as some Heretikes hold) to remit or retaine sinnes, but that it hath authoritie to punish, iudge, and condemne Heretikes and other like rebelles: which power * one of the principal rebelles of this time being conuined by the euidence of the place, acknowledgeth to be grounded vpon Christes word, *whatsoeuer you bind in earth, shal be bound in Heaven: Mat. 18, 18* applying also the words spoken to Hieremie c. 1, 10. *Iehoud appoint thee ouer Nations and Kingdoms, that thou plant plucke up, build and destroy, to confirme & explicate the power Apostolike here alleaged by S. Paul.* Many they would gladly draw this power from the lawful Successours of the Apostles, to themselves, their Ministers, and Consistories, which are nothing els but the shops and Councils of sedition and al the conspiracies of this time, against the lawful Princes of the world.

Caluin
 vpon this
 place.

Heretical Consistories

Ecclesiastical censures (namely Excommunication) when & where to be executed.

8. *Vnto edification.*) This great power of the Churches censures, specially of excommunication, as it was giuen for the good and saluation of the people, so it must not be vsed against the innocent, no nor yet vpon Heretikes or other offenders, but where & when it may by likelyhood benefit either the parties, or the people, or may be executed without the hurt or perturbation of the whole Church, as oftentimes it can not be, by reason of the multitude of offenders. Which caused the Apostle here to signifie that he would not vse his vtmost authoritie against the false Apostles which disturbed him; til themselves were in perfect obedience vnto him, lest by punishing the principal offenders, a greater disturbance & reuolt might fall among the people, if they were not before in perfect obedience.

CHAP.



CHAP. XI.

He reasoneth the matter with the Corinthians, why they should preferre the false Apostles before him. And because they give them leaue to bragge and commend themselves and to abuse them so miserably, he trusteth they wil also give him the hearing: 21. and so he beginneth, and first shewing himself in al Iudaical respectes (wherein only stood al their boasting) to be as they are, he addeth afterward such a long roll of his suffering for Christ, as is incomparable.

“ The Apostles and their Successors did depose the people whom they converted, to Christ, i al puritie & chastitie of truth and wholly undefiled and void of error and heresie.

“ The note of a false Teacher, to come: that is without lawfull calling or sending to thrust and intrude himself into another mans charge.

“ A proper tern.e for Heretikes that shape themselves into the habit of true Teachers, spacially by often allegation and commendation of the Scriptures. Read

the notable admonition of the ancient writer *Vincen-tius Livinensis*. in his golden booke *Against the Prophane monstres of al heresies*.

“ The Epistle vpon the Sunday of Sexagesime.

Gm. 3.4

Would God you could beare some litle of my folly: but doe ye also support me: 2. for I emulate you with the emulation of God. For I haue¹¹ despoused you to one man, to present you a chaste virgin vnto Christ. **3.** But I feare lest, as the serpent seduced Eue by his subteltie, so your senses may be corrupted, & fal¹² from the simplicitie that is in Christ. **4.** For if he that¹³ commeth, preach another Christ whom we haue not preached, or you receiue another spirit whom you haue not receiued; or another Gospel which you haue not receiued, you might wel suffer it. **5.** For I suppose that I haue done nothing lesse then the great Apostles. **6.** For although¹⁴ rude in speech, yet not in knowledge. But in al things we are made manifest to you. **7.** Or did I commit a sinne, humbling my self, that you might be exalted? because I euangelized vnto you the Gospel of God gratis? **8.** Other Churches I spoiled, taking a stipend, for your ministerie. **9.** And when I was with you, and had need, I was burdenous to none: for that which I wanted, the Brethren supplied that came from Macedonia: and in al things I haue kept my self without burden to you, and wil keep. **10.** The truth of Christ is in me, that this glorying shal not be infringed toward me in the countries of Achaia. **11.** Wherefore? because I loue you not? God doth know. **12.** But that which I doe, I wil also doe, that I may cut away the occasion of them that desire occasion: that, in that which they glorie, they may be found euē like vs. **13.** For such false Apostles are¹⁵ craftie workers, transfiguring themselves into Apostles of Christ. **14.** And no maruel: for Satā himself transfigureth himself into an Angel of light. **15.** It is no great matter therefore if his Ministers be transfigured as the Ministers of iustice: whose end shal be according to their workes.

16. Againe I say, (let no man thinke me to be foolish: otherwise take me as foolish, that I also may glorie a litle,) **17.** that which I speake, I speake not according to God, but as it were in foolishnes, in this substance of glorying. **18.** Because many glorie according to the flesh, I also wil glorie. **19.** For you doe gladly suffer the foolish: whereas your selves are wise. **20.** For you suffer if a mā bring you into seruitude, if a man deuoure, if a mā take, if a mā be extolled, if a mā strike you on the face. **21.** I speake according to dishonour, as though we had been weake in this part. Wherin any man dare (I speake foolishly) I dare also **22.** * They



are Iebrewes: and I. They are Israelites: and I. They are the seed of Abraham; and I. 23. They are the Ministers of Christ; and I. (I speake as one scarce wise) more I: in many moe labours, in prisons more abundantly, in stripes above measure, in deaths often. 24. Of the Iewes five times did I receiue* fortie fawing one. 25. Thrice was I beaten* with rods * once I was stoned, thrise I suffered* shipwrack; night and day haue I been in the depth of the sea, 26. in iourneying often, perils of waters, perils of theenes, perils of my Nation, perils of Gentils, perils in the citie, perils in the wildernes, perils in the sea, perils among false Brethren, 27. in labour and miserie, in much watchings, in hunger and thirst, in fasting often, in cold and nakednes, 28. beside those things which are outwardly: my daily b instance, the carefulnes of al Churches. 29. Who is weake, and I am not weake? Who is scandalized, and I am not burnt? 30. If I must glorie: I wil glorie of the things that concerne my infirmities. 31. The God and Father of our Lord Iesvs Christ, who is blessed for euer, knoweth that I lie not. 32.* At Damascus the Gouvernour of the Nation vnder Aretas the King, kept the citie of the Damascenes for to apprehend me: 33. and through a window in a basket was I let downe by the wal, and so escaped his hands.

b ἡ τριούκρου.
S. Chrysostom
and Theophyl-
last interpret
it of daily con-
spiracie a-
gainst him:
others, of mul-
titude of cares
instant & vr-
gent vpon him

Deu. 25:

3.

Act. 16:

23, 14, 18,

27, 15.

c non

vnter,

πυρρός,

μαί?

Act. 22

14.

ANNOTATIONS;

CHAP. XI.

As Eue by the
Serpent, so the
people are se-
duced by Here-
tiques.

Heretikes
sometime
eloquent.
Knowledge
better the gay
words.
Young Oratours
among Here-
tiques preferred
before the
ancient Doc-
tours.

3. *From the simplicitie.*) People fal from their first faith, virginitie, and simplicitie in Christ, not by sodain reuolt, but by litle & litle, in giuing eare to the subtil persuation of the Serpent, speaking to them by the sweet mouths & allurementes of Heretikes. Of which kind of seduction he giueth Eue for an example, who was by her greedy desire of knowledge and the Diuels promise of the same, drawen from the natiue simplicitie and obedience to God. As at this day, promise and pretense of knowledge driueth many a poore soul from the sure, true, sincere, and only beleefe of God's Church.

6. *Rude in speech.*) Hereby we see that the seditious and false Teachers haue often the guift of eloquence wherby the simple be easily beguiled. Such were Core and Dathan, as Iosephus writeth *Ant. li. 4. c. 2.* for the same, S. Augustin (*li. 5. Confes. c. 3. & 13.*) calleth the Heretike Faustus Manichæus, *magnum laqueum Diaboli, a great snare of the Diuel,* saying that he passed the glorious Doctor S. Ambrose in shew of words, but farre inferior to him (without al comparison) in substance and matter. In which sort the Apostle here is glad to compare himself with the false Apostles, whom the Corinthians did follow and extol farre above him by reason of their eloquence; granting to them that guift, but challenging to himself superioritie in knowledge, which al wise men preferre before vaine words. And it is the bane of our poore countrie, that the people now a-daies giue credit rather to new Oratours and foollish yonkers, for their sweet speeches; then to the glorious Doctours of Christes Church, for their singular knowledge and more graue eloquence.



CHAP. XII.

He telleth of his incomparable visions, 5 but for humilitie liketh better to talke of his infirmities: 11 putting the fault in the Corinthians for that he is faine thus to rehearse his owne commendations. 13. Where againe hereasoneth the matter with them like a father, why they should preferre those false Apostles before him. 20. And Iurath lest at his coming he shal be compelled to excommunicate many of them.

IF I must glorie (it is not expedēt indeed) but I wil come to the "visions & reuelatiōs of our Lord 2. I know a man in Christ aboue fourteen yeares agoe (whether in the body, I know not, or out of the body, I know not: God doth know) such a one " rapt euento the third Heauē. 3. And I know such a man (whether in the body, or out of the body, I know not; God doth know) 4. that he was rapt into Paradise; & heard secret words, which it is not lawful for a man to speake. 5. For such an one I wil glorie: but for my self I wil glorie nothing, sauing in my infirmities. 6. For and if I wil glorie, I shal not be foolish: for I shal say truth. But I spare, lest any man should esteem me aboue that which he secth in me, or heareth any thing of me. 7. And lest the greatnes of the reuelatiōs might extol me, there was giue me a prick of my flesh, an Angel of Satā, to buffet me. 8. For the which thing thrise I besought our Lord, that it might depart frō me: 9. And he said to me: My grace sufficeth thee, for power is perfited in infirmitie. Gladly therefore wil I glorie in mine infirmitie, that the power of Christ may dwell in me. 10. For the which cause I please myself in infirmities, in cōtumelies, in necessities, in persecutions, in distresses for Christ. For when I am weake, then am I mightie. 11. I am become foolish: you haue cōpelled me. For I ought to haue been cōmended of you: for I haue been nothing lesse then they that are " aboue measure Apostles: although I am nothing. 12. Yet the signes of my Apostleship haue beē done vpo you in al paciēce, " in signes & wōders & mighty deeds. 13. For what is there that you haue had lesse thē the other Churches; but that I my self haue not burnded you? Pardō me this iniurie. 14. Behold, now the third time I am ready to come to you; & I wil not be burdenous vnto you. For I seeke not the things that are yours, but you. For neither ought the children lay vp treasures for the parents, but the parents for the childrē. 15. But I most gladly wil bestow & wil my self moreouer be bestowed for your soules: although louing you more, I am loued lesse. 16. But be it so: I haue not burdened you: but being craftie, I rooke you by guile. 17. Haue I circumuented you by any of them whom I sent to you? 18. I requested Titus, and I sent with him a brother. Did Titus circumuēt you? walked we not with one spirit? not in the self-same steps? 19. 'Of old' thinke you that we excuse ourselues to you? Before God in Christ we speake: but al things (my Dearest) for your edify ing. 20. For I feare lest perhaps when I come, I find you not such as I would: and I be found of you such an one as you would not. Lest perhaps cōrentions, emulations, stomakings, dissensions, detractions, whisperings swellings, seditions be among you. 21. Lest againe when I come, God humble me among you: & I mourne many of them that sinned before, & " haue not done penance for the vncleannes & fornication and incontinenzie that they haue committed.

by this we may proue that it is neither impossible, incredible, nor vndercent, that is reported by the ancient Fathers of some that haue been rauished or rapt (whether in body or out of body God knoweth) & brought to see the state of the next life, as wel of the saved as damned

τὸν αὐτὸν μετὰ-
χρησάμενος. Which S. Au-
gustin saith (ep. 108.) is
spoken here of
doing great
penance for
heinous sinnes,
as Penitentes
did in the pri-
mitiue Church.
So that it is
not only to re-
pent or to a-
mend their
liues, as the
Protestants
translate it.



ANNOTATIONS.

CHAP. XII.

Visions haue
no credit with
heretikes.

1. *Visions.*) S. Cyprian (ep 69. nu. 4.) complaineth that the Aduersaries of Gods Church and Priests, giue no credit to visions. But their incredulitie is much more in our daies that condemne al such reuelations, though they be reported and recorded for most certaine, of holy S. Gregorie, S. Bede, or who-els soeuer. Yea they are so wicked in this case, that the vision which the holy Author of the booke of Machabees * calleth *fide dignum*, worthy of credit, is one cause why they deny the whole booke to be Canonical: and as wel might they for this vision deny al S. Pauls Epistles, and for the like, the 2. Mac. Actes of the Apostles *Act. 9. 10. 11. 12. 27.* and the Ghospel it-self, *Matth. 1. 10. 2. 13. 14. 15. 19.*

The Apostles
some greater
then others.

11. *Above measure Apostles.*) Though al were in that they were Apostles, of one and the same order, yet we may see that some had maruelous great preeminence and priuilege aboue others in the same office: specially S. Peter and S. Iohn, whom S. Paul often calleth *great Apostles, above measure or passing Apostles, the pillars, &c.* 2. Cor. 11. 5. 12. 11. Gal. 2. 9.

We must stick
to the faith
first planted by
miracles.

12. *In signes.*) Miracles be necessarie, and be great signes of truth, when it is first newly taught. And therefore let al Catholike men hold fast that faith which was first preached & confirmed by miracles. As in England by S. Augustin, & in other Nations by holy Apostolike men. And let the Heretikes that preach extraordinarily, newly and otherwise then we receiued at our first conuersion, shew their calling and doctrine by miracles, or els let them be taken for false Apostles as they be.

CHAP. XIII.

He driueth into them the feare of excommunication: to the end that they doing penance before-hand, he may not be compelled to vse his authoritie when he commeth, and as he hath threatned. 11. And so with a general exhortation he endeth.



OE this the third time I come vnto you: * In the mouth *Deut. 19.* of two or three witnessess shal euery word stand. 2. I fore-^{15.} told and doe fore-tel as present, and now absent, to them that sinned before, and al the rest, that if I come againe, I wil not spare. 3. Seeke you an experiment of him that speaketh in me, Christ; who in you is not weake, but is Mightie in you? 4. For although he was crucified of infirmitie; yet he liueth by the power of God. For we also are weake in him: but we shal liue with him by the power of God on you. 5. "Trie your owne selues if you be in the faith, proue ye your selues. Know you not your selues that Christ IESVS is in you, vnlesse perhaps you be reprobates. 6. But I hope you know that we are not reprobates. 7. And ^{15.} *shall* we pray God, that you doe no euil, nor that we may appeare approued, ^{15.} *know,* but that you may doe that which is good, and we be as reprobates. 8. For we can not any thing against the truth; but for the truth. 9. For we reioyce, for that we are weake, and you are mightie. This also we pray for, your consummation. 10. Therefore these things I write absent: That being present I may not deale hardly according to the power



επερκα-
καλ:ιδε.
Ro. 16,
16.1. Co.
- 11, 20.
power which our Lord hath giuen me vnto edification and not vnto destruction.

ε Ecclesiastical
power to pu-
nish offenders
by the censures
of the Church.
The Epistle in
a votive Masse
of the B. Tri-
nitie.

11. For the rest, Brethren, reioyce, be perfect, & take exhortation, be of one mind, haue peace; and the God of peace & of loue shal be with you. 12. Salute one another in a^{*} holy kisse. Al the Saints salute you. 13. The grace of our Lord I E S V S Christ, and the charitie of God, and the communication of the Holy Ghost be with you al. Amen. **I**

ANNOTATIONS.

CHAP. XIII.

5. *Trie your selues.*) The Herotikes argue hereupon, that euery man may know himself certainly to be in grace: where the Apostle speaketh expressely and only of faith: the We may know act whereof a man may know and feele to be in himself, because it is an act of vnder- that we haue standing, though he can not be assured that he hath his sinnes remitted, and that he is faith, but not in al points in state of grace and saluation: because euery man that is of the Catholike that we are in faith, is not alwaies of good life agreeable thereunto, nor the acts of our wil so subiect grace. to vnderstanding, that we can know certainly whether we be good or euil. See S. Augustin 10. 7. *de perfect. iustitia* c. 15. *Li. de Cor. 15 grat. 13.* & S. Thomas 1. 2. q. 11. 2. art. 5.

Ff

THE





T H E
A R G V M E N T O F
T H E E P I S T L E O F S. P A V L
T O T H E G A L A T I A N S.

THAT this Epistle may seeme to be the first that S. Paul wrote, was declared in the argument of the Epistle to the Romanes; notwithstanding that in the second chapter it is euident to haue been written. 14. yeares at the least after his Conuersion, and (as it is said) from Ephesus, belike at that time of his being there, which is mentioned Act. 18.

The occasion of it were such false-apostles, as we read of, Act. 15. *Et quidam descendentes, &c.* And certaine coming downe from Iewrie, taught the Brethren (that is the Christian Gentils at Antioch) that vnles you be circumcised according to the manner of Moyse, you can not be saued. Such commers also to the Galatians (whom S. Paul had conuerted Act. 16, as himself mentioneth Gal. 1. and 4) did seduce them, saying, that al the other Apostles to whom they should rather harken, then to Paul (who came they knew not from whence) did vse Circumcision: yea and that Paul himself, when he came among them, durst doe none other. And to winne them more easily, they did not lay on them the burden of the whole Law, but of Circumcision only.

Against these deceiuers, S. Paul declareth, that he receiued his Apostleship and learned the Ghospel that he preacheth, of Christ himself after his Resurrection: and that the other Apostles (although he learned nothing of them) receiued him into their societie, and allowed wel of his preaching to the Gentils, though themselves being Iewes, and liuing among the Iewes, had not yet left the ceremonies of the Law: howbeit they did not put in them any hope of iustification, but in Christ alone without them. He declareth moreover that the said False-apostles belyed him, in saying that he also preached Circumcision sometimes. Againe, that they themselves in preaching no more but Circumcision, did against the nature of Circumcision, because it is a profession to obserue the whole Law: finally, whatsoeuer they pretended, that indeed they did it only to please the Iewes, of whom otherwise they should be persecuted.

So that in this Epistle he handleth the same matter, which in the Epistle to the Romanes: but here lesse exactly and more briefly, because the Galatians were very rude, and the Romanes contrariwise, repleti omni scientia (Rom. 15.) replenished with al knowledge.

T H E





THE EPISTLE OF S. PAUL TO THE GALATIANS.

CHAP. I.

After the foundation laid in the salutation, 6. he exclaimeth against the Galatians, & their False-Apostles, 11. considering that the Ghospel which he preached to them, he had it immediately of Christ himself. 13. Which to shew he beginneth to tel the storie of his conuersion and preaching since then, and that as he learned nothing of the other Apostles, so yet he had their approbation.

PAUL an Apostle not of men, " neither by man, but by IESVS Christ, and God the Father that raised him from the dead, 2. and al the Brethren that are with me; to the Churches of Galatia. 3. Grace to you and peace from God the Father and our Lord IESVS Christ, 4. who gaue himself for our sinnes, that he might deliuer vs from this present wicked world, according to the wil of our God and Father: 5. to whom is glorie for euer and euer. Amen.

6. I maruel that thus so soon you are transferred from him that called you into the grace of Christ, vnto another Ghospel: 7. which is not another, vnles there be some that trouble you, and wil^l inuert the " New Ghospel of Christ. 8. But although we, " or an Angel from Heauen, ^{peruert, corrupt, or alter} pellers that euangelize to you beside that which we haue euangelized to you, be he ^{the one only true and first} anathema. 9. As we haue said before, so now I say againe: If any euangelize to you, beside that which you haue receiued, be he anathema. ^{deliuered} 10. For doe I now vse perswasion to men, or to God? Or doe I seeke to please men? If I yet did please men, I should not be the seruant of Christ. ^{to be auoided. See S. Angustin. Coni. Faustina li. 3. c. 27.} 11. & For I doe you to vnderstand, Brethren, the Ghospel that was euangelized of me, that it is not according to man. 12. For neither did I receiue it of man, nor learne it; but by the reuelation of IESVS Christ.

13. For you haue heard my conuersation sometime in Iudaisme, that ^{upon the Com-memoracion of S. Paul, Iun. 30.} aboue measure I persecuted the Church of God, and expugned it, 14. and profited in Iudaisme aboue many of mine equales in my Nation, being



more abundantly an emulatour of the traditions of my Fathers. 15. But when it pleased him that separated me from my mothers womb, and *Ad. 2,* called me by his grace, to reueale his Sonne in me, 16. that I should euangelize him among the Gentils, incontinent I condescended not to flesh and bloud, 17. neither came I to Hierusalem to the Apostles my Antecessours: but I went into Arabia, and againe I returned to Damascus. 18. Then, after three yeares I came to Hierusalem to see Peter: and tarried with him fifteen daies. 19. But other of the Apostles saw I none; sauing Iames the brother of our Lord. 20. And the things that I write to you; behold before God, that I lie not. ¶ 21. After that I came into the parts of Syria and Cilicia. 22. And I was vnknownen by sight to the Churches of Iewrie, that were in Christ: 23. but they had heard only, That he which persecuted vs sometime, doth now euangelize the faith which sometime he expugned: 24. and in me they glorified God.

¶ S. Iames was called our Lordes brother after the hebrew phrase of the Iewes, by which neer kinsmen are called Brethren: for they were not Brethren indeed, but rather sisters children.

ANNOTATIONS.

CHAP. I.

S. Paul sent to preach by ordinarie imposition of hands.

1. *Neither by man.*) Though he were not first by man's election, nomination, or assignment, but by God's owne special appointment, chosen to be an Apostle; yet by the like expresse ordinance of God he tooke orders or imposition of hands of men, as is plaine *Ad. 18.* Let vs beware then of such false Apostles, as now a-daies intrude themselves to the office of Ministerie and preaching, neither called of God, nor rightly ordered of men.

No shew of learning or vertue must moue vs from the faith.

8. *Oran Angel.*) Manie worthie obseruations are made in the Fathers writings, of the earnest admonition of the Apostle, and much may we gather of the text it-self. First, that the credit of any mā or Angel, for what learning, eloquence, shew of grace or vertue soeuer, though he wrought miracles, should not moue a Christian man from that truth which he hath once receiued in the Catholike Church: of which point Vicentius Lirinensis excellently trateth *li. cont. profan. hæres. Nouitates.* Whereby we may see that it is great pitie and shame, that so many follow Luther & Calvin & such other leud fellowes, into a new Ghospel, which are so farre from Apostles and Angels, that they are not any whit comparable with the old Heretikes in guifts of learning or eloquence, much lesse in good life.

Preaching contrarie to the faith receiued is forbidden, not other preaching.

Secondly S. Augustin noteth vpon the word, *Beside*, that not al other teaching, or more preaching then the first, is forbidden, but such as is contrarie and disagreeing to the rule of faith. *The Apostle did not say*, saith he, *If any man euangelize to you more then you haue receiued, but beside that you receiued.* For if he should say that, he should be prejudicial to himself, who coueted to come to the *Thessalonians*, that he might supply that which was wanting to their faith. Now he that supplieth, addeeth that which was lacking, taketh not away that which was, &c. By which we see how friuolously and calumniously the Heretikes charge the Church with addition to the Scriptures.

The Ghospel is not only in the written word of Scripture, but in vnwrittē tradition also.

Thirdly, as wel by the word *euangelizamus* (we euangelize) as the word *accepistis* (you haue receiued) we may note that the first truth, against which no second Ghospel-ling or doctrine may be admitted, is not that only which he wrote to the Galatians, or which is contained either in his or any other of the Apostles or Euangelistes writings, but that which was by word of mouth also preached, taught, or deliuered them first, before he wrote to them. Therefore the Aduersaries of the Church that measure the word of God or Ghospel by the Scriptures only, thinking themselves not to incurre S. Pauls curse, except they teach directly against the written word, are foully beguiled. As therein also they shamefully erre, when they charge the Catholikes with adding to the Ghospel, when they teach any thing that is not in expresse words written by the Apostles or Euangelists:

Tract. 91. in Ioan.



not marking that the Apostle in this Chapter, and els-where commonly calleth his & his fellowes whole preaching, the Ghospel, be it written or unwritten.

Fourthly, by the same words we see condemned al after-preachings, later doctrines, new sects and Authours of the same: that only being true, which was first by the Apostles and Apostolike men as the lawfull husband-men of Christes field, sowed and planted in the Church: and that false, which was later and as it were over-sown by the enemy. By which rule not only Tertullian (*de prescrip. nu. 6. & 9.*) but al other ancient Doctours, and specially S. Irenaeus (*li 3. c. 2. 3. 4.*) tried truth from falschood, & condemned old Heretikes, prouing Marcion, Valentine, Cerdon, Menander, and such like false Apostles, because they came in with their nouelties long after the Church was settled in former truth.

After-preaching & over-sowing of nouelties, argueth false doctrine.

Fifthly, This curse or execration pronounced by the Apostle, toucheth not only the Galatians, or those of the Apostles time, that preached otherwise then they did, but it pertaineth to al times, Preachers, and Teachers, vnto the worlds end: and it concerneth them (as Vincentius Lirinensis saith) that preach a new faith, or change that old faith which they receiued in the vnitie of the Catholike Church. *To preach any thing to Christian Catholike men (saith he) besides that which they haue receiued, neuer was lawfull, neuer is it, nor neuer shal it be lawfull. To say anathema to such, it hath been, & is, and shal be alwayes behoofull.* So S. Augustin by this place holdeth al accursed, that draw a Christian man from the societie of the whole Church, to make the seueral part of any one sect: that cal to the hidden conuenticles of heretikes, from the open & knowen Church of Christ: that allure to the priuate, from the common: finally al that draw with chatting curiositie the children of the Catholike Church, by teaching any thing besides that they found in the Church. *ep. 48. Psal. 103. Con. 2.* * mentioning also that a Donatist feined an Angel to haue admonished him to cal his freind out of the Communion of the Catholike Church into his sect. And he saith, that if it had been an Angel indeed, yet should he not haue heard him. Lastly S. Hierom vseth this place, wherein the Apostle giueth the curse or anathema to al false teachers not once but twise, to proue that the zeale of Catholike men ought to be so great toward al Heretikes and their doctrines, that they should giue them the anathema, though they were neuer so deare vnto them. In which case, saith this holy Doctour, I would not spare mine owne parents. *Al Pammach. c. 3. cont. lo. Hieros.*

The Apostles curse vpon al that teach new doctrine, and draw men from the Cath. Church.

Zeale against heretikes.

18. *To see Peter.* In what estimation S. Peter was with this Apostle, it appeareth: seeing for respect and honour of his person, and of duty as Tertullian *de prescrip.* saith (notwithstanding his great affaires Ecclesiastical) he went so farre to see him: not in vulgar manner, but (as S. Chrysostom noteth the Greeke word to import) to behold him as men behold a thing or person of name, excellencie, and maiestie. For which cause, and to fill himself with the perfect view of his behaviour, he abode with him fifteen daies. See S. Hierom *ep. 101. ad Paulinum to. 3.* who maketh also a myserie of the number of daies that he taried with S. Peter. See S. Ambrose in *Comment. huius loci*, and S. Chrysostome vpon this place, and *ho. 87. in Ioan.*

S. Paul doth visit S. Peter of honour and reuerence toward him.

CHAP. II.

He telleth forth the storie begun in the last chapter, and how he reprehended Peter, 15. and then specially vrgeth the ensample of the Christian Iewes, who sought vnto Christ for iustification, and that by warrant also of their Law it-self, as also because otherwise Christ's death had been needles.



THEN after fourteen yeares I went vp againe to Hierusalem with Barnabas, taking Titus also with me. 2. And I went vp according to reuelation: and conferred with them the Ghospel which I preach among the Gentils, but apart with them that seemed to be some-thing, lest perhaps

" in vaine I should runne or had runne. 3. But neither Titus which was

ff 3 with



with me; whereas he was a Gentil, was compelled to be circumcised: 4. but because of the false Brethren craftily brought in, which craftily came in to espie our libertie that we haue in Christ IESVS, that they might bring vs into seruitude. 5. To whom we yealded not subiection no not for an houre, that the truth of the Ghospel may remaine with you. 6. But of the that seemed to be some-thing, (what they were some-time, it is nothing to me. * God accepteth not the person of man) for to me, they that seemed to be something, " added nothing. 7. But contrariwise when they had seen, that to me was committed the Ghospel of the e prepuce, as " to Peter of the circumcision (8. for he that wrought in Peter to the Apostleship of circumcision, wrought in me also among the Gentils) 9. and when they had knowen the grace that was giuen me, Iames and Cephas and Iohn, which seemed to be pillars, " gaue to me and Barnabas the right hands of societie : that we vnto the Gentils, & they vnto the circumcision: 10. only that we should be mindful of the poore : the which same thing also I was careful to doe.

Deu. 10;
17.

e See the nar-
ginal Annota-
tion Rom. 2. v.
25.

e That is, in
presence, before
them al, as Beza
himself ex-
poundeth it.
Yet the En-
glish Bezites
to the more
disgracing of
S. Peter, trans-
late, to his face,
No. Test. an.
1580.

" By this & by
the discourse
of this whole
epistle, you
may perceiue,
that when ius-
tification is
attributed to
faith, the
workes of Cha-
ritie be not ex-
cluded, but the
workes of
Moyse's law:
that is, the
ceremonies, Sacrifices, and Sacraments thereof principally, and consequently al workes done merely by
nature & free-wil, without the faith, grace, spirit, and aid of Christ.

11. And when Cephas was come to Antioche, " I resisted him e in face, because he was " reprehensible. 12. For before that certaine came from Iames, he did eate with the Gentils: but when they were come, he withdrew and separated himself, fearing them that were of the circum- cision. 13. And to his simulation consented the rest of the Iewes, so that Barnabas also was led of them into that simulation. 14. But when I saw that they walked not rightly to the veritie of the Ghospel, I said to Ce- phas before them al: If thou being a Iew, liuest Gentil-like and not Iudaically, how doest thou compel the Gentils to Iudaize?

ε κατὰ
πρόσω-
πον.

15. We are by nature Iewes, and not of the Gentils, sinners. 16. But knowing that * man is not iustified by the workes " of the Law, but by the faith of IESVS Christ; we also beleue in Christ IESVS, that we may be iustified by the faith of Christ, and not by the workes of the Law: for the which cause, by the workes of the Law no flesh shal be iustified. 17. But if seeking to be iustified in Christ, our selues also be found sinners; is Christ then a Minister of sinne? God forbid. 18. For if I build the same things againe which I haue destroyed, I make my self a preua- ricatour. 19. For I by the Law, am dead to the Law, that I may liue to God: with Christ I am nailed to the crosse. 20. And I liue, now not I; but Christ liueth in me. And that that I liue now in the flesh, I liue in the faith of the Sonne of God, who loued me, and deliuered himself for me. 21. I cast not away the grace of God. For if iustice be by the Law, then Christ died in vaine.

Ro. 3, 19;
20.

A N N O T A T I O N S.

C H A P. II.

S. Paul confer-
red with S.

2. *Conferred with them.*) Though S. Paul were taught his Ghospel of God and not of man, and had an extraordinarie calling by Christ himself, yet by reuelation he was sent



sent to Hierusalem to conferre the said Ghospel which he preached, with his elders the Peter and the ordinarie Apostles and Rulers of the Church, to put both his vocation and doctrine to rest, for trial of their trial and approbation, and to ioyne in office, teaching, and societie or communion his doctrine, with them. For there is no extraordinarie or miraculous vocation, that can seuer or separate the person so called, in doctrine or fellowship of Christian life and religion, from the ordinarie knowen societie of God's people and Priests. Therefore whosoever he be (vpon what pretence soeuer) that wil not haue his calling and doctrine tried by the ordinarie Gouverners of God's Church, or disclaimeth to goe vp to the principal place of our religion, to conferre with Peter and other pillars of the Church, it is eident that he is a false Teacher, a Schisimatike, and an Heretike. By which rule you may trie al your new Teachers of Luter's or Caluin's schoole: who neuer did nor euer durst put their preaching to such conference or trial of holy Councel or Bishops, as they ought to doe, and would doe, if it were of God, as S. Paul was.

The heretikes submit their doctrine to no trial of Bishops or Councel.

The approbation of S. Paul's doctrine by Peter and the rest, was very requisite.

2. *In vaine.*) Though S. Paul doubted not of the truth of the Ghospel which he preached, knowing it to be of the holy Ghost; yet because other men could not, nor would not acknowledge so much, til it were allowed by such as were without al exception knowen to be Apostles & to haue the spirit of truth, to discerne whether the vocation, spirit, & Ghospel of Paul were of God, he knew he should otherwise without conference with them, haue lost his labour, both for the time past and to come. He had not had (saith S. Hierom) *securitie of preaching the Ghospel, if it had not been approued by Peter's sentence & the rest that were with him.* Hiero. ep. 89. c. 2. See Tertul. li. 4. cont. Marc. nu. 3. Therefore by reuelation he went to conferre with the Apostles at Hierusalem, that by them hauing his Apostleship and Ghospel liked and approued, he might preach with more fruit. Wherin we see, this holy Apostle did not as the seditious proud Heretikes doe now a-daies, which refusing al man's attestation or approbation, wil be tried by Scriptures only. As also we may learne that it is no such absurditie as the Aduersaries would make it, to haue Scriptures approued by the Churches testimonie: seeing the Ghospel which S. Paul preached (being of as much certaintie and of the same Holy Ghost that the Scriptures be) was to be put in conference and examination of the Apostles, without al derogation to the truth, dignitie, or certaintie of the same. And the cauilling of Heretikes, that we make subiect God's Oracles to man's censure, and the Scriptures to haue no more force then the Church is content to grant vnto them, is vaine and false. For, to beare witnes or to giue euidence or attestation that the preaching or writing of such, is true and of the Holy Ghost, is not to make it true: no more then the Gold-smith or touch-stone that trie and discerne which is true gold, make it good gold; but they giue euidence to man that so it is. And therefore that disputation also, whether the Scripture or the Church be of greater authoritie, is superfluous: either giuing testimonie to the other, and both assured by the Holy Ghost from al errour: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling, temple, or subiect of God, and his graces: for the which Church the Scriptures were, and not the Church for the Scriptures. In which Church there is iudicial authoritie by office and iurisdiction to determine of doubtful questions touching the sense of the Scriptures and other controuersies in religion, & to punish disobedient persons. Of which iudicial power the Scriptures be not capable; as neither the truths and determinations of the same can be so eident to men, nor so agreable and fit for euery particular resolution, as diuersitie of times and persons requireth. Certaine is the truth, and great is the authoritie of both: but in such diuers kinds, as they can not be wel compared together. The controuersie is much like as if a man touching the ruling a case in law or giuing sentence in a matter of question, should aske, whether the iudge, or the euidence of the parties, be of more authoritie or credit. Which were as friuolous a dispute, as it were a disordered part for any mā to say, he would be tried by no other iudge but by his owne writings or euidences. With such trillers and seditious persons haue we to doe now a-daies in diuinitie, as were intolerable in any prophane science or facultie in the world.

No absurditie that the Scriptures be approued by the Churches testimonie. The Church maketh not Canonieal Scripture, but declareth that it is so.

The Scripture & Church compared together for antiquitie, authoritie, &c.

6. *A tided nothing.*) The Ghospel and preaching of S. Paul was wholly of God, and therefore though it were put to the Churches probatio, as gold is to the touch-stone; yet being found in al points pure, nothing could be altered or amended therein by the Apostles. Ené so the Scriptures which are indeed wholly of the Holy Ghosts enditing, being put to the Churches trial, are found, proued, and testified vnto the world to be such, & not made be by the true, Church.



true, altered, or amended by the same. Whithout which attestation of the Church, the holy Scriptures in themselves were alwaies true before: but not so known to be, to all Christians, nor they so bound to take them. And that is the meaning of the famous sentence of S. Augustin. *Contra op. sup. l. c. 5.* which troubleth the Heretikes so much: *I would not beleue the Gospell (saith he) wth the authoritie of the Church m^{ed} me.*

The Apostles coman liou general throug the world, & yet peculiar to certaine Prouinces.

Iewes and Gentils specially committed to the two principal Apostles. Neither Peter only of the Iewes, nor Paul Apostle of the Gentils only.

Caluin's foolish reason that Peter was not B. of Rome, & his derogation from Peters Apostleship.

The Church founded at Rome by S. Peter and S. Paul.

All Chatholike Preachers and Pastours must communicate with Peter and his Successours

The heretikes ridiculous argument against Peter's preeminence.

7. To Peter of the circumcission. We may not thinke, as the Heretikes deceitfully teach, that the charge of the Apostles was so distincted, that none could preach or exercise iurisdiction but in those seneral places or towards those peoples or Prouinces only, wherunto by God's appointment or their owne lot or election, they were specially designed. For, euery Apostle might by Christes commission (*Mat. 28. Goe, and teach al Nations*) vse al spiritual function through the whole world. Yet for the more particular regard and care of Prouinces, and for peace and order sake, some were appointed to one countrie, and some to another: as, of the other Apostles we see in the Ecclesiastical histories, and for S. Peter and S. Paul, it is plaine by this place & other, that to the as to the two cheefe & most renowned Apostles, the Church of all Nations was giuen, as deuided into two parts, that is, Iewes, and Gentils: the first and principal being S. Peter's lot, that herein also he might resemble our Sauour, who was sent namely *to the lost sheep of Israel*, and was properly ** the Minister of the Circumcision*: the second being S. Paul, whom Christ chose specially to preach to the Gentils: Not so for all that, that either he was limited to the Gentils only, (whom the Actes of the Apostles report, in euery place, first to haue entred into the Synagogues and preached Christ to the Iewes, as he wrote also to the Hebrewes and euer had special regard and honour to them:) or Peter so bound to the Iewes only, that he could not meddle with the Gentils: seeing he was ** the man chosen of God*, by whom the Gentils should first beleue, who first baptized them, and first gaue order concerning them. Therefore the treacherie of Caluin is intolerable, that vpon this distinction of the Apostles charge, would haue the simple suppose, that S. Peter could not be Bishop of Rome (so might he barre S. Iohn from Ephesus also) nor deale among the Gentils, as a thing against God's ordinance and the appointment between him and S. Paul: as though thereby the one had bound himself to the other, not to preach or meddle within his fellowes compasse. And which is further most seditious, he exhorteth all men to keep fast the foresaid compact, and rather to haue respect to S. Pauls Apostleship, then to S. Peters: as though the preaching, authoritie, and Apostleship of both were not alike true, and all of one holy Spirit, whether they preached to Iewes or Gentils, as both did preach vnto both peoples, as is already proued, and at length, partly by the daily decay of the Iewish state and there incredulitie, and partly for that in Christianitie the distinction of Iew and Gentil ceased after a season, both went to the cheefe citie of the Gentils, and there founded the Church common to the Hebrewes and all Nations, Peter first, and Paul afterward. And therefore Tertul. saith, *de prescript. nu. 14.* O happie Church, to which the Apostles poured out all doctrine with their blood! Where Peter suffereth like to our Lord's Passion, where Paul is crowned with Iohn (Baptist's) death.

9. Gaue the right hands of societie. There is and alwaies ought to be, a common fellowship and fraternitie of all Pastours and Preachers of the Church. Into which societie whosoever entred, but standeth in Schisme and separation from Peter and the cheefe Apostolike Pastours, what pretence soeuer he hath, or whence soeuer he cha- lengeth authoritie, he is a wolfe, and no true Pastour. Which vnion and communion together was so necessarie euen in S. Pauls case, that, notwithstanding his special calling of God, yet the Holy Ghost caused him to goe vp to his elder Apostles to be receiued into their fellowship or brotherhood. For it is to be noted, that SS. Peter, Iames, and Iohn were not sent to S. Paul, to ioine with him or to be tried for their doctrine and calling, by him: but contrariwise he was sent to the as to the cheefe & knowne ordinarie Apostles. They therefore gaue Paul their hands, that is to say, took him into their societie, and not he them. And S. Hierom's rule concerning this, shall be found true to the worlds end, speaking of S. Peter's Successour: *He that gathereth not with thee, scattereth.* Ep. 57 And in another place for the same cause he calleth Rome, *tuissimum Communis peritum*, the most safe and sure haven of communion or societie, Ep. 16 c. 4. And whereas the Heretikes by this also would proue that Peter had no preeminence aboue Paul being his fellow Apostle, it is ridiculous. As though all of one fellowship or brotherhood be alwaies equal, or as though there were not order and gouernment, superioritie and inferioritie,

Mat. 15.
Ro. 15.

Act. 10.
& 15. v.

7.
Calu. li.
4. c. 6.
nu. 15.
Insti.



ferioritie, in euery societie wel appointed. And they might perceiue by this whole passage, that Peter was the special, and in more singular sort the Apostle of the Iewes, though Iames and Iohn were also: as S. Paul is also called in more singular sort the Apostle and Doctour of the Gentils then S. Barnabas, and yet they were both a-like taken here into this societie, as they were both at once and a-like segregated into this ministrerie, and ordered together *Act 13*. It is a poore reason then to say or thinke, S. Peter not to be aboue S. Barnabas neither, because of this societie and fellowship vnto which he was receiued together with S. Paul.

11. *I resisted him.*) Wicked Porphyrie (as S. Hieron writeth) chargeth S. Paul of enuie & malapert boldnes, and S. Peter of errour *Pream. Comment. in Galat.* Euen so the like impious sonnes of Cham, for this, and for other things, gladly charge S. Peter, as though he had committed the greatest crimes in the world. For, it is the propertie of Heretikes and il men, to be glad to see the Saints reprehended and their faults discovered, as we may learne in the writings of S. Augustin against Faustus the Manichee, who gathered out al the acts of the holy Patriarches, that might seeme to the People to be worthy blame. Whom the said holy Doctour defendeth at large against him: as both he, and before him S. Cyprian, find here vpon this Apostles reprehension, much matter of praising both their vertues: S. Paules great zeale, & S. Peters wonderful humilitie: that the one in the cause of God would not spare his Superiour, and that the other, in that excellent dignitie, would not take it in il part, nor by allegation of his Supremacie disdain or refuse to be controled by his Iunior. Which of the two they count the greater grace and more to be imitated. For neither Peter (saith S. Cyprian) whom our Lord chose the first, and vpon whom he buildeth the Church, when Paul disputed with him of circumcision; challenged insolently or arrogantly tooke any thing to himself, saying that he had the Primacie, and therefore the later Disciples ought rather to obey him. *ep. 71. ad Quintum nu. 2.* And S. Augustin *ep. 19. c. 2. in fine.* That (saith he) which was done of Paul profitably by the libertie of charitie, the same Peter tooke in good part by his y and benigne, Godlines of humilitie, and so he gaue vnto posteritie a more rare and holy example, if at any time perhaps they did amisse, to be content to be corrected of their Iuniors, then Paul, to be bold and consistent: yea the inferiours to resist their betters for defending the truth of the Gospell, brotherly charitie alwaies preserved. By which notable speeches of the Doctours we may also see how friuolously the Heretikes argue hereupon, that S. Peter could not be Superiour to S. Paul, being so reprehended of him: whereas the Fathers make it an example to the Superiours, to beare with humilitie the correption or controlement euen of their inferiours. Namely by this example S. Augustin (*li. 2. de Bapt. c. 1.*) excellently declareth, that the B. Martyr S. Cyprian, who walked awry touching the rebaptizing of them that were christned of Heretikes, could not, nor would not haue been offended to be admonished & reformed in that point by his fellowes or inferiours, much lesse by a whole Councel. We haue learned, saith he, that Peter the Apostle, in whom the Primacie of the Apostles by excellent grace is so preeminent, when he did otherwise concerning circumcision then the truth required, was corrected of Paul the later Apostle. I thinke (without any reproch vnto him) Cyprian the Bishop may be compared to Peter the Apostle: howbeit I ought rather to feare lest I be iniurious to Peter. For who knoweth not that the principalitie of Apostleship is to be preserved before any dignitie of Bishop whatsoever? But if the grace of the Chaires or Sees differ, yet the glorie of the Martyrs is one. And who is so dull that can not see, that the inferiour though not by office and iurisdiction, yet by the law of brotherly loue and fraternal correption, may reprehend his superiour? Did euery man wonder that a good Priest or any vertuous person should tel the Pope, or any other great Prelate, or greatest Prince in earth, their faults? Popes may be reprehended, & are iustly admonished of their faults, & ought to take it in good part, and so they doe & euer haue done, when it cometh of zeale & loue, as of S. Paul, Irenaeus, Cyprian, Hieron, Augustin, Bernard: But of Simon Magus, Nouatus, Iulian, Wiclese, Luther, Calvin, Beza, that doe it of malice, & raile no lesse at their vertues then their vices, of such (I say) God's Prelates must not be taught nor corrected, though they must patiently take it, as our Sauour did the like reproches of the malicious Iewes; and as Dauid did the malediction of Semei. *2. Reg. 1.*

The Heretikes maliciously derogate from S. Peter.

Paules reprehension of Peter teacheth vs the zeale of the one, and humilitie of the other.

It proueth nothing against Peter's superioritie, that he was reprehended.

The superiour may be reprehended or admonished of the inferiour. Heretikes reprehension of Catholike Bishops is rather railing.

S. Peter's errour was not in faith, but in conuersation not or behauiour.

11. *Reprehensible.*) The Heretikes hereof againe inferre, that Peter the did erre in faith, and therefore the Popes may faile therein also. To which we answer, that how soeuer other Popes may erre in their priuate teachings or writings, wherof we haue treated before in faith, but in the Annotation vpon these words, *I haue thy faith faile not*: it is certaine that S. Peter did not or behauiour.



not here faile in faith, nor erre in doctrine or knowledge. For it was *conuersationis, non predicationis vitium*, as Tertullian saith *de prescript. nu. 7*. It was a default in conuersation, life, or regiment, which may be committed of any man, be he neuer so holy, and not in doctrine. S. Augustin and whosoever make most of it, thinke no otherwise of it. But S. Hierom and * many other holy Fathers deeme it to haue been no fault at al, nor any other thing then S. Paul himself did vpon the like occasion: and that this whole combat was a set thing agreed vpon between them. It is a schoole point much debated betwixt S. Hierom and S. Augustin *ep. 9. 11. 19. apud August.*

Luce 12,
32.

* See S.
Chrysost.
Throph.
C.

CHAP. III.

By their owne conuersion at the first, 6. and by the example of Abraham, and promise made to him, he sheweth that the way to obtaine the benediction, is to seeke vnto God by faith in Christ, 10. Seeing also that the Law curseth euery one that hath not euermore kept the Law. 15. And, that the Law was not giuen to alter God's Testament, 19. but to conuince the Iewes of sinne, 23. and so to be their pedagogue or leader vnto Christ, 25. and then to cease.

For any people or person to forsake the faith of their first Apostles & conuersion, at the voice of a few novellaries, seemeth to wise men a very bewitching and senseles brutishnes. Such is the case of our poore countrie, Germanie, and others.

This faith whereby Abraham, was iustified, and his children the Gentils beleeuing in Christ, implieth al Christian vertues; of which the first is faith the ground and foundation of al the rest, and therefore here and elsewhere often named of the Apostle. The Epistle vpon the 12. Sunday after Pentecost.



Senses Galatians, who hath bewitched you, not to obey the truth, before whose eyes Iesus Christ was proscribed, being crucified among you? 2. This only I would learne of you: By the workes of the Law, did you receiue the Spirit, or by the hearing of the faith? 3. Are you so foolish, that whereas you began with the Spirit, now you wil be consummate with the flesh? 4. Haue you suffered so great things without cause? if yet without cause. 5. He therfore that giueth you the Spirit, and worketh miracles among you; by the workes of the Law, or by the hearing of the faith doeth he it? 6. As, Abraham beleued God, and it was reputed to him vnto iustice.

7. Know ye therfore that they that are of faith, the same are the children of Abraham. 8. And the Scripture fore-seeing that God iustificeth the Gentils by faith, shewed vnto Abraham before, *That in thee shal al Nations be blessed.* 9. Therefore they that are of faith, shal be blessed with the faithful Abraham. 10. For whosoever are of the workes of the Law, are vnder curse. For it is written: *"Cursed be euery one that abideth not in al things that be written in the booke of the Law, to doe them."* 11. But that in the Law no man is iustified with God, it is manifest, because the iust *"liueth by faith."* 12. But the Law is not by faith: but, *He that doeth those things, shal liue in them.* 13. Christ hath redeemed vs from the curse of the Law, being made a curse for vs (because it is written: *Cursed is euery one that hangeth on a tree?*) 14. that on the Gentils the blessing of Abraham might be made in Christ Iesus: that we may receiue the promise of the Spirit by faith.

15. Brethren I speake according to man) yet a man's testament being confirmed no man despiseth, or further disposeth. 16. To Abraham were the promises said, and to his seed. He saith not, *And to seeds*, as in many: but as in one, *And to thy seed*, which is Christ. 17. And this I say, the testament

Gen. 15,
6. Ro. 4,
3.

Gen. 12,
3.

Deut. 27
16.

Aba. 2.

Rom. 1.

Leu. 18,
Deut. 21

Gen. 12,
18.



testament being confirmed of God, the Law which was made after foure hundred and thirtie yeares, maketh not void to frustrate the promise. 18. For if the inheritance be of the Law, now not of promise. But God gaue it to Abraham by promise. 19. Why was the Law then? It was put for transgressions, vntil the seed came to who he had promised: ordeined by Angels in the hand of a Mediatour. 20. And a Mediatour is not of one: but God is one. 21. Was the Law then against the promises of God? God forbid. For if there had been a Law giuen that could iustifie, vndoubtedly iustice should be of the Law. 22. But the Scripture ^{Ro. 1, 9.} ^{11, 12.} hath concluded all things vnder sinne: that the promise by the faith of IESVS Christ might be giuen to them that beleecue. ¶ 23. But before the faith came, vnder the Law we were kept shut vp, vnto that faith which was to be reuealed. 24. Therefore the Law was our Pedagogue in Christ: that we may be iustified by faith. 25. But when the faith came, now we are not vnder a Pedagogue. 26. For you are all the children of God by faith in Christ IESVS. 27. For as many of you as are baptized in Christ, haue put on Christ. 28. There is not Iew nor Greek, there is not bond nor free, there is not male nor female. For all you are one in Christ IESVS. 29. And if you be Christs, then are you the seed of Abraham, heires according to promise.

ANNOTATIONS

CHAP. III.

10. *Cursed be*) By this place the Heretikes would proue that no man is iust truly before God, al being guiltie of damnation and God's curse, because they keep not euery iota of the Law. Where indeed the Apostle meaneth not such as offend venially (as it is plaine by the place of Deuteronomie whence he reciteth this text) but only such as commit great & damnable crimes: and so by grievous and mortal transgressions wholly breake God's precepts, and thereby incur the curse of the Law; from which the said Law could not deliuer them of it-self, nor by any other meanes, but by the faith and grace of CHRIST IESVS. Notwithstanding venial sinnes, men are truly iust, and may keep the comandements.

11. *Liueh by faith.*) It is neither the Heretikes special presumption and confidence, nor the faith of Diuels, nor faith without workes, which is dead in it-self as S. Iames saith, ^{1 Jac. 2.} that can giue life to the iust: For that which is dead, can not be the cause of life: But it is the Catholike faith, as S. Augustin writeth, which worketh by charitie (according to the Apostles owne explication of this whole passage) by which the iust liueh. *Li. 3. c. 5. cont. duas ep. Pelag.* See the Annotation vpon the same word's. *Rom. 1.* Not only faith.

27. *Haue put on Christ.* Here the Aduersaries might haue seen, if they were not blinded by contentious struing against God's Church, that when iustification is attributed to faith without mention of good workes or other Christian vertues & Sacraments, it is not meant to exclude any of the same from the working of iustice or saluation. For here we learne that by the Sacrament of Baptisme also we put on Christ, which is to put on faith, hope, charitie, & all Christian iustice. By the same we proue also that the Sacraments of the new law gaue grace, for that the receiuers therof put on Christ. And the Aduersaries euasion, that it is faith which worketh in the Sacrament, and not the Sacrament it-self, is plainly false: Baptisme giuing grace and faith it-self to the infant that had none before. Baptisme giueh grace and iustification, not faith only.



CHAP. IIII.

That the Law was fit for the time of nonnage: but being now come to full age, to desire such servitude is absurd, specially for Gentils. 12 And that he writeth this not of any displeasure, but to tel them the truth, remembering how passingly they honoured him when he was present, and exhorting them therefore not to harken to the false Apostles in his absence. 21. By the allegorie also of Abraham's two sonnes, shewing, that the children of the Iewes Synagogue shal not inherit, but we who are the children of the free-woman; that is of the Cath. Church of Christ.

The Epistle
vpon Twelfth
eue,

That is, the
rudiments of
religion, wher-
in the carnal
Iewes were
trained vp: or
the corporal
creatures,
wherin their
manifold Sa-
crifices, Sacra-
ments, & rites
did consist.

So ought al
Catholike
people receiue
their Teachers
in religion,
with al due tie,
loue, and reue-
rence.

The Epistle
vpon the 4.
Sunday in Lét.



AND I say, as long as the heire is a litle one, he differeth nothing from a seruant, although he be Lord of al, 1. But is vnder tutours and gouernours vntil the time limited of the Father: 3. so we also, when we were litle ones, were seruing vnder the elements of the world. 4. But when the fulnes of time came, God sent his Sonne made of a woman, made vnder the Law: 5. that he might redeem them that were vnder the Law; that we might receiue the adoption of sonnes. 6. And because you are sonnes,* God hath sent the Spirit of his sonne into your hearts crying: Abba, Father. 7. Therefore now he is not a seruant, but a sonne. And if a sonne, an heire also by God. 8. But then indeed not knowing God, you serued them that by nature are not Gods. 9. But now when you haue knowen God, or rather are knowen of God, how turne you againe to the weake & poore elements, which you wil serue againe? 10. You obserue daies, and months, and times, and yeares. 11. I feare you, lest perhaps I haue laboured in vaine among you. 12. Be ye as I, because I also am as you: Brethren, I beseech you, you haue hurt me nothing. 13. And you know that by infirmitie of the flesh I euangelized to you heertofore: 14. and your tentation in my flesh you despised not, neither reiected, but as an Angel of God you receined me, as Christ IESVS. 15. Where is then your blessednes? for I giue you testimonie that if it could be done, you would haue plucked out your eyes and haue giuen them to me. 16. Am I then become your enemy, telling you the truth? 17. They emulate you not wel: but they would exclude you, that you might emulate the. 18. But doe you emulate the good in good alwaies: and not only when I am present with you.

19. My litle children, whom I trauail withal againe, vntil Christ be formed in you. 20. And I would be with you now and change my voice: because I am confounded in you. 21. Tel me, you that wil be vnder the law, haue you not read the Law? 22. For it is written that* Abraham had two sonnes: one of the bond-woman, and one of the free-woman. 23. But he that of the bond-woman, was borne according to the flesh: and he that of the free-woman, by the promise. 24. Which things are said by an allegoric. For these are the two Testaments



ments. The one from mount Sina, gendring vnto bondage; which is Agar, (25. for Sina is a mountaine in Arabia, & which hath affinitie to that which now is Hierusalem) and serueth with her children. 26. But that Hierusalem which is aboue, is free; which is our mother. 27. For it is written: *Reioyce thou barren, that bearest not: breake forth and crie, that transteest not: because many are the children of the desolate, more then of her that hath a husband.* 28. But * we, Brethren, according to Isaac, are the children of promise. 29. But as then he that was borne according to the flesh, persecuted him that was after the spirit; so now also. 30. But what saith the Scripture? *Cast out the bond-woman and her sonne. For the sonne of the bond-woman shal not be heire with the sonne of the free-woman.* 31. Therefore, Brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Christ hath made vs free.

This mutual persecution is a figure also of the Church iustly persecuting Heretikes, and contrariwise of Heretikes (which be the children of the bond woman, vniustly persecuting the Catholike Church. Aug. ep. 48.

AN NOT A T I O N S.

C H A P. III.

3. *Seruing.*) There can be no external worship of God nor association of men in religion, either true or false, without the vse of corporal things or elements. The Heathen so vsed the creatures of elements that they serued them as their Gods. The Iewes, of whom the Apostle here speaketh, serued not the creatures themselves which they occupied in their ceremonies, but they serued the only true God vnder the elements: that is to say, being seruilely clogged, yoked, kept occupied & in awe, with innumerable fleshly, grosse, & comberforn offices about creatures. The Christians neither serue elements, as the one, nor be kept in seruile thralldom thereby as the other; but occupie only a few exceeding easie, sweet, seemely, and significant, for an agreeable exercise both of body and mind. Wherof S. Augustin saith thus, li. 3. c. 9. *de doct. Christ. Some few for many, most easie to be done, most honourable for signification, and most cleane & pure for to be obserued and kept; hath our Lord himself and the Apostolical discipline deliuered.* And li. de ver. relig. c. 17. *Of the Wisdom of God is self man's nature being taken, whereby we were called into libertie, a few Sacraments most helpsom were appointed and instituted, which might containe the societie of Christian people, that is, of the free multitude vnder one God.* And againe, cont. Faust. li. 19. c. 13. *The Sacraments are changed: they are made easier, fewer, holsonner, happier.* The same he hath in the 118. epistle c. 1. and many other places besides. By which you may see, it is not al one to vse elements, visible Sacraments or ceremonies, and to serue them as the Pagans doe, or to serue vnder them as the Iewes did; wherewith the Heretikes calumniously charge the Christians. And as touching the smal number, facilitie, efficacie, and signification, wherein the said holy Father putteth the special difference; who seeth not that for so many busie Sacrifices, we haue but one: for Sacraments wel-ner infinit, but seuenal so easie, so ful of grace, so significant, as can be possible, as of euery one in their seueral places is proued?

External worship of God by vse of creatures, necessarie: & how the Heathen, Iewes & Christians differ in the same

The vse of external elements in the Sacraments.

Our Sacraments few & easie, in respect of the Iewes.

Here, let the good Readers take heed of a double deceit vsed by the Aduersaries about S. Augustines places alleaged. First, in that they say he made but two Sacraments, which is vntue. For, although treating of the difference between the Iewish Sacraments and ours, he nameli giueth example in Baptisme and the Eucharist (as sometimes also for example he nameth but one) yet he hath no word nor signe at al that there should be no more. But contrariwise in the foresaid epistle 118, he insinuateth, that besides those two, there be other of the same sort in the Scriptures. Yea, with water and bread, which be the elements of the two foresaid Sacraments, he expressly nameth oile also (li. 1. cont. li. Petil. c. 104) the element or matter of the Sacrament of Confirmation: which in the same place he maketh to be a Sacrament as Baptisme is. So doth he affirme of the Sacrament of Orders li. 1. de bapt. c. 1. and also of Matrimoni li. de bono coniug. c. 14. of Penance likewise he speaketh as of Baptisme, which he calleth Reconciliation, li. 1. de adul. coniug. c. 28. Lastly by the

S. Augustin falsely alleaged of the Heretikes for two Sacraments only.

The other Sacraments proued in the same place of S. Augustin.



by the booke *de uisitatione infirmorum* in S. Augustin li. 2. c. 4. by *Prosper de predicationibus* p. 2. * *Aug. ser. 215. de temp. & de re-Elit. cash. conuers.*
 c. 19. S. Innocentius ad Eugubinum to. 1. Conc. ep. ad Eugub c. 8. S. Cyril, li. 2. in *Leuiticum*, and
 S. Chrysostom li. 3. *de Sacerdotio*, * *Extreme unction* is proued to be a Sacrament. It is false
 then that the Heretikes affirme of S. Augustin, by whose doctrine it is plaine that though
 the elements or Sacraments of the new law be but few and very few in comparison of
 those in the old law, yet there be no fewer then seuen specified by him. Which number of
 seuen the holy Councils of Florence and Trent doe expressly define to haue been institu-
 ted by Christ, against these late Heretikes. See more of these Sacraments in their places,
 Act 8. 1. Tim. 4. Io. 10. Ia. 5. Eph. 5.

S. Augustin
 falsely allea-
 ged against the
 ceremonies of
 the Church.

The other forgerie of the Aduersaries concerning the elements or ceremonies, is, that
 S. Augustin (ep. 117. c. 12.) should affirme, that the Church and Christian people in his daies
 (wherupon they inferre that it is so much more now) were so loaden with obseruation of
 vnpromitable ceremonies, that they were in as great seruitutic and subiectiō to such things
 as the Iewes. He saith so indeed of some particular presumptions, inuentions, and vsages
 of certaine persons; as that some made it a heinous matter to touch the ground with their
 bare feet within their own octaues, & such like vanities. Wherby some simple folkes
 might be infected, which this holy Doctour specially misliked, & wisheth such things
 (as they may, without scandal) to be taken away. But that he wrote or meant so of any
 ceremonie that the Church vseth, either appointed by Scripture, or Council, or custom
 of the Catholike Church, himself denieth it in expresse termes in the same place, and
 in sundrie other: where he alloweth al the holy ceremonies done in the ministratiō of
 the Sacraments and els-where. Whereby it is cleare, that the Churches most comely
 orders and significant rites pertaine not to the yoke of the old law, much lesse to the su-
 perstition of Gentilitie, as Heretikes affirme; but to the sweet yoke of Christ and light
 burden of his law, to order, & decencie, and instruction of the faithfull, in al libertie,
 loue, faith, grace, and Spirit.

9. *Weake and poore.*) Whether he meane of the creatures which the Gentils serued, (as
 it may seeme by the words before of seruing strange Gods) so the elements were most
 base and beggerly; or of the Iudaical ceremonies and sacraments (as most expound it)
 euen so their elements were weake and poore in themselues, not giuing life, saluation,
 and remission of sinnes, nor being instruments or vessels of grace, as the 7. Sacraments of
 the new law be.

The Heathenish and Iudaical obseruatiō of daies Heretically compared with the Christian obseruatiō of festiuities and holy-daies, &c.

10. *You obserue daies.*) That which S. Paul speaketh against the Idololatrical obserua-
 tion of daies, months, and times, dedicated by the Heathen to their false Gods, and to
 wicked men or spirits, as to Iupiter, Mercurie, Ianus, Iuno, Diana, and such like, or a-
 gainst the superstitious differences of daies, fatal, fortunate, or dismol, and other obser-
 uations of times for good luck or ill luck in man's actions, gathered either by particular
 fanisie, or popular obseruation, or curious & vnlawful arts, or (lastly) of the Iudaical fe-
 stiuities that were then ended & abrogated, vnto which notwithstanding certain Christiā
 Iewes would haue reduced the Galatians against the Apostles doctrine: al that (I say) doe
 the Heretikes of our time falsely and deceitfully interpret against the Christian holy-
 daies, & the sanctificatiō & necessarie keeping of the same. Which is not only cōtrarie to
 the Fathers exposition, but against the very Scriptures, and the practise of the Apostles
 and the whole Church. *Aug. cont. Adimant. c. 16. Ep. 113. c. 7. Hiero. in hunc locum.* In the
 Apocalypse c. 1. there is plaine mention of the Sunday, that is, our Lordes day (*Dominicus*
die) into which the Iewes Sabbath was altered, their Pasch into our Easter, their Pente-
 cost into our Whitsontide: which were ordained & obserued of the Apostles themselues.
 And the antiquitie of the feasts of Christes Natiuitie, Epiphanie, & Ascension is such, that
 they can be referred to no other origine but the Apostles institution: who (as S. Clement
 testifieth li. 8. *const. Apost. c. 39*) gaue order for celebrating their fellow Apostles, S. Steuens
 & other Martyrs daies after their death: and much more no doubt did they giue order for
 Christes festiuities. According to which, the Church hath kept not only his, but S. Ste-
 uens, & the B. Innocents, euen on the same daies they be now solemnely kept, & his B.
 Mothers, & other Saints, (as the Aduersaries themselues confesse) aboue 1300. yeares, as
 appeareth in the Barbarous combates betweene Westphalus the Lutheran, & Calvin, &
 by the writings betwixt the Puritans & Protestants.

Sunday, Easter,
 whitsontide.
 The festiuities
 of Christ.

Other holy-
 daies of Saints.

For which purpose, see also how old the holy-day of S. Polycarpe is in *Enseb li. 4. c. 14.* of the * Assumption of our Ladie or her dormition in S. Athanasius, S. Augustin, * See the

Orig. li. 3 in diu. Aug. ep. 23. & Ser. de Sanctis. Fulgent. Lib

S. Hierom's



Annōt. S. Hieron, S. Damasc. and both of that feast and of her Natiuitie in S. Bernard, who professeth he receiued them of the Church, & that they ought to be most solemnly kept. *ep. 174.* Festiuities of our B. Ladie.
Act. 1. Wherin we can not but wonder at the new Church of England, that (though against the
v. 14. pure Calvinistes wil and doctrine) keep other Saints and Apostles daies of their death,
ep. ad and yet haue abolished this special feast of our Ladies departure, which they might
Timoth. keep, though they beleueed not her Assumption in body (wherof yet S. Denys giueth so
Luc. 1. great testimonie) being assured she is departed at the least: except they either hate her,
v. 48. or thinke her worthy of lesse remembrance then any other Saint,* herself prophecying
the contrarie of al Catholike Generations, that they should blesse her. And indeed the
Assumption is her proper day, as also the feast of her Natiuitie: the other of the Purifica-
tion and the Annunciation, which they keep in England, being not so peculiar to her, but See S. Grego.
belonging rather to Christes Presentation in the Temple, and his Conception. To con- li. 7. *ep. 29.* of
clude, we may see in S. Cyprian. *ep. 34.* Origen *ho. 3. in diuers.* Tertullian *de cor. mil.* Martyrs feasts
Conc. S. Gregorie Nazianzen *de amore pauperum*, the Council of Gangres, yea and in the al the yeare, &
Gang. c. Council of Nyce it-self giuing order for Easter and the certaine celebrating thereof, that Masses in the
20. Christian Festiuities be holy, ancient, & to be obserued on prescript daies and times, and same,
that this is not Iudaical obseruation of daies as Aërius taught, for which he was conden-
ned of Heresie, as S. Epiphanius witnesseth. But of holy-daies S. Augustin sheweth both
Epiph. the reason and his liking, in these memorable words. First for the feasts belonging to our
Mar. 75. Lord, thus: We dedicate and consecrate the memorie of Gods benefits with solemnities, feasts, and S. Augustines
Aug de certaine appointed daies, lest by tract of times there might creep in ingrateful and unkind oblivion. words of Fe-
Ciuit. Of the festiuities of Martyrs thus: Christian people celebrate the memories of Martyrs with reli- stiuities and
Dei l. 10. gious solemnities, both to moue themselves to imitation of them, and that they may be partakers of their holy-daies.
c. 16. meritts, and be holpen with their prayers. *Conc. Fau. li. 20. c. 21.* And of al Saints daies, thus:
Keep ye and celebrate with sobrietie the Natiuities of Saints, that we may imitate them which haue
gone before vs, and they may reioyce of vs which pray for vs. In *Ps. 88. Conc. 1. in fine.*
And as is said of prescript daies of feasts, so the like is to be said* of fasts, which els- Prescript fa-
where we haue shewed to be of the Apostles ordinance. And so also of the Ecclesiasti- sting-daies.
cal diuision of the yeare into Aduent, Septuagesme, &c. the week into so many Feries, Canonical
the day into Houres of prayers, as the Prime, Third, the Sixth, the None, &c. Wherof see houres.
* S. Cyprian, who deriueth these things by the Scriptures from the Apostles also; and
counteth these things which the wicked Heretikes reprove, to be full of mysterie. Like Reading of the
vnto this also is it, that the holy Scriptures were so disposed of, and deuised, that cer- Scriptures ac-
taine peeces (as is alwaies obserued and practised vntil this day) should be read at one cording to the
time, & others at other times and seasons, throughout the yeare, according to the diuer- time of the
sitie of our Lordes actions and benefits, or the Saints stories then recorded. Which the yeare.
Puritane Calvinists also condemne of Superstition, desiring to bring in hellish horror
and al disorder. See *Conc. Carthag. 3. c. 47. and pag. 259. of this booke.*
24. By an allegorie.) Here we learne that the holy Scriptures haue beside the litteral The Scriptures
sense a deeper spiritual and more principal meaning: which is not only to be taken of the haue an alle-
holy words, but of the very facts and Persons reported: both, the speeches and the actions, gorical sense
being significative ouer and aboue the letter. Which pregnancie of manifold senses if S. beside the lit-
Paul had not signified himself in certaine places, the Heretikes had been lesse wicked teral.
and presumptuous in condemning the holy Fathers allegorical expositions almost wholly:
who now shew themselves to be mere brutish and carnal men, hauing no sense nor feeling
of the profunditie of the Scriptures which our holy Fathers the Doctours of Gods
Church saw.
31. Freedom.) He meaneth the libertie and discharge from the old ceremonies, Sacra- True Christiā
ments, and the whole bondage of the Law, and from the seruitude of sinne, and the Diuel, libertie.
to such as obey him: but not libertie to doe what euery man list, or to be vnder no obe-
dience of spiritual or temporal lawes and Gouerners: not a licence neuer to pray, fast,
keep holy-day, or work-day, but when and how it seemeth best to euery man's phantasie.
Such a dissolute licentious state is farre from the true libertie which Christ purchased
for vs.



CHAP. V.

Against the lie of the false Apostles, he protesteth his mind of Circumcision; 13. and testifieth, that they are calleth to libertie. But yet lest any misconster Christian libertie, he telleth them that they shal not inherit the kingdom, vntles they abstaine from the workes of the flesh, which are al mortal sinnes; and doe the fruitful workes of the spirit, fulfilling al the commandments of the Law by Charitie.



STAND, and be not holden in againe with the yoke of seruitude. 2. Behold I Paul tel you that if you be circumcised, Christ shal profit you nothing. 3. And I testifie againe to euery man circumciding himself, that he is a debter to doe the whole Law. 4. You are euacuated from Christ, that are iustified in the Law: you are fallen from grace. 5. For we in spirit, by faith, expect the hope of iustice. 6. For in Christ I E S V S * neither circumcision auaieth ought, nor prepuce: but^a faith that worketh by charitie. 7. You rannewel, who hath hindred you not to obey the truth? 8. The perswasion is not of him that calleth you. * 9. A litle leauē corrupted the whole paste. 10. I haue confidence in you in our Lord, that you wil be of no other mind: but he that troubleth you, shal beare the iudgement, whosoever he be. 11. And as for me, Brethren, if as yet I preach circumcision, why doe I yet suffer persecution? then is the scandal of the crosse euacuated. 12. I would they were also cut-off that trouble you.

Gal. 6;
15.1. Co. 5;
6.

a The Epistle
vpo the 14. Sun-
day after Pen-
tecost.

Here men
thinke (saith S.
Augustin) the
Apostle deni-
eth that we ha-
ue free libertie
of wil: not vn-
derstanding that
this is said to
the, if they wil
not hold fast
the grace of
faith receiued,
by which only
they can walke
in the spirit, &
not accomplish
the concupis-
cences of the
flesh, in c. 5. Gal.
c S. Augustin
sheweth hereby
that not only
infidelitie is a
damnable sinne
b The Epistle
vpo the 15. sun-
day after Pen-
tecost.

13. For you, Brethren, are called into libertie: only make not this^a libertie an occasion to the flesh, but by charitie serue one another. 14. For al the Law is fulfilled in one word: *Thou shalt loue thy neighbour as thy self.* 15. But if you bite and eate one another, take heed you be not consumed one of another. 16. And I say, walke in the spirit, and the lusts of the flesh you shal not accomplish. 17. For the flesh lusteth against the spirit, and the spirit against the flesh: for these are aduersaries one to another: that not what things soever^a you wil, these you doe. 18. But if you be led by the spirit, you are not vnder the Law.

Leu. 19;
18.

19. And the workes of the flesh be manifest, which are fornication, vncleannes, impudicitie, lecherie, 20. seruing of Idols, witch-crafts, enmities, contentions, emulations, angers, brawles, dissensions, sects, 21. enuies, murders, ebrieties, comestations, and such like. Which I fore-tel you, as I haue fore-told you, that they which doe such things, shal not obtaine the Kingdom of God. 22. But the fruit of the Spirit is, Charitie, ioy, peace, patience, benignitie, goodnes, longanimitie, 23. mildnes, faith, modestie, continencie, chastitie. Against such there is no law. 24. And they that be Christs, haue crucified their flesh with the vices and concupiscences. **H** 25. b If we liue in the spirit, in the spirit also let vs walke. 26. Let vs not be made desirous of vaine glorie, prouoking one another, enuying one another.



ANNOTATIONS.

C. H. A. P. V.

6. Faith.) This is the faith working by charitie, which S. Paul meaneth els-where, when he saith that faith doth iustifie. And note wel that by these termes, Circumcision and Prepuce not available to iustification, it is p^rime that in other places he meaneth the workes of Circumcision and Prepuce (that is, of the Iewes and Gentils) without faith, which availe not, but faith working by charitie: as who should say, faith & good workes, not workes without faith.

Againe note here, that if the Protestants who pretend conference of places to be the best or only way to explicate hard speeches of the holy Scriptures, had followed but their own rule, this one text would have interpreted & cleared vnto them al other wher- by iustice and saluation might seeme to be attributed to faith alone: the Apostle here so expressly setting downe, the faith which he commendeth so much before, not to be alone, but with charitie: not to be idle, but to be working by Charitie; as S. Augustin noteth. *desit & op. c. 14* Further the good Reader most obserue, that whereas the Protestants some of them confesse, that Charitie and good workes be ioyned and requisit also, and that they exclude them not, but commend them highly, yet so that the said Charitie or good workes are no part of our iustice or any cause of iustification, but as fruits and effects of faith only, which they say doth al, yea though the other be present: this false glosse also is reprobued evidently by this place, which teacheth vs cleane contrarie: to wit, that faith hath her whole actiuitie and operation toward iustice and saluation, of charitie, and not contrariwise: without which it can not haue any act meritorious or agreeable to God for our saluation. For which cause S. Augustin saith, *li. 13. de trin. c. 18. Fidem non facit uilem nisi charitas* nothing maketh faith profitable but charitie. But the Heretikes answer, that where the Apostle saith, *worketh by charitie*, he maketh charitie to be the instrument only of faith in wel working, and therefore the inferiour cause at the least. But this also is easily refuted by the Apostles plaine testimonie, affirming that cha-

Iustification by faith only, dis-
proued by con-
ference of
Scriptures.

How the Pro-
testants admit
charitie and
good workes
to iustificatiō.

Charitie is
more principal
then faith in
iustification.

1. Cor. 13 ritie * is the greater vertue, & that if a man had al faith & lacked charitie, he were worth nothing. And againe, * that Charitie is the perfection and accomplishment of the Law

1. Tim. 1. (as faith is not) which can not agree to the instrumental or inferiour cause. And therefore whē it is said that faith worketh by charitie, it is not as by an instrumēt, but as the body worketh by the soul, the matter by the forme, without which they haue no actiuitie. Whereupon the Schooles call Charitie, the forme or life of faith, that is to say, the force, actiuitie, and operative qualitie therof, in respect of merit and iustice. Which S. Iames doth plainly insinuate, when he maketh faith without Charitie, to be as a dead corps without soul or life, and therefore without profitable operation. *c. 1. v. 26.*

How faith
worketh by
charitie.

13. Libertie an occasion.) They abuse the libertie of the Ghospel to the aduantage of their flesh, that vnder pretense therof, shake of their obedience to the lawes of man, to the decrees of the Church and Councels, that wil liue and belceue as they list, and not be taught by their Superiours, but fornicate with euery Sect-maister that teacheth pleasant & licentious things: and al this vnder pretense of spirit, libertie, and freedom of the Ghospel. Such must learne that al heresies, schismes, and rebellions against the Church & their lawful Prelates, be counted heer among the workes of the flesh. See S. Augustin *de fid. & op. c. 14. 29.*

True libertie;
not carnal and
fleshly.



CHAP. VI.

If any doe sinne, the rest that doe the workes of the Holy Ghost, must not therefore take pride in themselves, but rather make humilitie of it, partly by fearing their owne fall, partly by looking straitly to their owne workes. 6. He exhorteth earnestly to good workes, assuring them that they shal reape none other then hee they sow. 11. With his owne hand he writeth, telling them, the true cause why those false Apostles preach Circumcision, to be only to please the Iewes: 17. and a plaine argument that he preacheth it not, to be this, that he is persecuted of the Iewes.

BRETHREN, and if a man be preoccupied in any fault, you that are spiritual, instruct such an one in the spirit of lenitie, considering thine owne self, lest thou also be tempted. 2. Beare ye one anothers burdens: and so you shal fulfil the law of Christ. 3. For if any man esteeme himself to be some-thing, whereas he is nothing, he seduceth himself. 4. But let euery one proue his owne worke, and so in himself only shal he haue the glorie and not in another. 5. For euery one shal beare his owne burden. 6. And let * him that is catechized in the word, communicate to him that catechizeth him, in al his goods. 7. Be not deceiued, God is not mocked. 8. For what things a man shal sow, those also shal he reape. For he that soweth in his flesh, of the flesh also shal reape corruption. But he that soweth in the spirit, of the spirit shal reape life euermlasting. 9. And * doing good, let vs not faile. For in due time we shal * reape not failing. 10. Therefore whiles we haue time, let vs worke good to al, but * especially to the domesticals of the faith. ¶

11. See with what manner of letters I haue written to you with mine owne hand. 12. Whosoever wil please in the flesh, they force you to be circumcised, only that they may not suffer the persecution of the crosse of Christ. 13. For neither they that are circumcised, doe keep the Law: but they wil haue you to be circumcised, that they may glorie in your flesh. 14. b But * God forbid that I should glorie, sauing in the crosse of our Lord IESVS Christ; by whom the world is crucified to me, and I to the world. 15. For in Christ IESVS neither Circumcision auaieth ought, nor Prepuce, but * a new creature. 16. And whosoever shal follow this rule, peace vpon them, and mercie, and vpon the Israel of God. 17. From hence-forth let no man be troublesome to me. For I beare the markes of our Lord IESVS in my body. 18. The grace of our Lord IESVS Christ be with your spirit, Brethren. Amen. ¶

¶ The workes of mercie be the seed of life euermlasting, and the proper cause thereof, and not faith only.

b The Epistle for S. Francis, Octob. 4.

¶ Christ (saith S. Augustin) chose a kind of death, to hang on the Crosse, and to fixe or fasten the same crosse in the fore-heads of the faithful; that the Christian may say, God forbid that I should glorie sauing in the crosse of our Lord IESVS CHRIST. *Expos. in Euang. Ier. 43.*

1. Cor. 2, 7.

2. Thes. 3, 13.

ANNO-



ANNOTATIONS.

CHAP. VI.

6. *Communicate.* The great duty & respect that we ought to have to such as preach or teach vs the Cath. faith: and not in regard only of their paines taken with vs, and wel-deserving of vs by their doctrine; but that we may be partakers of their merits, we ought specially to doe good to such, or (as the Apostle speaketh, communicate with them in all our temporal goods, that we may be partakers of their spiritual. See S. Augustin li. 2. Enchir. quæst. 9. 8.

10. *Espeially*) In giuing almes, though we may doe wel in helping al that are in need, as farre as we can, yet we are more bound to succour Christians, then Iewes or Infidels; and Catholikes, then Heretikes. See S. Hieron q. 1. ad Hedibram. In almes whom to preferre.

11. *A new creature*) Note wel that the Apostle calleth that here a new creature, which in the last chapter he termed, *faith working by charitie*, & (1. Cor. 7, 19.) *the obseruation of the commandments of God*. Wherby we may learne that vnder the name of faith, is contained the whole reformation of our soules and our new creation in good workes: and also that Christian iustice is a very qualitie, condition, & state of vertue and grace resident in vs, and not a phantastical apprehension of Christ's iustice only imputed to vs. Lastly, that the faith which iustificeth, ioyned with the other vertues, is properly the formal cause, & not the efficient or instrumental cause of iustification: that is to say, these vertues put together, being the effect of God's grace, be our new creature and our iustice in Christ. Iustice an inherant qualitie in vs. Faith with the other vertues is the formal cause of iustification.

G g 2

THE





THE
A R G V M E N T OF
 THE EPISTLE OF S. PAUL
 TO THE EPHESIANS.



F S. Paul's first coming to Ephesus, and short abode there, we read *Act. 18.* And immediately *Act. 19.* of his returning thither according to his promise, what time he abode there three moneths, speaking to the Iewes in the Synagogue. *Act. 19. v. 8.* and afterward apart from them (because they were obstinate) two yeares in a certaine schoole, so that al that dwelt in Asia, heard the word of our Lord, Iewes and Gentils. *Act. 19. v. 10.* The whole time himself calleth three yeares, in his exhortation at Miletum to the Clergie of Ephesus. *Act. 20. v. 31.*

Eph. 3. v. 1. & 4.
v. 1. Eph. 6. v.
20.

After al this he writeth this Epistle vnto them from Rome (as it is said) being then prisoner and in chaines: and that as it seemeth, not the first time of his being in bonds there, wherof we read *Act. 28.* but the second time, wherof we read in the Ecclesiastical Stories afterward: because he saith in this Epistle c. 6. v. 21. Tychicus wil certifie you of al things, whom I haue sent to you. Of whom againe in the 2. to Tim. c. 4. v. 12. he saith: Tychicus I haue sent to Ephesus. And the said 2. Epistle to Timothee (no doubt) was written very litle before his death: for in it thus he saith: I am euen now to be sacrificed, & the time of my resolution is at hand. 2. Tim. 4, 6.

➤ See *Act. 20.*
v. 25. 32.

In the three first chapters, he commendeth vnto them the grace of God, in calling of the Gentils nolesse then the Iewes, and making one blessed Church of both. Wherin his intention is to moue them to perseuer (for otherwise they should be passing vngrateful) and specially not to be moued with his trouble, who was their Apostle knowing (belike) that * it would be a great tentation vnto them, if they should heare soone after, that he were executed: therefore also arming them in the end of the Epistle, as it were in complete harnesse.

In the other three chapters he exhorteth them to good life, in al points, and al states, as it becometh Christians: and afore al other things that they be most studious to continue in the vnitie of the Church, and obedience of the Pastours therof, whom Christ hath giuen to continue and to be our stay against al Heretikes, from his Ascension, euen to the ful building vp of his Church in the end of the world.

THE





THE EPISTLE OF S. PAUL TO THE EPHESIANS.

CHAP. I.

He magnifieth the grace of Gods eternal predestination and temporal vocation, 11. both of the Iewes, 13. and also of the Ephesians being Gentils. 15. For whose excellēt faith and charitie he reioyceth, and continually prayeth for their increase, that they may see more clearly the greatnes both of the inheritance in heauen, & also of Gods might which helpeth them therunto: 20. an example of which might they may behold in the supereminent exalting of Christ.



PAUL an Apostle of IESVS Christ by the wil of God: to al the Saints that are at Ephesus; & to the faithful in Christ IESVS. 2. Grace to you and peace from God our Father, and our Lord IESVS Christ.

3. Blessed be God and the Father of our Lord IESVS Christ, which hath blessed vs in al spiritual blessing in celestials, in Christ: 4. as he chose vs in him before the cōstitution of the world, that we should be holy and immaculate in his sight in charitie. 5. Who hath predestinated vs vnto the adoption of sonnes, by IESVS Christ, vnto himself; according to the purpose of his wil: 6. vnto the praise of the glorie of his grace, wherein he hath gratified vs in his beloued Sonne. 7. In whom we haue redemption by his blood (the remission of sinnes) according to the riches of his grace. 8. Which hath superabounded in vs in al wisdom and prudence, 9. that he might make known vnto vs the sacrament of his wil, according to his good pleasure, which he purposed in himself, 10. in the dispensation of the fulnes of times, to cōperfit al things in Christ, that are in heauen and in earth, in him. 11. In whom we also are called by lot: predestinate according to the purpose of him that worketh al things, according to the counsel of his wil: 12. that we may be vnto the praise of his glorie, which before haue hoped in Christ: 13. in whom you also, when you had heard the word of truth (the Ghospel of your saluation:) in which also beleeuing you were signed with the holy Spirit of promise, 14. which is the pledge of our inheritance, to the redemption of acquisition, vnto the praise of his glorie.

Here that by Gods grace men be holy and immaculate, not only in the sight of men, nor by imputation, but truely and before God: contrarie to the Doctrine of the Calvinistes.

Some referre this to the grace of Baptisme; but to many.



learned it seemeth that the Apostle alludeth to the giuing of the Holy Ghost in the Sacrament of Confirmation, by signing the baptized with the signe of the Croisse & holy Chrisme. For that was the vse in the Apostles time, as elsewhere we haue proued. Annot. 8.

Christ is not ful, whole, and perfect without the Church no more then the head without the body.

Nine orders of Angels.

As Christ is King, and yet men are Kings also: so Christ is Head of the Church, and yet man may be Head thereof also.

Christ is Head of his Church in a farre more excellent sort, then any man can be.

15. Therefore I also hearing your faith that is in our Lord IESVS, and loue toward al the Saints, 16. cease not to giue thanks for you, making a memorie of you in my praier, 17. that God of our Lord IESVS Christ, the Father of glorie, giue you the spirit of wisdom and of reuelation, in the knowledge of him, 18. the eyes of your hart illuminated, that you may know what the hope is of his vocation, and what are the riches of the glorie of his inheritance in the Saints, 19. and what is the passing greatnes of his power toward vs that beleue: according to the operation of the might of his power, 20. which he wrought in Christ, raising him vp from the dead, and setting him on his right hand in celestials 21. aboue al Principallitie & Protestate & Power, and Domination, & euery name that is named not only in this world, but also in that to come. 22. And he hath * subdued al things vnder his feet: and hath made him Head ouer al the Church, 23. which is his body, the fulnes of him, which is filled al in al:

Ps. 8, 3.

ANNOTATIONS.

CHAP. I.

21. *Al Principallitie.*) The Fathers vpon this, and other places of the old and new Testament, where they find the orders of holy Angels or Spirits named, agree that there be nine orders of them. Of which some be here counted and called, as we see: in the Epistle to the Colossians, the order of Thrones is specified, which maketh sue: to which if we adde these foure Cherubim, Seraphim, Angels and Archangels, which are commonly named in holy writ, in al there be nine. *S. Denys cal. Hier. c. 7. 8. 9. & Ec. Hier. c. 1. S. Athan. li. de Comuni essent. in fine. Gregor. Moral. li. 32. c. 18.* Therefore good Reader, make no account of * Caluins and others infidelitie, which blasphemously blame and condemne the holy Doctours diligence in this point, of curiositie and impietie. The whole endeavour of these Heretikes is, to bring al into doubt, and to corrupt euery Article of our Religion.

Cal. vpon this place.

22. *Head.*) It maketh a high prooffe among the Protestants, that no man can be Head of the Church, because it is a calling and dignitie proper to Christ. But in truth by as good reason there should be no King nor Lord, because *He is King and Lord*: neither should there be Bishop or Pastour, because he is *the Bishop and Pastour of our soules*: nor Pontifex, nor Apostle, for by those titles S. Paul termeth him Heb. 3. none should be pillar, foundation, rock, light, or Maister of the Church or truth, because Christ is properly al these. And yet our new Doctours (though they be exceeding seditious and would for the aduantage of their Sect be gladly ridde of Kings and al other Superiours temporal, if they feared not the sword more then God, and would find as good Scriptures to be deliuered of them, as they now find to discharge themselves of obedience to Popes.) yet (I say) they wil not deny, al the former titles and dignities (notwithstanding Christes soueraigne right in the same) to be giuen and communicated to the Princes and Magistrates of the earth both spiritual and temporal. Though Christ in a more diuine, ample, absolute, excellent, and transcendent sort, haue al these things attributed or appropriated to himself. So then, though he be the Head of the Church, and the only Head in such soueraigne and Principal manner, as no earthly man or mere creature euer is or can be, and is ioyned to the Church in a more excellent sort of coniunction, then any King is to his subjects or Countrie, or any Pope or Prelate to the Church whereof he is Governour, euen so farre that it is called his body Mystical: life, motion, spirit, grace issuing downe from him to it and the members of the same, as from the head to the natural body: Though in this sort (we say) no man can be Head but Christ, nor the Church be body to any but to Christ; yet the Pope may be the ministerial Head, that is to say, the chiefe Governour, Pastour, and Prelate of the same, and may be his Vicar or Viceregent in the regiment of that part which

Apo. 19
1 Pet. 2
25.



Hier. ep 123. 1. Cor. 12, 11. which is in earth: as S. Hierom calleth Damasus the Pope, *Summum Sacerdotem, the chiefest and highest Priest*: and the Apostle saith of this ministerial Head, *The head cannot say to the feet, you are not necessarie for me.* For therein also is a great difference between Christ and euery mortal Prelate, that (as the Apostle here saith) he is Head of the whole Church, meaning of the triumphant (& of al Angels also, though in another sort) no lesse then of the Church militant. So Peter was not, nor any Pope, nor any man can be. Where you must obserue, that for this soueraigne preeminence of Christ in this case, the Church is not called the body mystical of any Governour, Peter, Paul, or what Prelate or Pope soeuer.

CHAP. II.

He putteth them in mind of their vnworthines before they were Christians; that al the praise may be giuen to the grace of God: 11. and of the enmitie that was then between the Iew and the Gentil, 15. until now that Christ by his Crosse hath made both one, taking away the ceremonies of the Law, and making one body, and building one holy Temple of al in his Catholike Church.



Eph. 6, 12. AND you when you were dead by your offenses and finnes, 2. wherein sometime you walked according to the course of this world, according to the * Prince of the power of this aire, of the spirit that now worketh on the children of diffidence, 3. in whom also we al conuerfed sometime in the desires of our flesh, doing

the wil of the flesh and of thoughts, and were by nature the children of wrath as also the rest: 4. but God (which is rich in mercie) for his exceeding charitie wherwith he loued vs, 5. euen when we were dead by finnes, quickned vs together in Christ, (by whose grace you are saued,) 6. and raised vs vp with him, and hath made vs sit with him in the celestials in Christ I E S V S, 7. that he might shew in the worlds succeeding, the abundant riches of his grace, in bountie vpon vs in Christ I E S V S, 8. For by " grace you are saued through faith (and that not of your selues, for it is the giift of God) 9. " not of workes, that no man glorie. 10. For we are his worke, created in Christ I E S V S in good workes, which God hath prepared that we should walke in them.

"It is said, not of workes, as thine, of thy-self being vnto thee, but as those in which God hath made, formed, and created thee. Aug. de gr. & lib. arbit. c. 8. & seq.

1. Reg. 17, 16. Eze. 44, 7. Ro. 2, 4. 11. For the which cause be mindful that sometime you were Gentils in the flesh, who were * called prepucc of that which is called circumcision in the flesh, made with hand: 12. who were at that time without Christ alienated from the conuersation of Israel, and * strangers of the Testaments, hauing no hope of the promise, and without God in this world. 13. But now in Christ I E S V S, you that sometime were farre off, are made nigh in the blood of Christ. 14. For he is our peace, who hath made both one, and dissoluing the middle wal of the partition, the enmities in his flesh: 15. euacuating the law of commandements & in decrees: that he may create the two in himself into one new man, making peace, 16. and may reconcile both in one body to God by the crosse, killing the enmities in himself.



The Epistle
for S. Thomas
the Apostle,
Decemb. 21.

470

THE EPISTLE OF S. PAUL

17. And comming he euangelized peace to you that were farre off, and peace to them that were nigh. 18. For * by him we haue accesie both in one Spirit to the Father. 19. Now then you are not strangers and forreiners: but you are citizens of the Saints, and the domesticals of God, 20. "built vpon the foundation of the Apostles and Prophets, IESVS Christ himself being the highest corner-stone: 21. in whom al building framed together, groweth into an holy Temple in our Lord, 22. in whom you also are built together into an habitation of God in the holy Ghost. **I**

R. 1, 2.

συμπαρα-
λίτεια

ANNOTATIONS

CHAP. II.

Our first iustification of mere grace, & faith the foundation therof. 8. By grace you are saved through faith.) Our first iustification is of God's grace; and not of our deseruing: because none of al our actions that were before our iustification, could merit or iustly procure the grace of iustification. Againe, he saith, *through faith*: for that faith is the beginning, foundation, and root of al iustification, and the first of al other vertues, without which it is impossible to please God.

The Church builded vpon Christ, and yet vpon the Apostles also. 20. Built vpon the fundation.) Note against the Heretikes that thinke it dishonourable to Christ, to attribute his titles or callings to mortal men, that the faithful (though builded first, principally, and properly vpon Christ) yet are said here to be built also vpon the Apostles and Prophets. Why may not the Church then be builded vpon Peter?

CHAP. III.

For witnessing the vocation of the Gentils, as being the Apostle of the Gentils, he is in prison: 13. wherein the Gentils therefore haue cause to reioyce, rather then to shrink. So he saith, 14. and also praiceth to God (who is Almighty) to confirme their inward man, though the outward be infirmed by persecution.



OR this cause, I Paul the prisoner of IESVS Christ, for you Gentils: 2. if yet you haue heard the dispensation of the grace of God, which is giuen me toward you. 3. because according to reuelation the sacrament was made knowen to me, as I haue writen before in brieft: 4. according as you reading may vnderstand my wisdom in the mysterie of Christ, 5. which vnto other Generations was not knowen to the sonnes of men, as now it is reuealed to his holy Apostles, and Prophets in the Spirit. 6. The Gentils to be coheires and concorporate and comparticipant of his promise in Christ IESVS by the Ghospel: 7. wherof I am made a Minister according to the guift of the grace of God, which is giue me according to the operatiō of his power. 8. To me * the least of al the Saints is giue this grace, amōg the Gētils to euangelize the vnsearcheable riches of Christ, 9. & to illuminate al men what is the dispensation of the sacrament hidden from worlds in God, who

1. Cor.
13, 9.



who created al things: 10. that the manifold wisdom of God, may be notified to the Princes & Potestates in the Celestials by the Church, 11. according to the c prefinition of worlds, which he made in Christ IESVS our Lord 12. In whom we haue affiance and accesse in confidence by the faith of him. 13. For the which cause I desire that you faint not in my tribulations for you, which is your glorie.

c That is, for our before.

The Epistle vpon the 16. Sunday after Pentecost. b Christ dwelleth in vs by his gifts, and we be iust by those his gifts remaining and resident in vs, & not by Christes proper iustice only, as the Heretikes affirme.

c Not faith only must be in vs, but charitie which accom- plisheth al vertues.

14. For this cause I bow my knees to the Father of our Lord IESVS Christ, 15. of whom al paternitie in the Heauens and in earth is named, 16. that he giue you according to the riches of his glorie, po ver to be fortified by his Spirit in the inner man. 17. Christ b to dwell by faith in your harts rooted and founded c in charitie, 18. that you may be able to comprehend with al the Saints, what is the bredth, and length, and height and depth, 19. to know also the charitie of Christ, surpassing know- ledge, that you may be filled vnto al the fulnes of God. 20. And* to him that is able to doe al things more abundantly then we desire or vnder- stand, according to the power that worketh in vs: 21. to him be glorie in the C H V R C H, and in Christ IESVS, vnto al Generations world with- out end. Amen.

CHAP. IIII.

He exhorteth them to keep the vnitie of the Church most carefully with al humilitie, bringing them many motives therunto: 7. & answering that euen the diuersitie it- self of offices is not for diuision, as being the giust of Christ himself, but to build vp the Church, and to hold al in the vnitie thereof against the subtle circumuentions of Here- tikes: that vnder Christ the Head, in the Church being the body, euery member may prosper. 17. Neither (as touching life) must we liue like the Heathen, but as it becom- meth Christians, laying off al our old corrupt manners, & increasing daily in al goodnes.



Therefore prisoner in our Lord, beseech you, that you walke worthy of the vocation in which you are called, 2. with al humilitie and mildnes, with patience, suppor- ting one another in charitie, 3. careful to keep the vni- tie of the spirit in the bond of peace. 4. One body & one spirit: as you are called in one hope of your vocation.

The Epistle vpon the 17. Sunday after Pentecost. And in a Votiu Matheag. with Schisme.

The Epistle vpo Ascension eue. And vpon SS. Simon and Iudas day.

c He meaneth specially of his descending to Hel.

5. One Lord, one faith, one Baptisme. 6. * One God and Father of al, which is ouer al, and by al, & in al vs. 7. But* to euery one of vs is giuen grace according to the measure of the donation of Christ. 8. For the which he saith: Ascending on high he lead captiuitie captiue: he haue gifts to men. (9. And that he ascended, what is it, but because he descended also first into the c inferiour parts of the earth? 10. He that descended, the same is also he that is ascended aboue al the Heauens, that he might fil al things.) 11. And * he gaue, some Apostles, & some Prophets, & other- some Euangelists & other- some Pastours & Doctours, 11. to the consummation of the Saints, vnto the worke of the Ministerie, vnto the edifying of the body of Christ:

13. vntil

in τὸ τὸ
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nal pra-
finisio

Ro. 16,
2).

Malac.
2. 10.
Ro. 12, 4
1. Cor.
12, 4.
Ps. 67.
19.

1. Cor.
12, 12.



13. vntil we meet al into the vnitie of faith and knowledge of the Sonne of God into a perfect man, into the measure of the age of the fulnes of Christ: ¶ 14. that now we be not children wauering, and caried about with euery wind of doctrine in the wickednes of men, in craftines to the circumuention of errour. 15. But doing the truth in charitie, let vs in al things grow in him which is the Head, Christ: 16. of whō the whole body being compact and knit together by al iuncture of subministratiō, according to the operation in the measure of euery member, maketh the increase of the body vnto the edifying of it-self in charitie.

17. This therfore I say and testifie in our Lord: that now you walke not as also the * Gentils walking in the vanitie of their sense, 18. hauing their vnderstanding obscured with darkenes, alienated from the life of God by the ignorance that is in them, because of the blindnes of their hart, 19. who despairing, * haue giuen vp themselues to impudicitie, vnto the operation of al vncleannes, vnto auarice. 20. But you haue not so learned Christ: 21. if yet you haue heard him, & haue been taught in him, (as

The epistle vpo the 19. Sunday after Pentecost. ¶ The Apostle teacheth vs not to apprehend Christ's iustice by faith only, but to be renewed in our selues truly, & to put on vs the man formed & created in iustice and holines of truth. By the which, free wil also is proued to be in vs, to worke with God, or to consent vnto him in our sanctification.

the truth is in IESVS.) ¶ 12. * Lay you away according to the old conuersatiō the old man which is corrupted according to the desires of errour. 23. And be renewed in the spirit of your mind: 24. and put on the new man which according to God is created in iustice, and holinesse of the truth. 25. For the which cause laying away lying, * speake ye truth euery one with is neighbour, because we are members one of another. 26. * Be angrie and sinne not. Let not the sunne goe downe vpon your anger. 27. Giue not place to the Diuel. 28. He that stole, let him now not steale: but rather let him labour in working with his hands that which is good, that he may haue whence to giue vnto him that suffereth necessitie. ¶ 29. Al naughtie speach let it not proceed out of your mouth: but if there be any good to the edifying of the faith, that it may giue grace to the hearers. 30. And contristate not the holy Spirit of God: in which you are signed vnto the day of redemption. 31. Let al bitternes and anger, and indignation, and clamour, and blasphemie be taken away from you with al malice. 32. And be gentle one to another, merciful, pardoning one another, as also God in Christ hath pardoned you.

1 Pet. 4,
3. Ro. 1,
21.

Ro. 1, 14

Colos. 3,
8. Heb.
12, 1.

Zach. 8,
16.

Pf. 4, 5

AN NOTATIONS.

CHAP. IV.

Vnitie of the
Cat. Church,

5. *One faith;*) As rebellion is the bane of ciuil Common-wealths and Kingdoms, and peace, and concord, the preseruatiō of the same: so is Schisme, diuision, and diuersitie of faith or fellowship in the seruice of God, the calamitie of the Church: and peace, vnitie, vniūformitie, the special blessing of God therein: and in the Church aboue al Common-wealths, because it is in al points a Monarchie tending euery way to vnitie: But one God, but one Christ, but one Church, but one hope, one faith, one baptisme, one head, one body. Wherof S. Cyprian lib. de unit. Eccles. m. 1. saith thus: *One Church the Holy Ghost in the person of our Lord designeth & saith, One is my doue. This vnitie of the Church he that holdeth not, doth he thinke he holdeth the faith? He that withstandeth and resisteth the Church, he that so saketh Peters churche vpon which the Church was built, doth he trust that he is in the Church? When the blessed Apostle S. Paul also sheweth this Sacrament of vnitie, saying: One body* & one



Ep 40.

One Spirit &c. Which vnitie we Bishops specially that rule in the Church, ought to hold fast and maintaine, that we may proue the Bishoply function also is self to be one and vndiuided, &c. And againe, there is one God, and one Christ, and one Church, and one Cōaite, by our Lordes vice founded vpon Peter. *Answer* yet altar to be set up, or a new Priesthood to be made, besides one altar & one Priesthood, is impossible. Whosoeuer gathereth els-where, scattereth. It is adulterous, it is impious, it is sacrilegious, whatsoeuer is instituted by man'surie to the breach of Gods diuine disposition. Get ye farre from the consension of such men, & fly from their speeches as a canker and pestilence, our Lord having promysed and warned before-hand, They are blind, leaders of the blind &c. Whereby we learne that this vnitie of the Church commended so much vnto vs, consisteth in the mutual fellowship of al Bishops with the See of Peter. S. Hilarie also (li at Constant An- gust.) thus applieth this same place of the Apostle against the Arians, as we may doe against the Calvinists. Perilous and miserable it is, saith he, that there are no so many faiths as willes, and so many doctrines as manners; whiles either faiths are so written as we wil, or as we wil, so are understood: and wheras according to one God, and one Lord, and one Baptisme, there is al one faith, we tal away from that which is the only faith, and whiles more faiths be made, they begin to come so that, that there is none at al.

Schisme detestable.

Among hereticks as many faiths as willes.

11. Some Apostles.) many functions that were euen in the Apostles time, are not here named: which must be noted against the Aduersaries that cal here for Popes. As though the names of Bishops, Priests, or Deacons were not as wel left out as Popes: whom yet they can not deny to haue been in vse in S. Pauls daies. And therefore they haue no more reason out of this place to dispute against the Pope, then against the rest of the Ecclesiastical functions. Neither is it necessarie to reduce such as be not specified here, to these here named: though indeed both other Bishops and Prelates and specially Popes may be contained vnder the names of Apostles, Doctours and Pastours. Certes the room and dignitie of the Pope is a very continual Apostleship, and S. Bernard calleth it *Apostolatium*. Bern. ad Eugen. lib. 4. c. 4. & c. 6. in fine.

The Heretikes foolish negative argument against the Pope answered.

The Popes office is called an Apostleship.

13. Vntil we meet.) The Church of God shal neuer lack these spiritual functions, or such as be answerable to them, according to the time and state of the Church, til the worlds end. Whereby you may proue, the Catholike Church, that is to say, that visible compaignie of Christians which hath euer had, and by good recordes can proue they haue had, a continual ordinarie succession of Bishops, Pastours, and Doctours, to be the only true Church: and these other good fellowes that for many worlds or Ages together can not shew that they had any one Bishop, or ordinarie yea or extraordinarie officer for them and their Sect, to be an adulterous Heretical Generation. And this place of the Apostle refused Hereticks assuring to the true Church a perpetual visible continuance of Pastours and Apostles or their Successours, warranted the holy Fathers to trie al Heretikes by the most famous succession of the Popes of Rome. So did S. Irenaeus li 3. c. 3. Tertullian, in praescriptis Optatus li. 2. cont. Parmen S. Augustin, in ps. cont. part. Donat. & cont. ep. Manic. c. 4. & Ep. 165. Epip. me. heres. 27 and others.

Continual succession of Bishops, an evident argument of the true visible Church.

The Fathers refused Hereticks by the succession of the Bishops of Rome.

14. With every wind.) The special vse of the spiritual Gouvernours is, to keep vs in vnitie and constancie of the Catholike faith, that we be not caried away with the blast or wind of euery heresie. Which is a very proper note of Sects and new doctrines that trouble the infirme weaklings of the Church, by certaine seasons of diuers Ages: as sometime the Arians, then the Manichees, another time the Nestorians, then the Lutherans, Calvinists, and such like: who at diuers times in diuers places, haue blowen diuers blasts of false doctrine.

Heretical blasts carie away the inconstant only.



CHAP. V.

He continueth his exhortation to good life, 5. assuring them against al deceiuers, that no committer of mortal sinne shal be saued: considering that for such sinnes it is that the Heathen shal be damned: 8. & that Christians must rather be the light of al others. 22. Then he commeth in particular and exhorteth husbands and wiues to doe their duty one towards the other, by the example of Christ and his obedient and beloued Spouse the Church.

The Epistle
vpon the 3. Sun-
day in Lent.



See the here-
tical corruptiō
of this place in
the Annotatiō
Col. 3. v. 5.

The Epistle
vpon the 10.
Sunday after
Pentecost.

The Epistle in
a votive masse;
for marriage.
It is much to
be noted, that
in the first
English Bibles
there is

BE ye therefore followers of God, as most deare children: 2. and * walke in loue, as Christ also loued vs, and deliuered himself for vs an oblation and host to God in an odour of sweetnes. 3. But * fornication and al vncleannes, or auarice let it not so much as be named among you as it becōmeth Saints: 4. or filthines, or foolish talke, or scurrilitie, being to no purpose: but rather giuing of thanks. 5. For vnderstanding know you

this that no fornicatour, or vncleane, or couetous person (which is the seruice of Idols) hath inheritance in the Kingdom of Christ and of God.

6. Let no man seduce you with vaine words. For, for these things commeth the anger of God vpon the children of diffidence. 7. Become not therefore partakers with them. 8. For you were sometime darknes, but now light in our Lord. Walke as children of the light, (9. for the fruit of the light is in al goodnes, and iustice, and veritie) 10. prouing what is wel pleasing to God: 11. and communicate not with the vnfruitful workes of darknes, but rather reprove them. 12. For the things that are done of the in secret, it is shame euen to speake. 13. But al things that are reprobued, are manifested by the light. For al that is manifested, is light. 14. For the which cause he saith: *Risethou that sleepest, & arise from the dead: and Christ wil illuminate thee.* 15. See therefore, Brethren, how you walke warily. Not as vnwise, but * as wise: 16. redeeming the time, because the daies are euil. 17. Therefore become not vnwise, but * vnderstanding what is the wil of God. 18. And be not drunke with wine wherein is riotousnes, but be filled with the Spirit, 19. speaking to your selues in Psalmes & hymnes, and spiritual canticles, chanting and singing in your harts to our Lord: 20. giuing thanks alwaies for al things, in the name of our Lord Ies vs Christ to God and the Father. 21. Subiect one to another in the feare of Christ.

22. Let * women be subiect to their husbands, as to our Lord: 23. because * the man is the Head of the woman: as Christ is the Head of the CHVRCH. Himself, "the Sauour of his body. 24. But as the CHVRCH is subiect to Christ, so also the women to their husbands in al things. 25. Husbands, loue your wiues, as Christ also "loued the CHVRCH, and deliuered himself for it: 26. that he might sanctifie

10. 13. 34.

Col. 3. 5.

Es. 9. 60

Col. 4. 5

Ro. 12.

2.

Col. 3.

18.

Tit. 2. 5.

1 Pet. 3. 1

Gen. 3.

16.

1 Cor. 11.

3.



sanctifie it, cleansing it by the lauer of water in the Word, 27. that he might present to himself a glorious CHVRCH, not hauing spot or wrinkle, or any such thing, but that it may be holy and vnspotted. 28. So also men ought to loue their wiues as their owne bodies. He that loueth his wife, loueth himself. 29. For no man euer hated his owne flesh: but he nourisheth and cherisheth it," as also Christ the CHVRCH: 30. because we be the members of his body, of his flesh, and of his bones. 31. For this cause shal man leaue his father and mother: and shal cleaue to his wife, and they shal be two in one flesh. 32." This is a great Sacrament. But I speake in Christ & in the CHVRCH. 33. Neuertheles you also euery one, let each loue his wife as himself: and let the wife feare her husband. ¶

not once the name of CHVRCH in al the Bible, but insted therof, Congregation. Which is so notorious a corruption, that theselues in the later Bibles correct it for shame, but yet suffer the other to be read and vsed stil. See the Bible printed in the yeare. 1562.

ANNOTATIONS.

CHAP. V.

23. *Sanctour of his body.*) None hath saluation or benefit by Christ, that is not of his body the Church: and what Church that is, S. Augustin expresseth in these words: *The Catholike Church only is the body of Christ, wherof he is Head. Out of this body the Holy Ghost quickeneth no man.* And a litle after: *He that wil haue the Spirit, let him beware he remaine not out of the CHVRCH. Let him beware he enter not into it feinedly.* August, epist. 30. ad Bonifacium Comitem in fine.

No saluation out of the Cath. Church.

24. *Subiect to Christ.*) The CHVRCH is alwaies subiect to Christ, that is, not only vnder him, but euer obedient to his words and commandement. Which is an euident and inuincible demonstration that she neuer rebelleth against Christ, neuer falleth from him by error, Idolatrie, or false worship, as the Heretikes now, and the Donatists of old did teach.

The Church neuer erreth.

25. *Loued the Church.*) Loc Christes singular loue of the CHVRCH, for which only & the members therof he effectually suffered his Passion, and for whose continual cleansing & purifying in this life, he instituted holy Baptisme and other Sacraments: that at length in the next life it may become without al spot, wrinkle, or blemish. For in this world by reason of the manifold infirmities of diuers her members, she can not be wholly without sinne, but must say alwaies: *Dimitte nobis debita nostra, Forgiue vs our debts.* Aug. li 1. Retract. c. 18.

Christ's loue toward his Church
The Church triumphant without spot and wrinkle.

29. *As Christ the Church.*) It is an vnspokeable dignitie of the CHVRCH, which the Apostle expresseth oftē els-where, but specially in this whole passage, to be that creature only for which Christ effectually suffered, to be washed & embued with water & bloud issuing out of his holy side, to be nourished with his owne body (for so doth S. Irenæus expound lib. 5. in principio) to be his members, * to be so ioyned vnto him, as the body and members of the same flesh, bone and substance, to the head; to be loved and cherished of him as wife of husband, yea to be his wife and most deare Spouse, taken and formed (as S. Augustin often saith) out of his owne side vpon the Crosse, as Eue our first father Adam's spouse was made of his ribbe. In 1st Ioh. 126. & in Psal. 127. & tract. 9. in 1st Ioh. & tract. 110. In respect of which great dignitie and excellencie, the same holy Father affirmeth the CHVRCH to be the principal creature, and therefore named in the Creed next after the Holy Ghost. And he proneth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of which incomparable excellencie of the Church, so beloved of Christ, and so inseparately ioyned in marriage with him, if the Heretikes of our time had any sense or consideration, they would neither thinke their contemptible companie or congregation to be the glorious Spouse of our Lord, nor teach that the Church may erre, that is to say, may be divorced from her Spouse for Idolatrie, Superstition, Heresie, or other abominations: Wherupon one of these absurdities would ensue, that either Christ may sometimes be without

The manifold dignitie of the Church.

The Church is the principal creature.
The Church can not erre.



Aburdities,
that follow, if
the Church
may erre.

be without a Church & Spouse in earth (as he was al the while there were no Calvinists; if their Church be the spouse of Christ) or els if the Catholike Church only is, and hath been his wife, and the same haue such errours as the Heretikes falsly pretend, that his wife so deare and so praised here, is notwithstanding a very whoore. Which horrible absurdities proue and conuince to any man of common sense, both that the Catholike Church alwaies is, and that it teacheth truth alwaies, and to honour God truly and sincerely alwaies; whatsoeuer the adulterous Generation of Heretikes thinke or blasphemie.

12. *This is a great Sacrament.* Marriage a great Sacrament of Christ and his Church prefigured in the first parents. Adam, saith S. Augustine *tract 1. in lo* who was a forme or figure of him that was to come, yea rather God in him, gave us a great token of a Sacrament. For both he deserved sleeping to take a wife, and of his ribe his wife was made vnto him: because of Christ sleeping on the Crosse the Church was to be made out of his side. In another place he maketh in matrimonie a Sacrament of Christ and his Church: in that, that as the married man must forsake father and mother and cleaue vnto his wife, so Christ as it were left his father, exinaniting himself by his incarnation, and left the Synagogue his mother & ioyned himself to the Church *li. 12. c. 8. cont. Faust* In diuers other places he maketh it also a Sacrament, specially in that it is an inseparable bond betwixt two, & that can neuer be dissolued but by death: signifying Christ's perpetual and indissoluble coniunction with the Church his one only Spouse, *de Gen. ad lit. li. 9. c. 7. cont. Pelag. de pec. ori. li. 2. c. 34. De fid. & op. c. 7. De bono coniug. 7 & 18* And in another place, *The good of Marriage* (saith he) *among the people of God is in the holines of a Sacrament.* *De bono coniugali. c. 14.*

MATRIMONIE a Sacrament.

Who would haue thought such mysteries & Sacraments to be in Marriage, that the ioyning of man & wife together should represent so great a mysterie, if the Apostle himself, & after him this holy Father and others, had not noted it? or who can maruel that the holy Church taketh this to be a Sacrament, and to giue grace of sanctification to the parties married, that they may liue together in mutual fidelitie, bring vp their children in faith and feare of God, and possesse their vessel (as the Apostle speaketh) in sanctification and honour, and not in passion of lust and ignominie, as the Heathen doe which know not God, and as our brutish new Maisters seeme to doe that commend marriage aboue all things so farre as it feedeth their concupiscences, but for grace, Sacrament, mysterie, or sanctification thereby, they care no more then the Heathen or brute beasts doe? And thus we gather that Matrimonie is a Sacrament, and not of the Greek word *Mysterie* only as Calvin falsly saith, nor of the Latin word *Sacrament*, both which we know haue of their nature a more general signification, and that in the Scriptures also: but whereas these names are here giuen to Matrimonie by the Apostle, & are not giuen in the Scriptures to Baptisme and the Eucharist, let them tel vs why they also apply these words from their general signification to signifie specially & peculiarly those two Sacraments neuer so named expressely in Scripture, and doe not likewise follow the Catholike Church in calling matrimonie by the same name, which is here so called of the Apostle, specially whereas the signification in it, is as great as in any other of the Sacraments, and rather greater.

The grace giuen by this Sacrament.

The Protestants fleshly estimation of marriage.

CHAP. VI.

Likewise children and parents he exorteth, 5. item seruants and maisters. 10. Then that all take courage in the might of God, but so, that withal they arme themselves (considering what mightie enemies they haue) with al peeces of spiritual armour, 18. praying alwaies seruently, and for him also.



CHILDREN, obey your parents in our Lord. For this is iust. 2. Honour thy father & thy mother (which is the first commandment in the promise) 3. that it may be well with thee & thou mayest be long-lived vpon the earth. 4. And you fathers, prouoke not your children to anger: but bring them vp in the discipline & correction of our Lord.

Col. 3.
10. Ex.
10. 18.
Deut. 5.
6.
Col. 3.
12. Tit
2. 9.



1. Pet. 2. 3. 5. * Seruants, be obedient to your Lords according to the flesh, with feare and trembling, in the simplicitie of your hart as to Christ: 6. not seruing to the eye, as it were pleasing men, but as the seruants of Christ doing the wil of God from the hart, 7. with a good wil seruing, as to our Lord and not to men. 8. Knowing that euery one what good soeuer he shal doe, that shal he receiue of our Lord, whether he be bond, or e God Ies. free. 9. And you Maisters, doe the same things to them, b remitting threatnings: knowing that both their Lord and yours is in Heauen: and Den. 10. * acceptance of Persons is not with him.

ueth no good worke vnrwarded.

17. 10. Hence-forth, Brethren, be strengthened in our Lord, and in the The Epistle might of his power. 11. Put you on the e armour of God, that you may vpon the 21. stand against the deceits of the Diuel. 12. For our wrestling is not against Sunday after Eph. 1. 13. flesh and bloud: but against Princes and Potestates, against the * Rectours Pentecost. of the world of this darknes, against the spirituals of wickednes in the celestials. 13. Therefore take the armour of God, that you may resist in the euil day, and stand in al things perfect. 14. Stand therefore hauing your loines girded in truth, and clothed with the breast-plate of iustice, 15. & hauing your feet shod to the preparation of the Ghospel of peace: 16. in al things taking the shield of faith, wherwith you may extinguish al the fire darts of the most wicked one. 17. And take vnto you the * helmet of saluation: and the sword of the spirit (which is the Ef 19, 17. word of God) 18. in al praier and supplication praying at al time in 1. Thes 5, 8. spirit: and in the same watching in al instance and supplication for al the Saints: 19. and for me, that speach may be giuen me in the opening of my mouth with confidence, to make knowne the mysterie of the Ghospel, 20. for the which I am a Legate in this chaine, so that in it I may be bold according as I ought, to speake.

2. If man coulde not be truly iust or haue iustice in himself, how could he be clothed with iustice?

21. And that you also may know the things about me, what i doe, Tychicus my dearest Brother and faithful Minister in our Lord, wil make you vnderstand al things: 22. whom I haue sent to you for this same purpose, that you may know the things about vs, and he may comfort your harts. 23. Peace to the Brethren and charitie with faith from God the Father, and our Lord Ies vs Christ. 24. Grace with al that loue our Lord Ies vs Christ in incorruption. Amen.

2. S. Augustin noteth in sundrie places vpon this same text, that faith without charitie serueth not to saluation. li. 50. he. hom. 7.

THE





THE
 ARGUMENT OF
 THE EPISTLE OF S. PAUL
 TO THE PHILIPPIANS.

HOW S. Paul was called by a vision into Macedonia, we read Act. 16. and how he came to Philippi being the first citie therof, and of his preaching, miracles, and suffering there. And againe Act. 19. Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to goe to Hierusalem, saying: After I haue been there, I must see Rome also. Which purpose he executed Act. 20. taking his leaue at Ephesus. And being afterward come into Achaia, he had counsel to returne through Macedonia, and so at length from Philippi he began his navigation toward Hierusalem, and from Hierusalem being carried prisoner to Rome (Act. 28.) he wrote from thence this Epistle to the Philippians: or rather in his second apprehension; about 10. yeares after the first.

Eph. 3.

Phil. 1. v. 12.
23. 26.

Phil. 2. v. 23.
24. 17.

Phil. 3.

In it he confirmeth them (as he did * the Ephesians also about the same time) against the tentation that they might haue in hearing that he were executed. Therefore he first saith: And I wil haue you know, Brethren, that the things about me, are come to the more furtherance of the Ghospel: so that my bands were made manifest in Christ in al the Court &c. Secondly he signifieth that his desire is, to be dissolued and to be with Christ. But yet (lest they should be discomforted) that he hopeth to come againe to them. Wherof, notwithstanding that he hath yet no certaintie, he signifieth in saying: I hope to send Timothee vnto you immediately as I shal see the things that concerne me. Thirdly therefore he prepareth them against the worst, saying: I hope to come againe to you: but and if I be immolated, vpon the sacrifice and seruiice of your faith, I reioyce and congratulate with you al, and the-self-same thing doe you also reioyce and congratulate with me.

Moreover he partly warneth them (as he had done before) of those Iudaical False-Apostles who preached circumcision and Moyses law to the Christian Gentils: partly he exhorteth them to suffer persecution, to liue wel, and specially to humble themselves one to another, rather then by any pride to breake the peace & vnitie of the Church.

THE





THE EPISTLE

OF S. PAUL TO THE

PHILIPPIANS.

CHAP. I.

Having signified that he useth to thanke God for their vertue, 9. and also to pray for their increase; 12. he certifieth them (for their confirmation & comfort) what good was come through his trouble at Rome, 24. & that he doubteth not (though he rather desire martyrdom) but to come againe vnto them, 27. exhorting them to live as they ought to doe, 28. and namely not to shrink for persecution.



PAUL and Timothee the seruants of IESVS Christ; to al the Saints in Christ IESVS that are at Philippi, with the Bishops and Deacons. 2. Grace to you and peace from God our Father, and our Lord IESVS Christ.

3. I giue thanks to my God in al memorie of you (4. alwaies in al my praiers for al you; with ioy making petition) 5. for your communicating in the Ghospel of Christ from the first day vntil now. 6. trusting this same thing, that he which hath begun in you a good worke, wil perfit it vnto the day of Christ IESVS. 7. As it is reason for me, this to thinke for al you, for that I haue you in hart, & in my bands, and in the defense, and the confirmation of the Ghospel, al you to be partakers of my ioy. 8 For God is my witnes, how I couet you al in the bowels of IESVS Christ. 9. And this I pray, that your charitie may more and more abound in knowledge and in al vnderstanding: 10. that you may approue the better things, that you may be sincere and without offence vnto the day of Christ, 11. replenished with the fruit of iustice by IESVS Christ, vnto the glorie and praise of God. ¶

The Epistle
vpon the 22.
Sunday after
Pentecost.

12. And I wil haue you know, Brethren, that the things about me are come to the more furtherance of the Ghospel: 13. so that my bands were made manifest in Christ in al the court, and in al the rest, 14. that many of our Brethren in our Lord, hauing confidence in my bands, were bold more abundantly without feare to speake the

H h word



word of God 14. Some indeed euen for enuie and contention: but some also for good wil preach Christ. 16. Some of charitie: knowing that I am set vnto the defence of the Ghospel. 17. And some of contention preach Christ not sincerely: supposing that they raise affliction to my bands. 18. But what? So that by al meanes, whether by occasion, or by truth, Christ be preached: in this also I reioyce, yea & wil reioyce. 19. For I know that this shal fal out to me vnto saluation by your praier and the subministration of the Spirit of I E S V S Christ, 20. according to my expectation & hope; because in nothing shal I be confounded, but in al confidence as alwaies, now also shal Christ be magnified in my body, whether it be by life, or by death. 21. For vnto me, to liue is Christ: and to die is gaine. 22. And if to liue in the flesh, this vnto me be the fruit of the worke, and what I shal choose I know not. 23. And I am straitned of the two: hauing desire to be dissolued & to be with Christ, a thing much more better. 24. But to abide in the flesh, 'necessarie' for you. 25. And trusting this, I know that I shal abide and continue with you al, vnto your furtherance and ioy of the faith: 26. that your gratulation may abound in Christ IESVS in me, by my comming againe to you.

27. Only * conuerse ye worthie of the Ghospel of Christ: that whether when I come and see you, or els be absent, I may heare of you that you stand in one Spirit, of one mind labouring together to the faith of the Ghospel. 28. And in nothing be ye terrified of the Aduersaries, which to them is b cause of perdition: but to you of saluation, & this of God: 29. for to you it is giuen for Christ, not only that you beleue in him, but also that you suffer for him, 30. hauing the same combat like as you haue seen in me, and now 'haue heard' of me.

' more
necessa-
rie.

Eph, 4.

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b. 1. 1. 1.
A manifest
prooffe and
evidence.

AN NOTATIONS.

CHAP. I.

Bishops and
Priests alwaies
distinct fun-
ctions.

1. *Bishops and Deacons*) Wiclette and other Heretikes would proue by this that Priests are not here named; & for that there could not be many Bishops of this one towne, that there is no difference betwixt a Bishop and a Priest, which was the old heresie of Aerius, of which matter, * in other places. For this present it is enough to know that in the Apostles time there were not obserued alwaies proper distinct names of either function, as they were quickly afterward, though they were alwaies diuers degrees & distinct functions. See S. Chrysostom, Occumenius, Theophylactus, and the rest of the *Græcians* upon this place.

* See
Annot.
Tit. 1.
7. 5.

CHAP.



CHAP. II.

He exhorteth them most instantly to keep the vnitie of the Church, and to humble themselves for that purpose one to another, 5. by the example of the marvelous humilitie of Christ, 9. specially seeing how marvelously he is now exalted for it. 12. Item to obedience, feare, and perseuerance. 17. Insinuating (lest it should afterwards trouble them) that he may be martyred at this time. 19. Timothee he hopeth to send, whom he highly commendeth: 25. as also Epaphroditus, whom he presently sendeth.



IF therefore there be any consolation in Christ, if any solace of charitie, if any societie of spirit, if any bowels of commiseration; 2. fulfil my ioy, that you be of one meaning, hauing the same charitie, of one mind, agreeing in one. 3. Nothing by contention, neither by vaine glorie: but in humilitie, * each counting other better then themselves: 4. * euery one not considering the things that are their owne, but those that are other mens. 5. For this thinke in yourselves, which also in Christ I E S V S; 6. who when he was in the forme of God, thought it no robberie, himself to be equal to God: 7. but he exinanited himself, taking the forme of a seruant, made into the similitude of men, and in shape found as a man. 8. He * humbled himself, made obedient vnto death: euen the death of the crosse. 9. " For the which thing God also hath exalted him, and hath giuen him a name which is aboue all names: 10. that * in the " name of I E S V S euery knee bow of the celestials, terrestrials, and infernals: 11. and euery tongue confesse that our Lord Iesus Christ is in the glorie of God the Father. ¶

12. Therefore, my Dearest, (as you haue alwaies obeyed) not as in the presence of me only, but much more now in my absence, " with feare and trembling worke your saluation. 13. For it is God that " worketh in you both to wil and to accomplish, according to his good wil. 14. And doe ye al things without murmurings and staggerings: 15. that you may be without blame, and the simple children of God, without reprehension in the midde of a crooked and peruerse Generation. Among whom you shine as lights in the world: 16. containing the word of life " * to my glorie in the daie of Christ, because I haue not runne in vaine, nor in vaine laboured. 17. But and if I be " b immolated, vpon the " Sacrifice and seruice of your faith, I reioyce and congratulate with you al. 18. And the self-same thing doe you also reioyce, and congratulate with me.

19. And I hope in our Lord Iesus, to send Timothee vnto you quickly, that I also may be of good comfort, when I know the things pertaining to you. 20. For I haue no man so of one mind that with sincere affection is careful for you. 21. For " c al seeke the things that are their owne; not the things that are I E S V S Christs. 22. And know ye an experiment of him, that as a sonne the Father, so hath he serued

The Epistle
vpon Palme
Sunday. And
vpon Holy
Rood day,
May. 3.

The Epistle
vpon Holy
Rood day
Septemb. 14.
And in a Vo-
luntarie Masse of
the Holy
Crosse.

" a Such as haue
by their prea-
ching gained
any to Christ,
shal ioy and
glorie therein
exceedingly at
the day of our
Lord.

" b Pastours
ought to be so
zealous of the
saluation of
their flock,
that with S.
Paul they
should offer
themselves to
death for the
same.

" c Many for-
sake their Te-
stament



chers when they see them in bands and prison for their faith, because most men preferre the world before Christ's glorie

with me in the Gospel. 23. This man therefore I hope to send vnto you, immediately as I shal see the things that concerne me. 24. And I trust in our Lord that my self also shal come to you quickly. 25. But I haue thought it necessarie to send to you Epaphroditus my brother and coad-iutour and fellow-souldiar, but your Apostle, and minister of my neces-sitie. 26. Because indeed he had a desire toward you al: and was pensieue, for that you had heard that he was sicke. 27. For indeed he was sicke euen to death: but God had mercie on him: and not only on him, but on me also, lest I should haue sorrow vpon sorrow. 28. Therefore I sent him the more speedily: that seeing him, you may reioyce againe, and I may be without sorrow. 29. Receiue him therefore with al ioy in our Lord: and such intreat with honour. 30. because for the worke of Christ, he came to the point of death: yealding his life, that he might fulfil that which on your part wanted toward my seruice.

ANNOTATIONS.

CHAP. II.

Caluin's blas-phemie against Christ's owne merits.

9. *For the which.*) Caluin doth so abhorre the name of merit in Christian men toward their owne saluation, that he wickedly and vnlearnedly denieth Christ himself to haue deserued or merited any thing for himself: though these words (which he shamefully writheth from the proper and plaine sense, to signifie a sequele and not a cause of his exaltation) and diuers other in holy writ, proue that he merited for himself according to al learned mens iudgement. As Apoc. 5. *The Lamb that was slaine, is worthis to receiue power and Diuinitie.* And Heb. 2. *We see IESVS for the passion of death, crowned with glorie and honour.* See S. Augustin vpon these words of the Psalme 109. *propterea exaltabit caput.*

The Prote-stants wil haue no reue-rence done at the name of IESVS.

10. *Name of IESVS.*) By the like wickednes they charge the faithful people for cap-ping or kneeling when they heare the name of IESVS. As though they worshipped not our Lord God therein, but the syllables or letters or other material elements wherof the word written or spoken consisteth; and al this, by sophistication to draw the people from due honour and deuotion toward CHRIST IESVS, which is Satans drift by put-ting scruples into poore simple mens minds about his Sacraments, his Saints, his Crosse, his name, his image, & such like, to abolish al true religion out of the world, and to make them plaine Atheists. But the Church knoweth Satans cogitations, and therefore by the Scriptures and reason, warranteth and teacheth al her children to doe reuerence when so-euer IESVS is named. Because Catholikes doe not honour these things nor count them holy, for their matter, colour, sound, and syllables, but for the respect and relation they haue to our Sauour, bringing vs to the remembrance and apprehension of Christ, by sight, hearing, or vse of the same signes: els why make we not reuerence at the name of Iesus the sonne of Sirach, as wel as of IESVS CHRIST? And it is a pitieful case to see these prophane subtelties of Heretikes to take place in religiō, which were ridiculous in al other trade of life. When we heare our Prince or Soueraigne named, we may with-out these scruples doe obeisance, but towards Christ it must be superstitious.

How Catho-likes honour the name of IESVS, and other things pertaining to him.

Veine securitie of saluation.

12. *With feare and trembling.*) Against the vaine presumption of Heretikes that make men secure of their predestination and saluation, he willeth the Philippians to worke their saluation with feare and trembling, according to that other Scripture, *Blessed is the man that alwaies is fearful.* Proverb. 18, v. 14.

S. Augustin answereth the obiection against free-

13. *Worketh in you.*) Of this thus saith S. Augustin: *Not because the Apostle saith, it is God that worketh in you both to wil and worke, must we thinke he taketh away our free-wil. For if it were so, then would he not a litle before haue willed them to worke their owne saluation with feare*



feare and trembling. For when they be commanded to worke, their free-will is called upon: but, with trembling and feare, is adled, lest by attributing their wel-working to themselves, they might be proud of their good deeds as though they were of themselves. August. de gratia & lib. arbit. c. 9.

17. The Sacrifice.) The obedience of faith and Martyrdom be so acceptable aſtes to Martyrdom; God, when they be voluntarily referred to his honour, that by a metaphore they be called Sacrifice & pleasant Hosts to God.

CHAP. III.

He warneth them of the False-Apostles, 4. shewing that himself had much more to brag of in Iudaisme then they: but that he maketh price of nothing but only of Christ, and of Christian iustice, and of suffering with him (12. wherin yet he acknowledgeth his imperfection) 17. exhorting them to beare Christes Crosse with him, and not to imitate those belly-Gods.

c By allusion of words, he calleth the carnal Christiā Iewes that yet boasted in the circumcision of the flesh, concision; & himself & the rest that circuncided their hart and senses spiritually, the true circumcision. S. Chrys. Theophylact.



ROM hence-forth, my Brethren, reioyce in our Lord. To write the same things vnto you, to me surely it is not tedious, and to you it is necessarie. 2. See the dogs, see the euil workers, see the c concision. 3. For we are the c circumcision, which in spirit serue God: and we glorie in Christ Iesus, and not hauing confidence in the flesh, 4. albeit I also haue confidence in the flesh. If any other man seeme to haue confidence in the flesh, I more, 5. circuncised the eight day of the stocke of Israel, of the tribe of Benjamin,* an Hebrew of Hebrewes: * according to the Law, a Pharisee: 6. according to emulation, persecuting the Church of God: according to the iustice that is in the Law, conuersing without blame. 7. But the things that were gaines to me, those haue I esteemed for Christ, detriments. 8. Yea but I esteeme al things to be detriment for the passing knowledge of Iesus Christ my Lord: for whom I haue made al things as detriment, and doe esteeme them as dung, that I may gaine Christ: 9. and may be found in him not hauing my iustice which is of the Law, but that which is of the faith of Christ, which is of God, iustice in faith: 10. to know him, and the vertue of his resurrection, and the societie of his passions, configured to his death, 11. b if by any meanes I may come to the resurrection which is from the dead. 12. Not that now I haue receiued, or now am perfect: but I pursue, if I may comprehend, wherein I am also comprehended of Christ Iesus. 13. Brethren, I doe not account that I haue comprehended. Yet one thing: forgetting the things that are behind, but stretching forth my self to those that are before, 14. I pursue to the marke, c to the prize of the supernal vocation of God in Christ Iesus. 15. Let vs therefore as many as are perfect, be thus minded: and if you be any otherwise minded, this also God hath reuealed to you. 16. Neuerthelesse wherunto we are come, that we be of the same mind, let vs continue in the same rule.

a The Epistle for S. Paul the Eremit: and for a Confessour that is not a Bishop. b If S. Paul ceased not to labour stil, as though he were not sure to come to the marke without continual endeavour, what securitie may we poore sinners haue of Heretikes periuasions & promises of securitie and saluation by only faith? c The Epistle vpon the 23. Sunday after Pentecost. And for S. Clement, Nouemb. 23. It is a goodly thing when (and the Pallour

17. c Be followers of me, Brethren, & obserue them that walke so as you haue our forme. 18. For many walke whom often I told you of

2. KATK-
TOMOS
KATOTOMH

2. Cor.
11, 22.
AH. 23,
6.

caibra-
mion
' wil
yeneale.



may so say to his flocke. Neither is it any derogation to Christ, that the people should imitate their Apostles life & doctrine, & other holy men, S. Augustin, S. Binedict, S. Dominike, S. Francis.

(and now weeping also I tel you) the enemies of the crosse of Christ: 19. Whose end is destruction : whose God, is the belly : and their glorie in their confusion , which mind worldly things. 20. But our conuersation is in Heauen : whence also we expect the Sauour , our Lord Iesus Christ, 21. who wil reforme the body of our humilitie, configured to the body of his glorie , according to the operation whereby also he is able to subdue al things to himself.

ANNOTATIONS

CHAP. III.

The obiection against inherent iustice, answered.

9. *My iustice.*) Diuers Lutherans in their translations doe shamefully mangle this sentence by transposing the words, and false pointing of the parts therof, to make it haue this sense, That the Apostle would haue no iustice of his owne , but only that iustice which is in Christ: Which is a false and heretical sense of the words, and not meant by S. Paul: who calleth that a man's owne iustice, which he chalengeth by the workes of the Law or nature without the grace of Christ: and that God's iustice (as S. Augustine expoundeth this place) not which is in God, or by which God is iust, but that which is in man from God and by his giift. li. 3. cont. 1. ep Pelag. 7. de Sp. & li. c. 9.

Double perfection: here, and in the life to come.

12. *Not that now.*) No man in this life can attaine the absolute perfectnes either of iustice or of that knowledge which shal be in heauen: but yet there is also another perfectnes, such as according to this state a man may reach vnto, which in respect of the perfection in glorie, is smal, but in respect of other lesse degrees of man's iustice and knowledge in this life, may be called perfectnes. And in this sense the Apostle in the next sentence calleth himself and others perfect, though in respect of the absolute perfectnes in Heauen, he saith here, he is not yet perfect nor hath yet attained therunto.

The heretikes foolish defense of their dissensions and diuisions among themselves.

15. *Otherwise minded.*) When Catholike men now a-daies charge Heretikes with their horrible diuisions, dissensions, combates, contentions, and diuersities among themselves, as the Catholikes of al other Ages did challenge their Aduersaries most truely and iustly for the same, (both because where the Spirit of God is not, nor any order or obedience to Superiours, there can be no peace nor vnitic, and specially for that it is, as S. Augustin saith (li. de agone Christ. c. 29.) the iust iudgement of Gods, that they which seek nothing els but to diuide the Church of Christ, should themselves be miserably diuided among themselves) therefore (I say) when men charge the Protestants with these things, they fly for their defence to this, that the old Fathers were not al of one iudgement in euery point in religion: that S. Cyprian stood against others, that S. Aug. and S. Hier. wrote earnestly in a certaine matter one against another, that our Dominicans and Franciscans, our Thomists & Scotists be not al of one opinion in diuers matters, and therefore diuisions

The difference between the disagreeing of ancient Fathers or other Catholikes, and the Heretikes dissensions among themselves.

and contentions should not be so preiudicial to the Zuinglians and Lutherans, as men make it. Thus they defend themselves: but ridiculously and against the rule of S. Paul here, acknowledging that in this imperfection of mens science in this life, euery one can not be free from al errour, or thinke the same that another thinketh: wherupon may rise differences of vnderstanding, opinion, and iudgement, in certaine hard matters which God hath not reuealed or the Church determined, and therefore that such diuersitie is tolerable and agreeable to our humane condition and the state of the way that we be in: alwaies provided, that the controuersie be such and in such things, as be not against the set known rule of faith, as he here speaketh, & such as breake not mutual societie, fellowship, & communion in praier, seruice, Sacraments, and other offices of life and religion. For such diuisions and differences come neuer but of Schisme or Heresie; and such are among the Heretikes, not only in respect of vs Catholikes, but among themselves: as they know that be acquainted with the writings of Luther against Zwinglius, or Westphalus against Calvin, or the Puritans against the Protestants, not only charging one another with Heresie, Idolatry, Superstition, and atheisme, but also

Magdeburg. cent. 1. li. 2. c. 4. pag. 112.



also cōdemning each others ceremonies or manner of administratiōs, til it come to exco-
munication, and banishment, yea sometimes burning one of another. Thus did not S.
Cyprian, S. Augustin, S. Hierom, the Dominicans, Franciscans, Thomists, Scotists, who
al agree in one rule of faith, al of one comunion, al most deare one to another in the
same, al (thanks be to God) come to one holy Masse & receiue the same Sacraments,
and obey one Head throughout al the world. S. Augustin li. 2. de Bapt. c. 3. shal make vp
this matter with this notable sentence: *We are men (saith he) and therefore to thinke some-
what otherwise then the thing is, is an humane tentation: but by louing our owne sentence too much, A notable
or by envying our betters, to proceed vnto the sacriledge of diuiding the mutual societie, and of making place of S.
schisme, or heresie, is diuinish presumption: in nothing to haue other opinion then the truth is, that is Augustin.
Angelical perfection.* And a litle after: *If you be any otherwise minded; this God wil reueale: but
to them only (saith he) that walke in the way of peace, and that stray aside into no diuision or sepa-
ration.* Which saying would God al our deare Cōtrie-men would marke, and come
into the Church, where only, God reuealeth truth.

CHAP. IIII.

He exhorteth them to perseuerance, and certaine by name to vnitie, 5. to modestie, 6
to peace without solicitude or careful anxietie, 8. to al that good is, 9. to such things
as they see in himself. 10. That he reioyced in their contrilution, not for his owne
need, but for their merit.

THEREFORE, my dearest Brethren and most desired, my
" ioy and my crowne: so stand in our Lord, my dearest.
2. 'Euchodia' I desire and Syntyche I beseech to be of one
mind in our Lord. 3. Yea and I beseech thee my " sincere
Companion, help those women that haue laboured with
me in the Ghospel with " Clement, and the rest my Coadiutours, whose " This Cle-
names are in the booke of life. ¶ 4. b Reioyce in our Lord alwaies; ment was af-
again I say reioyce. 5. Let your modestie be knowne to al men. Our terward the
Lord is nigh. 6. Be nothing careful: but c in euery thing by praier & 4. Pope of
supplication with thanks-gining let your petitions be knowne with Rome from S.
God. 7. And the peace of God which passeth al vnderstanding, keep Peter, as S.
your harts and intelligences in Christ IESVS. ¶ Hierom wri-
teth, according
to the cōmon
supputation.

8. For the rest, Brethren, what things soeuer be true, whatsoeuer
honest, whatsoeuer iust, whatsoeuer holy, whatsoeuer
aimable, whatsoeuer of good fame, if there be any vertue, b The Epistle
if any praise of discipline, these things thinke vpon. 9. Which vpon the 3.
you haue both learned, and receiued, and heard, & seen in me; these Sunday in
things doe ye, and the God of peace shal be with you. 10. And I reioyced Aduent.
in our Lord exceedingly, that once at the length you haue c This reflow-
to care for me, as you did also care: but you were occupied. 11. I speake rishing is the
not as if were for penurie. For I haue learned, to be content with the reuining of
things that I haue. 12. I know both to be brought low, I know also to their old libe-
abound: (euery-where, and in al things I am instructed) both to be ful, rality, which
& to be hungrie, both to abound, and to suffer penurie. 13. I can al been slacke &
things in him that strengtheth me. 14. Neuerthelesse you haue done dead, S. Chrys-
wel, communicating to my tribulation.



He counteth it not mere almes or a free gift that the people do to-
 with on their Pastours or Preachers, but a certaine mutual traffike as it were, and exchange: the one giuing spiritual, the other redẽring, tẽporal things for the same,

15. And you also know, ô Philippians, that in the beginning of the Ghospel, when I departed from Macedonia, no Church communicated vnto me in the account of gift and receipt, but you only: 16. For vnto Thessalonica also, once and twise you sent to my vse. 17. Not that I seeke the gift, but I seeke the fruit abounding in your account. 18. But I haue al things, and abound: I was filled after I receiued of Epaphroditus the things that you sent, an odour of sweetnes, an acceptable Host, pleasing God. 19. And my God supply al your lack according to his riches in glorie, in Christ IESVS. 20. And to God & our Father be glorie world without end. Amen.

21. Salute ye euery Saint in Christ IESVS. 22. The Brethren that are with me, salute you. Al the Saints salute you: but especially they that are of Cæsars house. 23. The grace of our Lord IESVS Christ be with your spirit. Amen.

ANNOTATIONS.

CHAP. III.

The reward of Preachers.

1. *Myisy.*) He calleth them his ioy and crowne, for that he expected the crowne of euerlasting life as a reward of his labours towards them. Wherby we may learne also, that besides the essential glorie which shal be in the vision and fruition of God, there is other manifold felicitie incident in respect of creatures.

Suspicious translation.

1. *Sincere companion.*) The English Bibles with one consent interpret the Greek words, *faithful yoke-fellow*, perhaps to signifie (as some would haue it) that the Apostle here speaketh to his wife: but they must vnderstand that their Maisters Caluin & Bèza mislike that exposition, and * al the Greek Fathers almost much more reiect it: and it is against S. Pauls owne words speaking to the vnmarried, That it is good for them to remaine so, euen as himself did. 1. Cor. 7, 8. Whereby it is euident he had no wife, and therefore meaneth here some other his coadiutor & fellow-labourer in the Ghospel.

S. Paul had no wife.

Almes giuen religiously.

18. *Acceptable*) How acceptable almes are before God, we see here: namely when it is giuen for religion to deuout persons for a recõpense of spiritual benefits. For so it putteth on the condition of an oblation or Sacrifice offered to God, and is most acceptable and sweet in his sight.

S. Chrys.
Theodore.
Occum.
Theophyl.





T H E
A R G V M E N T O F
T H E E P I S T L E O F S. P A V L
T O T H E C O L O S S I A N S.

TH E Epistle to the Colossians is not only in sense, but almost in words also, al one with the Epistle to the Ephesians, and was sent also by the same messenger Tychicus: c. 4. v. 7. And in it he maketh like mention of his bands and sufferings. c. 1 v. 24. and c. 4. v. 3, 18. And therefore no doubt it was written at Rome at the same time, to wit, in his last apprehension, yet before he knew of his martyrdom.

This difference there is, that he had himself preached to the Ephesians, but with the Colossians he had neuer been, as he signifieth c. 2. v. 1. Therefore although in matters of exhortation he be here briefer then to the Ephesians, yet in matters of doctrine he is longer. And generally he assureth them that to be the truth, which their Apostle Epaphras had taught them, but namely he giveth them warning both of the Iudaical False-apostles, who sought to corrupt the with some ceremonies of Moyses law; & also of the Platonike Philosophers, who reiected Christ (who is indeed the Head of the Church and the Mediatour to bring vs to God) and instead of him, brought in certaine Angels as more excellent then he, whom they termed, Minores Dij, teaching the people to sacrifice vnto them (calling that, humilitie) that they might bring them to the great God. With which falsehood the heresie of Simon Magus a long time deceived many, as we read in Epiphani. hares. 21.

Against such therefore S. Paul telleth the Colossians, that Christ is the Creatour of al the Angels, God in person, the Head of the Church, the principal in al respects: that he is the Redeemer, Mediatour, and pacifier between God and men, and therefore by him we must goe to God, so that whether we pray our selues, or desire any other in earth or in Heauen to pray for vs, al must be done (as the Cath. Church in euery Collect doth) Per Christum Dominum nostrum, that is, through Christ our Lord. or, per Do. nostrum Iesum Christum filium tuum, qui tecum viuit & regnat, &c Whereby the Church professeth continually against such seductions, both the Mediatourship, and the Godhead of Christ.

T H E





THE EPISTLE

OF S. PAUL TO THE

COLOSSIANS.

CHAP. I.

∴ a He sheweth
that the Church and Christi-
nes Ghospel
should daily
grow and be
spred at length
through the
whole world.

Which cannot
stand with the
heretikes opi-
nion of the de-
cay tie of so
quickly after
Christes time,
nor agree by a-
ny meanes to
their obscure
Conuenticles.

See S. Augustin
ep. 80. in fine.

b The Epistle
vpon the 24.
Sunday after
Pentecost.

c So S. Ambr.
& the Gr. Do-
ctours, or thus
worthily pleasing
God, &c

c Many things
requisit, and
diuers things
acceptable to
God beside
faith.

∴ We are not
only by accep-

Saying, that he thanketh God for their excellent faith and charitie, and continually prayeth for their encrease, he doeth withal giue witnes to the preaching of their Apostle Epaphras, and extolleth the grace of God in bringing them to Christ, who is cheefe about al & peace-maker by his bloud. This is the Ghospel not of Epaphras alone, but of the vniuersal Church, and of Paul himself who also suffereth for it.



PAUL an Apostle of IESVS Christ by the wil of God, and Brother Timothee: 2. to them that are at Colossa Saints and faithful Brethren in Christ IESVS.

3. Grace to you and peace from God our Father and our Lord IESVS Christ.

We giue thanks to God and the Father of our Lord

IESVS Christ alwaies for you, praying: 4. hearing your faith in Christ IESVS, and the loue which you haue toward al the Saints, 5. for the hope that is laid vp for you in Heauen, which you haue heard in the word of the truth of the Ghospel, 6. that is come to you, as also ∴ a in the whole world it is, and fructifieth, and groweth, euen as in you since that day that you heard and knew the grace of God in truth, 7. as you learned of Epaphras our dearest fellow-seruant, who is a faithful Minister of

IESVS Christ for you, 8. who also hath manifested to vs your loue in spirit. 9. Therefore b we also from the day that we heard it, cease not praying for you and desiring, that you may be filled with the know- ledge of his wil, in al wisdom, and spiritual vnderstanding: 10. that

you may walke c worthie of God, in al things pleasing: Fructifying in c al good worke, & increasing in the knowledge of God: 11. in al power strengthened according to the might of his glorie, in al patience and longanimitie with ioy 12. gining thanks to God and the Father, who hath made vs ∴ worthy vnto the part of the lot of the Saints in the light: 13.

Who hath deliuered vs from the power of darkenes, and hath translated vs into the Kingdom of the Sonne of his loue, 14. in whom we haue re-
demption

c αἰῶνος
τῆς κτίσεως



Heb. 1. 3. redemption, the remission of finnes: **I** 15. who is the * Image of the in-
 104. 1. 13. uisible God, the first-borne of al creature: 16. because * in him were
 created al things in Heauen, and in earth, visible, and inuisible, whether
 Thrones or Dominations, or Principalities, or Potestates: al by him &
 in him were created: 17. and he is before al, and al consist in him. 18.
 And he is the Head of the body, the CHURCH, who is the beginning,
 First-borne of the dead: that he may be in al things holding the primacie:
 19. because in him it hath wel pleased, al fulnes to inhabit: 20. and by
 him to reconcile al things vnto himself, pacifying by the blood of his
 crosse, whether the things in earth, or the things that are in Heauen. 21.
 And you, wheras you were sometime alienated and enemies in sense, in
 euil workes: 22. yet now he hath reconciled in the body of his flesh by
 death, to present you holy & immaculate, and blameles before him: 23.
 if yet ye continue in the faith, grounded and stable, and vnmoueable
 from the hope of the Gospel which you haue heard, which is preached
 among al creatures that are vnder Heauen, wherof I Paul am made a Mi-
 nister. 24. Who now reioyce in suffering for you, and doe accomplish
 those things that want of the passions of Christ, in my flesh for his body
 which is the CHURCH: 25. wherof I am made a Minister according to
 the dispensation of God, which is giuen me toward you, that I may ful-
 fil the word of God, 26. the mysterie that hath been hidden from worlds
 and Generations, but now is manifested to his Saints, 27. to whom
 God would make known the riches of the glorie of this Sacrament in
 the Gentiles, which is Christ, in you the hope of glorie, 28. whom we
 preach, admonishing euery man, and teaching euery man in al wisdom,
 that we may present euery man perfect in Christ IESVS. 29. Wherin
 also I labour striving according to his operation which he worketh in
 me in power.

tation or imputa-
 tion par-
 takers of Chri-
 stes benefits,
 but are by his
 grace made
 worthe therof
 & deserue our
 saluation cou-
 dignely.

ANNOTATIONS.

CHAP. I.

24. *Doe accomplish that wanteth.* As Christ the Head and his body make one person my-
 stical & one ful Christ, the Church being therefore his plenitude, fulnes, or complement
Ephes. 1: so the passions of the Head and the afflictions of the body & members make one
 complete masse of passions. With such difference for al that, between the one sort and
 the other, as the preeminence of the Head (and specially such a Head) aboue the body,
 requireth and giueth. And not only those passions which he suffered in himself, which
 were fully ended in his death, & were in themselves fully sufficient for the redemption
 of the world & remission of al finnes, but al those which his body and members suffer, are
 his also, and of him they receiue the condition, qualitie, and force to be meritorious
 and satisfactorie. For though there be no insufficiencie in the actions or passions of
 Christ the Head, yet his wisdom, wil, and iustice requireth and ordaineth, * that his
 body and members should be fellowes of his passions, as they looke to be fellowes of his
 glorie: that so suffering with him & by his exāple, they may applic to themselves and others
 the general medicine of Christes merits and satisfactions, as it is effectually also applied
 to vs by Sacraments, Sacrifice, and other waies also: the one sort being no more iniurious to

There is no
 want in Chri-
 stes passions
 which he suf-
 fered in himself
 as Head: but
 there is want
 in those passio-
 ns of christ which
 he daily suffe-
 reth in his bo-
 dy the Church
 & the members
 thereof.

Christes

Ro. 8. 17
 104. 1. 13.
 19. de
 passione.



How Christ's merits are applied to us, without any injury to his death

The workes of one may satisfie for another.

The ground of Indulgences or pardons.

Christes death then the other, notwithstanding the vaine clamours of the Protestants, that would vnder pretence of Christes passion take away the valure of al good deeds. Hereupon it is plaine now, that this accomplishment of the wants of Christes Passions, which the Apostle and other Saints make vp in their flesh, is not meant but of the penal & satisfactorie workes of Christ in his members, euery good man adding continually (and specially Martyrs) somewhat to accomplish the full measure therof: and these be the plenitude of his passions and satisfactions, as the Church is the plenitude of his person: and therefore these also through the communion of Saints & the societie that is not only between the Head & the body, but also between one member & another are not only satisfactorie and many waies profitable for the sufferers themselves, but also for other their fellow-members in Christ. For though one member can not merit for another properly, yet may one beare the burden and discharge the debt of another, both by the Law of God and nature. And it was a ridiculous Heresie of Wicleffe to deny the same. Yea (as we see here) the passions of Saints are alwaies suffered for the common good of the whole body, and sometimes withal by the sufferers special intention they are applicable to special persons one or many: as here the Apostle ioyneth in his passions for the Colossians, in another place his afflictions be for the saluation of the Corinthians, sometimes he wisheth to be *Anathema*, that is according to Origens exposition (*in li. Num. ho. 10. & 24.* a Sacrifice for the Iewes, and he often speaketh of his death as of a libation, host, or offering, as the Fathers doe of al Martyrs passions. Al which dedicated & sanctified in Christes blood and Sacrifice, make the plenitude of his Passion, and haue a forcible crie, intercession, & satisfaction for the Church & the particular necessities therof. In which, as some doe abound in good workes & satisfactions (as S. Paul, who rekneeth vp his afflictions and glorieth in them *2. Cor. 11.* and Iob, who auoucheth that his penalties farre surmounted his sinnes; and our Ladie much more, who neuer sinned, and yet suffered so great dolours) so other-some doe want, and are to be holpen by the abundance of their fellow-members.

Which entercourse of spiritual offices and the recompense of the wants of one part by the store of the other, is the ground of the old libels of Indulgence, wherof is treated before out of S. Cyprian (See the Annotations *2. Cor. 2. v. 10.*) and of a indulgences or pardons, which the Church daily dispenseth with great iustice and mercie, by their hands in whō Christ hath put the word of our recōcilement, to whom he hath committed the keies to keep and vse, his sheep to feed, his mysteries and al his goods to dispense, his power to bind and loose, his commission to remit and reteine, and the stewardship of his familie to giue euery one their meat and sustenance in due season.

CHAP. II.

It is careful for them though he were neuer with them: that they rest in the wonderful wisdom which is in Christian religion, and be not caried away either with Philosophie, to leaue Christ and to sacrifice to Angels; or with Iudaisme, to receiue any ceremonies of Moyses law.

Heretikes doe most commonly deceiue the people with eloquence namely such as haue it by the gift of nature, as the Heretikes of al Ages had, & lightly al seditious persons, which draw the vulgar sort to sedition by



EOR I wil haue you know, Brethren, what manner of care I haue for you and for them that are at Laodicia, and who-soeuer haue not seen my face in the flesh: 2. that their hearts may be comforted, instructed in charitie, and vnto al the riches of the fulnes of vnderstanding, vnto the knowledge of the myserie of God the Father of Christ I E S V S, 3. in whom be al the treasures of wisdom and knowledge hid. 4. But this I say that no man deceiue you in loftines of words. 5. For although I be absent in body, yet in Spirit I am with you; reioycing, and seeing your order, and the constancie of that your faith which is in Christ. 6. Therefore as you haue received

2. Cor. 13. 6.

Ro. 9. 1. Phil. 2.

2. Tim. 4. Iob 6.



ceiued IESVS Christ our Lord, walke in him, 7. rooted and built in him and confirmed in the faith, as also you haue learned, abounding 'in him' in thanks-giuing.

8. Beware lest any man deceiue you" by Philosophie, & vaine fallacie; according to the tradition of men, according to the elements of the world, and not according to Christ. 9. For in him dwelleth al the fulnesse of the Godhead corporally: 10. and you are in him replenished, who is the Head in al principalitie and power: 11. in whom al you are circūcised with circumcision not made by hand in spoiling of the body of the flesh, in the circūcisiō of Christ, 12. buried with him in Baptisme: in whom also you are risen againe by the faith of the operation of God, who raised him vp from the dead. 13. And you * when you were dead in the offenses and the prepuce of your flesh, did he quicken together with him; pardoning you al offenses, 14. wying out the hand-writing' of decree' that was against vs, which was contrarie to vs. And the same he hath taken out of the way, fastning it to the crosse: 15. and spoiling the Principalities & Potestates, e hath lead them confidently in open shew, triumphing them in himself. 16. Let no man therefore iudge you" in meat or in drinke, or in part of a festiual day, or of the New-moon, or of Sabboth: 17. which are a shadow of things to come, but the body Christs.

18. Let no man seduce you, b willing in the humilitie and" religion of Angels, walking in the things which he hath not seen, in vaine puffed vp by the sense of his flesh, 19. and" not holding the Head, wherof the whole body by ioynts and bands being e scrued and compacted, groweth to the increase of God. 20. If then you be dead with Christ, from the elemēts of this world;" why doe you yet e decree as liuing in the world? 21. Touch not, tast not, handle not: 22. which things are al vnto destruction by the very vse, according to the precepts and doctrines' of men. 23. Which are indeed" hauing a shew of wisdom in superstition and humilitie, and not to spare the body, not in any honour to the filling of the flesh.

allurement of their tongue. Nothing (saith S. Hierom, ep. 1. ad Nepotian. is so easie as with volubilitie of tongue to deceiue the vnlearned multitude, which whatsoeuer it vnderstandeth not, doth the more admire & wonder at the same. The Apostle here calleth it, πειρασμογενή, persuasible speech. b That is, a wilful or self-willed in voluntarie religiō. For that is, δεισιδαιμονία, heresie of commeth the word following, ὑπερστίσις, Superstition. v. 23. See Annot. v. 21. c ἐπιχρησέμεν, That is taking subministration of spiritual life & nourishment by grace from Christ the head.

ANNOTATIONS

CHAP. II.

8. By Philosophie,) Philosophie and al humane science, so long as they be subiect and obedient to Christ (as they be in the Schooles of Christian Catholike men) be not forbidden, but are greatly commended and be very profitable in the Church of God. Otherwise where secular learning is made the rule of religion and commandeth faith, there it is pernicious & the cause of al heresie & infidelitie. For the which, S. Hierom & before him Tertul. cal Philosophers, the Patriarches of Heretikes, & declare that al the old heresies rose only by too much admiring of prophane Philosophie. Hier. ad Celsiph. cont. Pelag. c. 1. Tertul. de pref. & cōt. Hermo. & cont. Marcio. l. 1. And so doe these new Sects no doubt in many things. For, other argumēts haue they none against the presence of Christ in the B. Sacramēt but such as they borrow of Aristotle & his like, cōcerning quantitie, accidents, place, position, dimensions, senses, sight, tast, and other straits of reason, to which they bring Christ the B. Sacrament.



Schoole learning.

mysteries. Al Philosophical arguments therfore against any article of our faith be here condemned as deceitful, and are called also here, *the tradition of men, and the elements of the world*. The better to resist which fallacies and traditions of Heathen men, the Schoole learning is necessarie, which keepeth Philosophie in awe and order of faith, and vseth the same to withstand the Philosophical and sophistical deceits of the Heretikes and Heathen. So the great Philosophers S. Denys, S. Augustin, Clemens Alexandrinus, Iustine, Lactantius and the rest, vsed the same to the great honour of God and benefit of the Church. So came S. Cyprian, S. Ambrose, S. Hierom, and the Greek Fathers, furnished with al secular learning vnto the studie of Diuinitie, wherof see S. Hierom. *ep. 84. ad Magnum Oratorem*.

Scriptures abused by the Protestants against Christian fasting, and holydaies.

16. *In meats.*) The Protestants wilfully or ignorantly applie al these kinds of forbearing meats, to the Christian fasts: but it is by the circumstance of the text plaine (as S. Augustin also teacheth) that the Iudaical obseruation and distinction of certaine cleane and vncleane meats is forbidden to the Colossians, who were in danger to be seduced by certaine Iewes, vnder pretence of holines to keep the Law touching meats & festiuities & other like, which the Apostle sheweth were only shadowes of things to come: which things are come, & therfore the said shadowes to cease. Where he nameth the Sabbath & feasts of the new moone, that no mā need to doubt but that he speaketh only of the Iewish daies & kinds of fasts and feasts, and not of Christian holidiaies or fasting daies at al.

S. Pauls place concerning religion of Angels, explicated and that the Protestants wickedly abuse it against the due honour & inuocation the Angels.

18. *Religion of Angels.*) By the like false application of this text as of the other before, the Heretikes abuse it against the inuocation or honour of Angels vsed in the Catholike Church, where the Apostle noteth the wicked doctrine of Simon Magus & others (See S. Chrys. *ho. 7. in hunc locum*, and *Epiph. her. 21.*) who taught, Angels to be our Mediatours and not Christ, *non tenens Caput, not holding the Head*, as the Apostle speaketh, & prescribed Sacrifices to be offered vnto them, meaning indifferently as wel the il Angels as the good. Which doctrine the said Heretike had of Plato, who taught, that spirits (which he calleth *dæmones*) were to be honoured as Mediatours next to God. Against which S. Augustin disputeth *li. 8. 9. & 10. de ciuit.* as he condemneth also the same vndue worship *li. 10. confes. cap. 41.* S. Hierom (*q. 10. ad algasiam*) expoundeth this also of al spirits or Diuels, whom he proueth (out of S. Steuen's sermon *Act. 7.*) that the Iewes did worship, auouching that they serue them stil, so many of them and so often as they obserue the Law. Of which Idolatrie also to Angels Theodoret speaketh vpon this place, declaring, that the Iewes defended their superstition towards Angels by that, that the Law was giuen by them, deceitfully at once inducing the Colossians, both to keep the law, & to honouring of the Angels as the giuers of the same. Wherby diuers of the faithful were so seduced, that they forsooke Christ and his Church and seruice, and committed idolatrie to the said Angels. Against which abominations the Councel of Laodicea *Cap. 35.* tooke order, accursing al that forsooke our Sauionr and comitted idolatrie to Angels, & contemning Christ, kept conuenticles in the name of spirits and Idols. Of which kind of worship of Angels and Diuels see Clemens Alexand. *Strom. 3.* Tertullian (*li. 1. cont. Marc.*) expoundeth this place of the false Teachers that feined themselves to haue reuelation of Angels, that the Law should be kept touching difference of cleane and vncleane meats. Which is very agreeable to that* in the Epistle to Timothee, where S. Paul calleth abstaining from meats after the Iewish or heretical manner, *the doctrine of Diuels*: wherof see more in the annotation vpon that place. Haimo a godly ancient Writer, vpon this place, saith further, that some Philosophers of the Gentils and some of the Iewes also taught, that there were foure Angels Presidents of the foure elements of man's body, and that in feined hypocrisie (which the Apostle here calleth humilitie) they pretended to worship by Sacrifice the said Angels. Theophylact expoundeth this feined humilitie, of certaine Heretikes, that pretending the mediaturship to be a derogation to Christ's maiestie, worshipped Angels as the only Mediatours. Al which we set downe with more diligence, that the Heretikes may be ashamed to abuse this place against the due reuerence & respect or praies made to the holy Angels. Whom the Scriptures record so often to offer our praies vp to God, & to haue been lawfully reuerenced of the Patriarkes, neuer as Gods, but as God's Ministers and messengers. *Ios. 5. 14. Tob. 12. Gen. 48. 16. Angelus qui seruauit me. 1. Tim. 5. 21.* And that they may be praied vnto, & can help & heare vs, see S. Hierom in *cap. 10. Danielis*. S. Ambrose in *Pf. 118 serm. 1.* S. Augustin *li. 10. de ciuit. Dei c. 12.* Bede *li. 4. de Consic. c. 24.*

Aug. ep. 59. ad Paulin. in solut. 7. quest.

1 Tim. 4. 1.



19. *Not holding the Head*) Because he hath much adoe with such false Preachers as taught the people to preferre the Angels which gaue the Law, or other whatsoeuer, before Christ, in this Epistle and to the Ephesians, he often affirmeth Christ to be our Head, yea and to be exalted farre aboue all creatures, Angels, Potestates, Principalities, or whatsoeuer.

20. *Why doe you*) A maruelous impudent translation of these words in the English Bibles Heretical translation: *Why are you burlined with traditions?* Whereas the Greek hath not that signification: *translation* but to make the name of Tradition odious here they put it of purpose, not being in the Greek & in other places where Traditions are commended (1. Cor. 11. & 1. Thes 2.) & where the Greek is so most flatly (*παρεδόσεις*) there they translate it, *Instructions, Ordinances* &c.

21. *Touch not.*) The Heretikes (as before and alwaies) very vainely alleage this against Scriptures abut the Catholike fastings: when it is most cleer that the Apostle reprehendeth the foresaid false Teachers that thought to make the Christians subiect to the obseruation of the Churches fasts ceremonies of the old Law, of not eating hogs, conies, hares-flesh, and such like, not to touch a dead corps nor any place where a woman in her floures had sittē, & other infinit doctrines of touching, tasting, washing, eating, and the rest, either commanded to the old people by God, or (as many things were) voluntarily taken vp by themselves, sometime cleane against God's ordinance, & often friuolous and superstitious. Which sort as Christ in the Gospell, so here S. Paul calleth the precepts and doctrines of men, and superstition, and (as the Greek word signifieth)* voluntarie worship, that is inuented by Heretikes of their owne head without the warrant of Christ in the Scriptures, or the Holy Ghost in the Church, or any lawful authoritie of such whom Christ commandeth vs to obey. Against such Sect-maisters therefore as would haue yoked the faithful againe with the lewish or Heretical fasts of Symon Magus and the like, S. Paul speaketh, and not of the Churches fasts or doctrines.

23. *Having a shew.*) Again the Heretikes of our time object, that these foresaid false Teachers pretended holines, wisdom, & chastisement of their bodies (for so S. Paul saith) by forbidding certaine meats according to the Iewes obseruation, euen as the Catholikes doe: It is true they did so, and so doe most vices imitate vertues. For if chastising of mens bodies & repressing their concupiscences & lustes were not godly, and if abstinence fro some meats were not laudably & profitably vsed in the Church for the same purpose, no Heretikes (to induce the abolished obseruations & differences of meats of the Iewes, or the condemnation of certaine meats & creatures as abominable, according to others) would haue falsely pretended the chastisement of their flesh, or made other shew of wisdom and pietie, to found their vnlawful Heretical or Iudaical superstition concerning the same. The Catholike Church & her children, by the example of Christ, S. Iohn Baptist, the Apostles, and other blessed men, doe that lawfully, godly, religiously, & sincerely indeed to the end aforesaid, which these false Apostles only pretended to doe. So * S. Paul did chastise his body indeed, by watching, fasting, and many other afflictions, and that was lawful, and was true wisdom and pietie indeed. The foresaid Heretikes not so, but to induce the Colossians to Iudaisme & other abominable errours, did but pretend these things in hypocrisie.

The hypocritical abstinence of old Heretikes, maketh nothing against true & sincere fasting, but commendeth it.

CHAP. III.

He exhorteth to mortifie & put off all corrupt manners of the old man, & to put on such vertues as are for the new man. 18. In particular also, wines and husbands, children and parents and maisters, each sort to doe their dutie.

THEREFORE if you be risen with Christ, seeke the things that are aboue; where Christ is sitting on the right hand of God. 2. Mind the things that are aboue, not the things that are vpon the earth.

3. For you are dead; and your life is hidde with Christ in God. 4. When Christ shal appeare, your life; then you also shal appeare with

The Epistle
vpon Easter
cue,



with him in glorie. ¶

5. * Mortifie therefore your members that are vpon the earth, fornication, vncleanesse, lust, euil concupiscence, and auarice, which is the seruice of Idols. 6. For which things the wrath of God cometh vpon the children of incredulitie. 7. In which you also walked sometime, when you liued in them. 8. But now lay you also away anger, indignation, malice, blasphemie, filthie talke out of your mouth. 9. Lie not one to another: * spoiling your selues of the old man with his actes, 10. and doing on the new, him that is renewed vnto knowledge, * according to the image of him that created him. 11. Where there is not, Gentile & Iew, circumcision and prepuce, Barbarous and Scythian, bond and free: but al, and in al Christ.

12. Put ye on therefore as the elect of God, holy, and beloued, * the bowels of mercie, benignitie, humilitie, modestie, patience, 13. supporting one another, & pardoning one another, if any haue a quarel against any man. As also our Lord hath pardoned vs: so you also. 14. But aboue al these things haue charitie, which is the band of perfection: 15. and let the peace of Christ exult in your harts, wherein also you are called in one body: and be thankful. 16. Let the word of Christ dwel in you abundantly, in al wisdom: teaching and admonishing your owne selues, with psalmes, hymnes, and spiritual canticles, in grace singing in your harts to God. 17. Al whatsoever you doe in word or in worke, al things in the name of our Lord Iesus Christ, giuing thanks to God and the Father by him. ¶

18. * Women be subiect to your husbands, as it behoueth in our Lord. 19. * Men, loue your wiues and be not bitter toward them. 20. * Children obey your parents in al things: for that is wel pleasing to our Lord. 21. Fathers prouoke not your children to indignation; that they become not discouraged. 22. * Seruants, obey in al things your Maisters according to the flesh, not seruing to the eye, as pleasing men, but in simplicitie of hart, fearing God. 23. Whatsoever you doe, worke it from the hart as to our Lord, and not to men: 24. knowing that you shal receiue of our Lord the retributiō of inheritance. Serue our Lord Christ. 25. For he that doeth iniurie, shal receiue that which he hath done vniustly: and * there is not acception of persons with God.

ANNOTATIONS.

CHAP. III.

5. *Auarice, which is the seruice of Idols.* Here is a maruelous impudent and foolish corruption in the vulgar English Bible printed the yere 1577. and (as it seemeth) most authorisied. Where for their error against the Images of Christ and his Saints, and to make image and Idol, alone; the translatour, for that which the Apostle saith in Greek, *Conetousnes is idolatrie*, maketh him to say in English *Conetousnes is worshipping of Images*: as also Eph. 5. 4. he transleteth thus, *The conetous person is a worshipper of Images*: for that which the

The Epistle
vpon the 5.
Sunday after
the Epiphanie.

εὐφραίνεσθαι,
triumph and
haue the victo-
rie.

Retribution
or reward for
good workes:
αποδοσις,
which signi-
fieth rendring
one for an-
other.

Heretical and
foolish trans-
lation.

Eph. 5. 3.

Eph. 4. 22.
Gen. 1. 26.

Eph. 4. 32.

Ep. 5. 22.
1. Pet. 3. 7.
Eph. 6. 1.
Eph. 6. 5
Tit. 2. 9.
1. Pet. 2. 18.

Deut. 10. 17. Re. 2. 11.
Gal. 2. 6



the Apostle saith: *The covetous man is an idolater*, meaning spiritual idolatrie, because he maketh money his God. In which sense to call this spiritual idolatrie, worshipping of images, is too ridiculous, and must needs proceed of blind heresie.

9. *Doing on the new.* By this and the whole discourse of this chapter containing an exhortation to good life and to put on the habit of the new man with all vertues we may see, our iustice in Christ to be a very qualitie and forme inherent in our soul, adorning the same, and not an imputation only of Christes righteousness, or a hiding only of our sinnes and wickednes, which the Heretikes falsely affirme to remaine in vs after Baptisme and alwaies during life. See S. Augustin *de pec. mer. & remis.* li. 2. c. 7. & *cons. Julian.* lib. 6. c. 7.

C H A P. I I I I.

He exhorteth to instance in praier, 5 and to wisdom in behauiour. 7 He sendeth Tychicus 10. He doeth commendations, 15 and inioyneth to be done.

Linc. 18.
1:
Eph. 6,
18. 1.
Thes. 3,
1
Eph. 5.
35.

YOV Maisters, that which is iust and equal, doe to your seruants: knowing that you also haue a Maister in heauen. 2. * Be instant in praier; watching in it in thanks-giuing, 3. * praying withal: for vs also, that God may open vnto vs the doore of speech to speake the mysterie of Christ (for the which also I am bound) 4. that I may manifest it, so as I ought to speake. 5. * Walke with wisdom toward them that be without; redeeming the time. 6. Your talke alwaies, in grace let it be seasoned with salt: that you may know how you ought to answer euery man.

S. Paul euer much desireth the praiers of the faithful: whereby we learne the great efficacie of them.

Phile.
10.

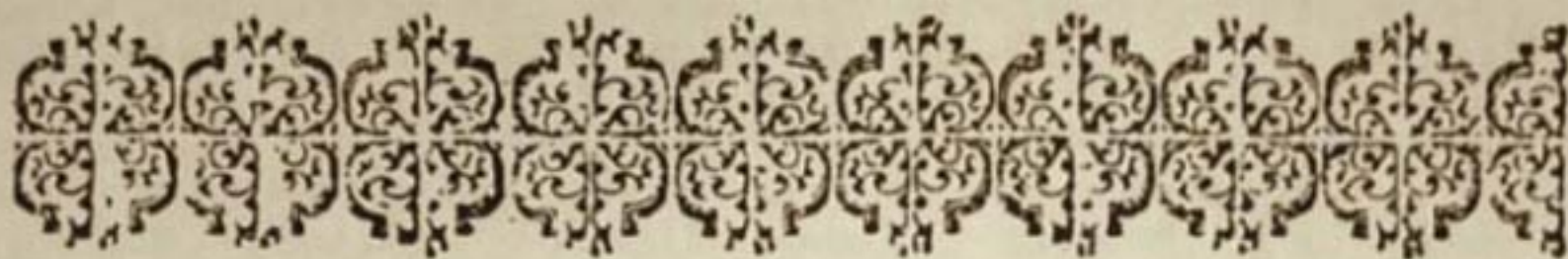
7. The things that are about me, Tychicus, our dearest Brother, and faithful Minister, & fellow-seruant in our Lord, wil make you vnderstand al, 8. whom I haue sent to you for this same purpose, that he may know the things that concerne you, and may comfort your harts, 9. with * Onesimus, the most deare and faithful Brother who is of you. Al things that are done here, shal they doe you to vnderstand.

2: Tim.
4. 10. 11.

10. Aristarchus my fellow-prisoner saluteth you, & Marke the cosin-german of Barnabas (concerning whom you haue receiued commandements, If he come to you, receiue him) 11. and Iesus that is called Iustus: who are of the Circumcision. These only are my coadiutors in the Kingdom of God: which haue been a confort to me. 12. Epaphras saluteth you who is of you, the seruant of Christ I E S V S, alwaies careful for you in prayers, that you may stand perfect and ful in al the wil of God. 13. For I giue him testimonie that he hath much labour for you, & for them that be at Laodicia, and that are at Hierapolis. 14. * Luke, the most deare physicion, saluteth you; and Demas. 15. Salute the Brethren that are at Laodicia; and Nymphas, and the Church that is in his house. 16. And when the epistle shal be read with you, make that it be read also in the Church of the Laodicians: and that you read that which is of the Laodicians. 17. And say to Archippus: See the Ministerie which thou hast receiued of our Lord, that thou fulfil it. 18. The salutation: with mine owne hand, Paules. Be mindful of my bands. Grace be with you. Amen.

He did not only pray, but tooke other great paines to procure God's grace for the Colossians: perhaps by watching, fasting, & doing other penance of body; that God would not suffer them to fall from their receiued faith to the Sect of Simon Magus or the Iudaizing Christians.





THE ARGUMENT OF THE
FIRST EPISTLE OF S. PAUL TO
THE THESSALONIANS.

NOW S. Paul with Silas (or Syluanus) and Timothee according to a vision calling him out of Asia in Macedonia, came to Philippi being the first citie therof, we read Act. 16. And how againe from Philippi, after scourging and imprisoning there, he came to Thessalonica being the head citie of that countrie, we read act. 17. where after 3. weekes preaching, the Iewes stirred the citie against them, and pursued them also to Berea: so that Paul was comersed from thence to Athens, where he expected the comming of Silas & Timothee from the foresaid Berea in Macedonia, but receiued them (as we haue Act. 18.) at Corinth in Achaia.

Having therefore left the Thessalonians in such persecution, and being careful to know how they did in it, he was desirous to returne vnto them, as he signifieth in the 2. chapter of this Epistle v. 17. But (as he there addeth) Satan hindred vs. Therefore tarying himself at Athens, he sendeth Timothee vnto them. At whose returne vnderstanding their constancie, he is much comforted, as he declareth c. 3. So then they are al three together at the writing of this Epistle, as also we haue in the title of it: Paul and Syluanus and Timothee to the Church of the Thessalonians. And therefore it seemeth to haue been written at Corinth, not at Athens: because after the sending of Timothee to Thessalonica, they met not at Athens againe, but at Corinth.

The first three chapters of it are, to confirme and comfort them against the tentations of those persecutions. The other two are of exhortation, to liue according to his precepts, namely in sanctification of their bodies, & not in fornication: to loue one another: about their friends departed, with the doctrine of the Resurrection, and with continual preparation to die: the laetie to obey, and the Clergie to be diligent in euery point of their office.

THE



THE FIRST EPISTLE OF S. PAUL TO THE THESSALONIANS.

CHAP. I.

He thanketh God for them, 4 and gathereth that they are elect, because his preaching at their first conuersion was with diuine power, and they on the other side receiued it with al ioy, notwithstanding the great persecution that was raised against them.

PAUL and Syluanus and Timothee to the Church of the Thessalonians in God the Father, and our Lord I E S V S Christ. Grace to you and peace.

2. We giue thanks to God alwaies for al you; making a memorie of you in our praies without intermission, 3. mindful of the worke of your faith and labour, and of the charitie, & of the enduring of the hope of our Lord I E S V S Christ, before God and our Father: 4. knowing, Brethren beloued of God, your election: 5. that our Ghospel hath not been to you in word only, but in power & the holy Ghost, & in much fulnesse, as you know what manner of men we haue been among you for your sakes. 6. And you became" followers of vs, & of our Lord; receiuing the word in much tribulation, with ioy of the Holy Ghost: 7. so that you were made a paterne to al that beleue in Macedonia & in Achaia. 8. For from you was bruited the word of our Lord: not only in Macedonia and in Achaia, but also in euery place, your faith which is to God-ward, is proceeded, so that it is not necessarie for vs to speake any thing. 9. For they themselues report of vs what manner of entring we had to you; and how you are turned to God: from Idols, to serue the living and true God, 10. and to expect his Sonne from Heauen (whom he raised vp from the dead) I E S V S, who hath deliuered vs from the wrath to come. **F**

The Epistle v^o 6 the 6. Sunday after the Epiphanie.

In this & the like places the Heretikes maliciously and most falsely translate, con- strue, and apply al things meant of the Heathen idols, to the memories and images of Christ and his Saints, namely the English Bibles of the yeares 1562. 1577. See the Annotation 1. 10. 11. 21.

ANNOTATIONS.

CHAP. I.

6. *Followers of vs*) S. Paul is bold to commend them for imitation of him, yea and to ioyne himself in that point with Christ, to be their paterne to walke after. Where without curiositie he nameth himself first, and our Lord afterward, because he was a more neer and ready obiect then Christ, who was not nor could not be followed but through the preaching and conuersation of the Apostle, who was in their sight or hearing. And this imitation of some holy man or other, hath made so many Religious men of diuers Orders and Rules, al tending to the better imitation of Christ our Lord. See the like words of the Apostle, 1. cor. 11, 1 and Philp. 3, 17.

Religious persons imitation of diuers holy men is the imitation of Christ



C. H A P. I I.

He calleth euen themselves to witnes, that his preaching vnto them was as he said, in most commendable manner. 13 And againe on the other side he thanketh God for their manner of receiuing it: that is, with alioy, notwithstanding the persecution of their owne citizens.

e A notable example for Catholike Preachers, and passing comfortable, when in the middes of persecutions and reproches they preach sincerely, to please God & not men.

FOR your selues know, Brethren, our entrance vnto you, that it was not vaine: 2. but hauing suffered before and * been *Act. 16; 11. 13.* abused with contumelies (as you know) at Philippi, we had confidence in our God, to speake vnto you the Ghospel of God in much carefulnes. 3. For our exhortation was not of errour, nor of vncleannesse, nor in deceit: 4. but as we were approued of God that the Ghospel should be committed to vs, so we speake: not as pleasing men, but God, who proueth our harts. 5. For neither haue we been, at any time in the word of adulation, as you know; nor in occasion of auarice, God is witnes: 6. nor seeking glorie of men, neither of you, nor of others. 7. Whereas we might haue been a burden to you, as the Apostles of Christ; but we became 'children' in the middes of you, as if a nource should cherish her children: 8. * *milde* so hauing a desire to you, we would gladly deliuer vnto you not only the Ghospel of God, but also our owne soules: because you are become most deare vnto vs. 9. For you are mindful, Brethren, of * our labour and toile. Day and *Act. 10, 34; 1. Cor. 4, 12. 2. Thes. 3.* night working, lest we should charge any of you, we preached among you the Ghospel of God. 10. You are witnesses and God, how holily, and iustly & without blame, we haue been to you that did belecue. 11. As you know in what manner we desiring and comforting you, haue adiured euery one of you (as a father his children) that you would walke worthie of God, who hath called you into his Kingdome and glorie.

12. Therefore we also giue thanks to God without intermission: because that when you had receiued of vs the word of the hearing of God, you receiued it not as the word of men, but (as it is indeed) the word of God, who worketh in you that haue beleued. 13. For you, Brethren, are become followers of the Churches of God that be in Iewrie, in Christ I E S V S: for you also haue suffered the same things of your owne lineage, as they also of the Iewes, 14. who both killed our Lord I E S V S, and the Prophets, and haue persecuted vs, and please not God, and are aduersaries to al men, 15. prohibiting vs to speake to the Gentils that they may be saued, to make vp their sinnes alwaies. For the wrath of God is come vpon them euen to the end. 16. But we, Brethren, e deprived of you for a short time, in sight, not in hart; *e à πορ φανίζε* haue hastned the more abundantly to see your face with much desire. 17. For we would haue come to you, I Paul certes, once and againe: but Satan hath hindered vs. 18. For what is our hope, or ioy, or crowne of glorie? Are not you, before our Lord I E S V S Christ in his comming? 19. For you are our glorie and ioy.

The Epistle for monie Martyrs. Aug 8.

22 If the Apostle without iniurie to God, in right good sense call his scholars the Thessalonians, his hope, ioy, glorie; why blasphemie the Protestants the Cath. Church and her children for terming our B Ladie or other Saints, their hope, for the special confidence they haue in their prayers?

ANNOTATIONS.

A N N O T A T I O N S.

C H A P. I I.

11. *The word of God.*) The Adversaries will have no word of God but that which is written and contained in the Scripture: but here they might learne that al Paules preaching before he wrote to them, was the very word of God. They might also learne that whatsoever the lawfull Apostles, Pastours, and Priestes of God's Church preach in the vnitie of the same Church, is to be taken for God's owne word, & ought not to be reputed of them for doctrines of men or Pharisaical traditions, as they falsly call canons, precepts, and decrees of holy Church.

Not only the written word is the word of God.

C H A P. I I I.

Because he could not come himself, as he desired, he sent Timothee. 6 At whose returne now vnderstanding that they stand still steadfast, notwithstanding al those persecutions, he reioyceth exceedingly: 10 praying that he may see them againe, 12 and for their increase in charitie.



FOR the which cause forbearing no longer, it pleased vs to remaine at Athens, alone. 2. And we sent Timothee our Brother, & the Minister of God in the Ghospel of Christ, to confirme you and exhort you for your faith, 3. that no man be moued in these tribulations: for your selues know, that we are appointed to this. 4. For euen when we were with you, we fore-told you that we should suffer tribulations, as also it is come to passe, and you know. 5. Therefore I also forbearing no longer, sent to know your faith: lest perhaps he that tempteth, hath tempted you, and our labour be made vaine. 6. But now * Timothee coming vnto vs from you, and reporting to vs your faith and charitie, and that you haue a good remembrance of vs alwaies, desiring to see vs, as we also you: 7. therefore we are comforted, Brethren, in you, in al our necessitie, & tribulation, by your faith, 8. because now we liue, if you stand in our Lord. 9. For what thanks-giuing can we render to God for you, in al ioy wherewith we reioyce for you before our God, 10. night and day more abundantly praying that we may see your face, and may accomplish those things that want of your faith?

11. And God himself and our Father, & our Lord I E S V S Christ direct our way to you. 12. And our Lord multiplie you, & make your charitie abound one to another, and toward al men: as we also in you, 13. to confirme your hearts without blame, in holinesse, before God and our Father, in the coming of our Lord I E S V S Christ with al his Saints. Amen.

* Though letters or epistles in absence giue great comfort & confirmation in faith, yet it is preaching in presence by which the faith of Christ and true religion is alwaies both begun and accomplished.



CHAP. IIII.

He exhorteth them to liue as he taught them: and namely to abstaine from al fornication, 9. to loue one another, 11. to meddle only with their owne matters, 12. to behaue themselves wel toward the Infidels. 13. Touching their freinds departed he comforteth them, shewing that they shal meet againe at the Resurrection, and be with Christ for ever.

The Epistle vpo
the 1. Sunday in
Lent.

FOR therest therfore, Brethren, we desire and beseech you in our Lord IESVS, that as you haue receiued of vs how you ought to walke, and to please God, as also you doe waike, that you abound more. 2. For you know what precepts I haue giuen to you by our Lord IESVS. 3. For this is the wil of God, your sanctification: that you abstaine from fornication, 4. that euery one may know to possesse his vessel in sanctification and honour: 5. not in the passion of lust, as also the Gentils that know not God, 6. and that no man ouer-goe, nor circumuent his brother in businesse: because our Lord is reuenger of al these things, as we haue fore-told you, and haue testified. 7. For God hath not called vs into vncleannesse, but into sanctification. **H** 8. Therefore he that despiseth these things, despiseth not man but God, who also hath giuen his holy Spirit in vs.

e Al Catholike
Christians make
one Fraternitie
or Brotherhood.

Christian men
ought to proceed
and profit conti-
nually in good
workes and iusti-
fication.

The Epistle in a
Masse for the
dead vpon the
day of the burial
or deposition.

He speaketh in
the person of
those that shal
be aliue when
our Sauour re-
turneth to iud-
gement.

9. But concerning the charitie of the e Fraternitie, we haue no need to write to you: For * your selues haue learned of God to loue one another. 10. Yea and you doe it toward al the Brethren in al Macedonia. But we desire you, Brethren, that you :: abound more: 11. and that you employ your endeauour to be quiet, and that you doe your owne businesse, and worke with your owne hands, as we haue commanded you: 12. and that you walke honestly toward them that are without; and need nothing of any man's.

13. And we wil not haue you ignorant, Brethren, concerning them that sleep, that you be not sorrowful, as also others that haue no hope. 14. For if we beleue that IESVS died and rose againe, so also God them that haue slept by IESVS wil bring with him. 15. For this we say to you in the word of our Lord, * that :: we which liue, which are remaining in the aduent of our Lord, shal not preuent them that haue slept. 16. For our Lord himself in commandment, and in the voice of an * Archangel, & in the trompet of God wil descend from heauen: and the dead that are in Christ, shal rise againe first. 17. Then we that liue, that are left, withal shal be taken vp with them in the clouds to meet Christ, into the aire, and so alwaies we shal be with our Lord. 18. Therefore comfort ye one another in these words. **H**

10. 11.

15. 16.

17.

Heb. 13.

1.

12. Cor.

15. 16.

11. 14.

12. 1.

Cor. 13.

11.

ANNOTATIONS.



ANNOTATIONS.

CHAP. III.

2. *Not man but God*) He that despiseth the Churches or her lawful Pastours precepts, of-
fendeth no lesse then if he contemned God's expresse commandements. For they be of the
Holy Ghost, and are not to be counted among the commandements of men only. *The precepts of
the Church.*
13 *Sleep*) Some Heretikes peruersly inferred of this that the soules did sleep til the day
of iudgement: where it is meant of the bodies only.

CHAP. V.

*To talke of the time of the Resurrection is not necessarie, but to prepare our selues against
that time so sodaine, and so terrible to the vnprepared. 12 He beseecheth the layerie to
be obedient, 14 and the Clergie to be vigilant, with many short precepts moe.*



AND of the times and momentes, Brethren, you need not that
we write to you. 2. For your selues know perfectly that the day
of our Lord shal so come as * a theefe in the night. 3. For when
they shal say, peace & securitie; then shal sodaine destruction
come vpon them, as the paines to her that is with child, and they
shal not escape. 4. But you, Brethren, are not in darkenesse; that the same day
may as a theefe ouer-take you.

5. For al you are the children of light, and children of the day: we are
not of the night nor of darknesse. 6. Therefore let vs not sleep as also others: but
let vs watch & be sober. 7. For they that sleep, sleep in the night; & they that
be drunke, be drunke in the night. 8. But we that are of the day, are sober,
* hauing on, the breast-plate of faith and charitie, and a helmet, the hope of
saluation. 9. For God hath not appointed vs vnto wrath, but vnto the pur-
chasing of saluation by our Lord IESVS Christ, 10. who died for vs: that
whether we watch, or sleep, we may liue together with him. 11. For the which
cause comfort one another: and edifie one another, as also you doe.

12. And we beseech you, Brethren, that you wil know them that labour
among you, and that gouerne you in our Lord and admonish you: 13. that you
haue them more abundantly in charitie for their worke. Haue peace with
them. 14. b And we beseech you, Brethren, admonish the vnquiet, comfort the
weake-minded, beare vp the weake, be patient to al. 15. See that * none render
euil for euil to any man: but alwaies that which is good pursue toward each
other, & towards al. 16. Alwaies reioyce. 17. c Pray * without intermission. 18.
In al things giue thanks. For this is the wil of God in Christ IESVS in al you.
19. The Spirit extinguish not. 20. Propheties despise not. 21. But * proue al things
hold that which is good. 22. From al appearance of euil refraine your selues.

23. And the God of peace himself sanctifie you in al things: that your whole
spirit, and soule and body without blame may be preserved in the comming of
our Lord IESVS Christ. 24. He is faithful, that hath called you, who also wil
doe it. 25. Brethren pray for vs. 26. Salute al the Brethren in a holy kisse. 27.
I adiure you by our Lord that this epistle be read to al the holy Brethren. 28.
The grace of our Lord IESVS Christ be with you. Amen.

The precepts of
the Church.

A christian
man's whole
armour is
not faith only,
but al the three
vertues here na-
med.

b the Epistle
vpon the Ember
Saturday in
Lent.

c to desire eter-
nal life of him
that only can

giue it, is to pray
without inter-
mission: but be-
cause that desire

is oft by world-
ly cares cooled,
certaine houres

& times of vocal
prayer were
appointed. See S.

Aug. ep. 121. ad
Primum.

Mat. 14,
44. 2.
Pet. 3,
10.
Apo. 1,
3. 16, 15.

Eph. 19,
27.
Eph. 6,
17.

Pro 17,
13. Re.
11.
1. Pet.
3. 9.
Luc. 18,
1.



ANNOTATIONS.

CHAP. V.

Not rashly to
credit euery
spirit.

10. *But prone.*) Though we may not extinguish the spirit, nor contemne the Prophets; yet we must beware we be not deceiued by giuing too light credit to euery one that vanteth himself of the spirit, as Arch-heretikes euer did. We must trie them by the doctrine of the Apostles and the Spirit of the Catholike Church, which can not beguile vs.

THE ARGVMENT OF THE SECOND
EPISTLE OF S. PAUL TO
THE THESSALONIANS.

A. A. 18. v. 11.

THE second to the Thessalonians hath in the title as the first: Paul and Syluanus and Timothee, &c. And Therefore it seemeth to haue been written in the same place, to wit, at Corinth, where they remained* a yeare and six months, & straight vpon their answer to the first epistle. First he thanketh God for their increase, and perseuerance (comforting them againe in those persecutions) and praieth for their accomplishment. Secondly he assureth them, that the day of Iudgement is not at hand, putting them in remembrance what he told them therof by word of mouth, when he was present (as therefore he biddeth them afterward* to hold his Traditions vnwritten, no lesse then the the written) to wit, that at those persecutions and heresies, raised then, and afterward against the Catholike Church, were but the myserie of Antichrist, & not Antichrist himself. But that there should come at length a plaine Apostasie, & then (the whole fore-running myserie being once perfectly wrought) should follow the reuelation of Antichrist himself in person (as after al the mysteries of the old Testament Christ IESVS our Lord came himself in the fulnes of time.) And then at length after al this, the day of Iudgement and second coming of Christ shal be at hand, and not before, whatsoeuer pretense of vision, or of some speach of mine (saith S. Paul) any make to seduce you withal, or of my former epistle, or any other. For which cause also, in the end of this epistle, he biddeth them to know his hand, which is a signe in euery epistle.

A. C. 1. v. 19.

Lastly he requesteth their prayers, and requireth them to keep his commandments and Traditions: namely that the poore which are able, get their owne lining with working, as he also gaue them example, though he were not bound thereto.

THE



T H E
S E C O N D E P I S T L E
O F S. P A V L T O T H E
T H E S S A L O N I A N S.

C H A P. I.

He thanketh God for their increase in faith and charitie, and constancie in persecution (assuring them that they merit thereby the Kingdom of God, as their persecutors doe damnation:) 11 and also praieth for their accomplishment.

PA V L and Syluanus and Timothee, to the Church of the Thessalonians in God our Father and our Lord I E S V S Christ.

2. Grace to you and peace from God our Father and our Lord I E S V S Christ.

3. We ought to giue thanks alwaies to God for you, Brethren, so as meet is, because your faith increaseth exceedingly, and the charitie of euery one of you aboundeth towards each other: 4. so that we our selues also glorie in you in the Churches of God, for your patience, and faith in al your persecutions and tribulations, which you sustaine 5. for an example of the iust iudgement of God, that ^a you may be counted worthie of the Kingdom of God, for the which also you suffer. 6. If yet it be iust with God to repay tribulation, to them that vex you: 7. and to you that are vexed, rest with vs in the reuelation of our Lord I E S V S from Heauen with the Angels of his power, 8. in flame of fire, giuing reuenge to them that know not God, and that obey not the Ghospel of our Lord I E S V S Christ. 9. Who shal suffer eternal paines in destruction, from the face of our Lord and from the glorie of his power: 10. when he shal come to be ^b glorified in his Saints, and to be made maruelous in al them that haue beleued, because our testimonie concerning you was credited in that day. 11. Wherin also we pray alwayes for you, that our God e make you worthie of his vocation, and accomplish al the good pleasure of his goodnesse & the worke of faith in power, 12. that the name of our Lord I E S V S Christ may be glorified in you, and you in him, according to the grace of our God, and of our Lord I E S V S Christ.

glorified in his Saints, that is, by the great and vnspeakable honour and exaltation of them he shal be honoured, as now he is: the honour which the Church doth to them, not diminishing Christ's glorie (as some Aduersaries foolishly pretend) but exceedingly augmenting the same.

^a a Note that by constant and patient suffering of afflictions for Christ men are made worthie (so the Greek signifieth, as the Aduersaries themselves translate v. 11.) of the crowne or Kingdom of Heauen: and so doe merit and deserue the same. See *Ann. l. 10. 16.* And the Apostle here saith that it is God's iustice no lesse to repay glorie to the afflicted, then to reder punishment to them that afflict, because of their contrarie defects or merits.

^b b Christ shal be



CHAP. II.

He requireth them, in no case to thinke that Domes-day is at hand, 3 repeating vnto them that there must before come first a reuolt, secondly the reuelation also of Antichrist himself in person, and that Antichrist shal not permit any God to be worshipped but only himself: that also with his lying wonders he shal winne to him the incredulous Iewes. But Christ shal come then immediately in maiestie, and destroy him and his. 13 Therefore he thanketh God for the faith of the Thessalonians, 15 and biddeth them stick to his Traditions both written and vnwritten, and praieth God to confirme them.

The Epistle on the Imber Saturday of Advent.

^a How then can the Pope be Antichrist, as the Heretikes fondly blasphem, who is so farre from being exalted about God, that he praieth most humbly not only to Christ but also to his B. mother and al his Saints.

^b Deus mittet. (saith S. August. li. 10. de Ci. c. 19.) quia Deus Diabolum facere iLLa perimit. God wil send, because God wil permit the Diuel to doe these things.

Whereby we may take a general rule that God's action or working in such things is his permission. See Annot. Ro. 1. 24.

^c This word of exhorting implicth in it comfort and consolation: as 1. Cor. 1. v. 4. & 6.



AND we desire you, Brethren, by the comming of our Lord I E S V S Christ, & of our congregation into him; 2. that you be not easily moued from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle as sent by vs, " as though the day of our Lord were at hand. 3. Let no man seduce you by any meanes, for " vnlesse there come e a reuolt first, & " the man of sinne be reuealed, the sonne of perdition, 4. which is an aduersarie & is " extolled: a aboute al that is called God, or that is worshipped, so that he sitteth " in the Temple of God, shewing himself as though he were God. 5. Remember you not, that when I was yet with you, I told you these things? 6. And now " what letteth, you know: that he may be reuealed in his time. (7. For now the myserie of iniquitie worketh: only that he which now holdeth, doe hold, vntil he be taken out of the way.) 8. And then that wicked one shal be reuealed * whom our Lord I E S V S shal kil with the spirit of his mouth; and shal destroy with the manifestation of his aduent, him, 9. whose comming is according to the operation of Satan, " in al power, and lying signes and wonders; 10. and in al seducing of iniquitie to them that perish; for that they haue not receiued the charitie of the truth that they might be saued. 11. Therefore: b God wil send them the operation of errour, to beleue lying: 12. that al may be iudged which haue not beleued the truth, but haue consented to iniquitie.

13. But we ought to giue thanks to God alwaies for you, Brethren beloued of God, that he hath chosen you first-fruits vnto saluation, in sanctification of spirit and faith of the truth: 14. into the which also he hath called you by our Ghospel, vnto the purchacing of the glorie of our Lord I E S V S Christ. 15. Therefore, Brethren, stand; and hold e the " traditions which you haue learned, whether it be by word, or by our epistle. 16. And our Lord I E S V S Christ himself and God and our Father which hath loued vs, and hath giuen eternal consolation, and good hope in grace, 17. c exhort your harts and confirme you in euery good worke and word.

" ἀποστασία

Es. 11, 4.

εἰς τὰς παροξύνσεις καὶ κλέψεις

ANNOTATIONS.



ANNOTATIONS.

CHAP. II.

2. *As though the day.*) The curiositie of man sed by Satans deceits, hath sought to know and to giue out to the world, such things as God wil not impart to him, nor be necessarie or profitable for him to know: so farre, that both in the Apostles daies and often afterward, some haue feined reuelations, some falsely gathered out of the Sriptures, some presumed to calculate and coniect by the starres, and giuen forth to the world a certaine time of Christes comming to iudgement. Al which seducers be here noted in the person of some that were about to deceiue the Thessalonians therein. And S. Augustin (in his 80. Epistle ad Hesy-chium) proueth that no man can be assured by the Scriptures of the day, yeare, or Age that the end of the world or the second Aduent shal be.

The day of iudgement vncertaine, & to be left to God's secret.

3. *Vntill there come a reuolt first*) Though we can not be assured of the moment, houre, or any certaine time of our Lordes comming, yet he warranteth vs that it wil not be before certaine things be fulfilled, which must come to passe by the course of God's providence and permission before, which are diuers, wherof in other places of Scriptures we be forewarned. Here he warneth vs of two specially, of a reuolt, defection or an apostasie, and of the comming or reuelation of Antichrist. Which two pertaine in effect both to one, either depending of the other, & shal fall (as it may be thought) neer together and therefore S. Augustin maketh them but one thing.

Two special signes before the later day: a general apostasie, and the comming of Antichrist.

This apostasie or reuolt, by the iudgement in a manner of al ancient Writers, is the general forsaking & fall of the Romane Empire. So Tertullian *li. de resur. carnis.* S. Hieron *q. 11. ad Algasium.* S. Chrysostom *ho. 4.* and S. Ambrose vpon this place. S. Augustin *De Cinit. Dei li. 10. c. 19.* Al which Fathers and the rest * Calvin presumptuously condemneth of errour and follie herein, for that their exposition agreeth not with his & his fellowes blasphemous fiction that the Pope should be Antichrist. To establish which false impietie, they interpret this reuolt or apostasie to be a general reuolt of the visible Church from God, whose house or building (they say) was sodenly destroyed and lay many yeares ruined, and ruled only by Satan and Antichrist. So saith the foresaid Arch-heretike here: though for the aduantage of his defence & as the matter els where requireth, he seemeth (as al their fashion is) to speake in other places quite contrarie: but with such colour and collusion of words, that neither other men nor himself can tel what he would haue or say And his Followers Wicleffe and Luther, his fellowes and followers Illyricus, Beza, and the rest, are (for the time of the Churches falling from Christ) so various among themselves, and so contrarie to him, that it is horrible to see their confusion, and a pitiful case that any reasonable man wil follow such companions to euident perdition.

The heretikes interpretation of this apostasie, & their condemning of the Fathers.

But concerning this errour & falshood of the Churches defection or reuolt, it is refuted sufficiently by S. Augustin against the Donatistes in many places. Where he proueth that the Church shal not faile to the worlds end, no not in the time of Antichrist: affirming them to deny Christ & to robbe him of his glorie & inheritance bought with his blood, which teach that the Church may faile or perish. *Li. de vnis. Ec. 11. 13. De Cinit. li. 10 c. 8. In Psal. 85. ad illud, Tu solus Deus magnus, Ps. 75. Conc. 1. & Psal. 60. De viil. cred. c. 8.* S. Hieron refuteth the same wicked Heresie in the * Luciferians, prouing against them, that they make God subiect to the Diuel, and a poore miserable Christ, that imagine the Church his body may either perish or be driuen to any corner of the world. Both of them answer to the Heretikes arguments grounded on Scriptures falsely vnderstood, which were too long here to rehearse. It is enough for the Christian Reader to know, that it is an old deceit and excuse of al Heretikes and Schismatikes, for defence of their forsaking God's Church, that the Church is perished, or remaineth hidden, or in themselves only & in those places where they & their followers dwell: to know also, that this is reproved by the holy Doctours of the primitiue Church, and that it is against Christes honour, power, providence, and promise.

There can be no apostasie of the visible Church from God.

If the Aduersaries had said that this reuolt which the Apostle fore-telleth shal come before

* Dial. adu. Lucifer. c. 6.



It is very like, the Apostle speaketh of a great apostasie from the See of Rome, & from most articles of the Catholike faith.

The wonderful prouidence of God in preserving the See of Rome more then al other States, notwithstanding manifold dangers and scandals.

Many Antichrists, as fore-runners of the great Antichrist.

The great Antichrist shal be one special and notorious man.

fore the worlds end, is meant of great numbers of Heretikes and Apostates reuolting from the Church, they had said truth of themselves, and such others, whom S. Iohn calleth Antichristes. And it is very like (be it spoken vnder the correction of God's Church and al learned Catholikes) that this great defection or reuolt shal not be only from the Romane Empire, but specially from the Romane Church, and withal from most points of Christian religion: not that the Catholike Christians, either in the time of Antichrist or before, shal refuse to obey the same; but for that neer to the time of Antichrist and the consummation of the world, there is like to be a great reuolt of Kingdoms, peoples, and Prouinces from the open external obedience and communion therof. Which reuolt hauing been begun and continued by Heretikes of diuers Ages, resisting & hating the Seat of Peter (which they called *castrum pestilentie*, the chaire of pestilence, * in S. Augustines daies) because it is Christles fort erected against Hel-gates and al Heretikes, and being now wonderfully increased by these of our daies the next precursours of Antichrist, as it may seeme, shal be fully atchieued a little before the end of the world by Antichrist himself. Though euen then also, when for the few daies of Antichristes reigne the external state of the Romane Church and publike entercourse of the faithful with the same may cease, yet the due honour and obedience of the Christians toward it, and communion in hart with it, and practise therof in secret, & open confelling therof if occasion require, shal not cease, no more then it doth now in the Christians of Cypres & other places where open entercourse is forbidden.

This is certaine and wonderful in al wise mens eyes, & must needs be of God's prouidence and a singular prerogative, that this Seat of Peter standeth, when al other Apostolike Sees be gone: that it stood there for certaine Ages together with the secular Seat of the Empire: that the Popes stood without wealth, power, or humane defense, the Emperours knowing, willing, & seeking to destroy them, and putting to the sword about thirtie of them one after another, yea and being as much afraid of them as if they had been *enuli Imperij*, Comperitors of their Empire, as S. Cyprian noteth (*epist. 52. ad Antonianum num. 3.*) of S. Cornelius Pope in his daies, & Decius then Emperour: againe, that the Emperours afterward yealded vp the citie vnto them, continuing for al that in the Imperial dignitie stil: that the Successours of those that persecuted them, laid downe their crownes before their Seat and sepulchers honouring the very memories & Reliques of the poore men whom their Predecessours killed: that now wel-neer these 1600 yeares this Seat standeth, as at the beginning in continual miserie, so now of long time for the most part in prosperitie, without al mutation in effect, as no other Kingdom or State in the world hath done, cuery one of them in the said space being manifoldly altered. It standeth (we say) al this while (to vse S. Augustines words *de uil. cred. c. 17.*) *Frustra circumlatrantibus hereticis*, the Heretikes in vaine barking about it, not the first Heathen Emperours, not the Gothes and Vandals, not the Turke, not any sacks or massakers by Alaricus, Gensericus, Attila, Borbon, and others; not the emulation of secular Princes, were they Kings or Emperours, not the Popes owne diuisions among themselves & manifold difficulties and dangers in their elections, not the great vices which haue been noted in some of their persons, not al these nor any other endeavour or scandal could yet preuaile against the See of Rome, nor is euer like to preuaile til the end of the world draw neer, at which time this reuolt (here spoken of by the Apostle) may be in such sort as is said before, and more shal be said in the Annotations next following.

3. *The man of sinne*) There were many euen in the Apostles time (as we see by the Chapter of S. Iohn's first epistle, and in the writings of the ancient Fathers) that were fore-runners of Antichrist, & for impugning Christles truth & Church were called Antichristes, whether they did it by force and open persecution, as Nero & others either Heathen or Heretical Emperours did, or by false teaching & other deceits, as the Heretikes of al Ages In which common and vulgar acception S. Hierom saith, al belonged to Antichrist that were not of the communion of Damasus then Pope of Rome *Hiero. ep. 57. ad Damas.* and in another place, al that haue new names after the peculiar calling of Heretikes; as Arians, Donatistes (and as we say now, Calvinistes, Zuinglians, &c.) al such (saith he) be Antichristes. *Dial. cont. Lucifer. 4. 9.* Yea these later of our time much more then any of the former, for diuers causes which shal afterward be set downe. Neuerthelesse they nor none of them are that great Aduersarie, enemy, and impugner of Christ, which is by a peculiar distinction and special signification named, *the Antichrist*, 1. Io. 2. and *the man of sinne*, *the sonne of perdition*, *the Aduersarie*, described here and els where, to oppose himself directly against God and our Lord IESVS CHRIST. The Heathen Emperours were many, Turkes many, Heretikes haue been and more are many: therefore



be many, Heretikes haue been and now are many: therefore they can not be that one *ὁ ἀντίχριστος*. great Antichrist which here is spoken of, and which by the article alwaies added in the *ὁ υἱὸς ἀπωλείας*. Greek, is signified to be one special and singular man: as his peculiar & direct opposition *ὁ ἀντίχριστος* to Christ's person in the 5. chapter of S. Iohn's Ghospel v. 41. the insinuation of the parti- *ἡ μαρτία* cular stock and tribe whereof he should be borne, to wit, of the Iewes (for of them he shal *ὁ ἀντίχριστος* be receiued as their Messias Io. 5. v. 43.) and of the tribe of Dan. *Iren. li. 5. Hieron. com. in c. 11. Dan. August. 7. in Ios. 9. 11*; the note of his proper name *Apoc. 17*; the time of his appearing so neer the worlds end; his short reigne, his singular wast and destruction of God's honour and al religion, his feined miracles, the figures of him in the Prophets and Scriptures of the new & old Testament: al these & many other arguments proue him to be but one special notorious Aduersarie in the highell degree, vnto whom al other persecutours, Heretikes, Atheistes, and wicked enemies of Christ and his Church, are but members and seruants.

Gen.
49:17.

And this is the most common sentence also of al ancient Fathers. Only Heretikes make no doubt but Antichrist is a whole order or succession of men. Which they hold against the former euident Scriptures and reasons, only to establish their foolish and wicked paradox, that Christes cheefe Minister is Antichrist, yea the whole order. Wherin Beza The Calvinists specially pricketh so high, that he maketh Antichrist (euen this great Antichrist) to haue place Antichrist been in S. Paules daies, though he was not open to the world, Who it should be (except he in the See of meane S. Peter, because he was the first of the order of Popes,) God knoweth. And sure it is, Rome in S. except he were Antichrist, neither the whole order, nor any of the order can be Antichrist, Paules daies, being al his lawfull Successours both in dignitie & also in truth of Christes religion. Neither can al the Heretikes aliue proue that they or any of them vsed any other regiment, or iurisdiction Ecclesiastical in the Church, or forced the people to any other faith or worship of God, then Peter himself did preach & plant. Therefore if the rest be Antichrist, let Beza boldly say that S. Peter was so also, and that diuers of the ancient Catholike Fathers did serue and worke (though vnawares) towards the setting vp of the great Antichrist: for so doth that blasphemous pen boldly write in his Annotations vpon this place; & an English printed book of late comming forth out of the same schoole, hath these words: *As for Leo and Gregorie Bishops of Rome, although they were not come to the full pride of Antichrist, yet the mystrie of iniquitie huius wrought in that Seat near fve or sixe hundred yeares before them, and then greatly increased, they were deceived with the long continuance of error.* Thus writeth a furtherers of malapert scholer of that impudent schoole, placing the mystrie of Antichrist as working Antichristes pride. in the See of Rome euen in S. Peters time, and making these two holy Fathers great workers and furtherers of the same. Whereas another English Rabbin doubted not at Paules crosse to speake of the self-same Fathers as great Doctours and Patrones of their new Ghospel, thus: *O Gregorie, o Leo, if we be deceived, you haue deceived vs.* Wherof we giue the good Christian Reader warning, more diligently to beware of such damnable bookes and Masters, carying many vnadvised people to perdition.

Bez. in
huc cap.

Against
D. Sarn-
dus
rooke
p. 28.
248. &
page.
273.
Incl.

Dan. c.
6.

4. *Extolled.*) The great Antichrist which must come neer the worldes end, shal abolish Antichrist shal th: publike exercise of al other religions true and false, & pul downe both the B. Sacrament suffer no worship of the altar, wherein consisteth specially the worship of the true God, & also al Idols of the or adoration, but Gentils, & Sacrifices of the Iewes; generally, al kind of religious whorship, sauing that of himself only: which must be done to himself alone. Which was partly prefigure in such Kings as published therfore the that no God nor man but themselves should be praied vnto for certaine daies, as * Darius Pope can not be and such like. How can the Protestants then for shame & without euident contradiction, Antichrist, auouch the Pope to be Antichrist, who (as we say) honoureth Christ the true God with al his power, or (as they say) honoureth Idols, and chalengeth no diuine honour to himself, much lesse to himself only, as Antichrist shal doe? He humbly praierh to God, & lowly kneeleth downe in every Church at diuers altars erected to God in the memories of his Saints, & praierh to them. He sayeth or heareth Masse daily with al deuotion; he confesseth his sinnes to a Priest as other poore men doe; he adoreth the holy Eucharist which Christ affirmed to be his owne body, the Heretikes cal it an Idol (no maruel if they make the Pope his Vicar Antichrist, when they make Christ himself an Idol:) these religious duties doth the Pope, whereas Antichrist shal worship none, nor pray to any, at the least openly.

4. *In the temple.*) Most ancient Writers expound this of the Temple in Hierusalem, which In what temple they thinke Antichrist shal build vp againe, as being of the Iewes stock, & to be know- Antichrist shal edged of that obstinate people (according to our Sauours prophetic Io. 5.) for their sit, expected & promised Messias. *Iren. li. 5. in fine. Hippolyt. de consum. mundi. Cyril. Hieros. Catich.*



Catech. 15. Author op. imp. ho. 49. in Mat. See S. Hierom in 11. Dan. Grego. li. 13. Moral. c. 17.
 Not that he shal suffer them to worship God by their old manner of Sacrifices, (al which he wil either abolish, or conuert to the only adoration of himself; though at the first to apply himself to the Iewes, he may perhaps be circumcised & keep some part of the law) for it is here said that he shal sit in the Temple as God, that is, he shal be adored there by Sacrifice and diuine honour, the name & whorship of the true God wholly defaced. And this they thinke to be the abomination of desolation fore-told by Daniel, mentioned by our Sauour, prefigured and resembled by Antiochus and others, that defaced the worship of the true God by prophanation of that Temple, specially by abrogating the daily Sacrifice, which was a figure of the only Sacrifice and continual oblation of Christes holy body & bloud in the Church, as the abolishing of that, was a figure of the abolishing of this, which shal be done principally & most vniuersally by Antichrist himself (as now in part by his fore-runners) through-out al Nations & Churches of the world (though then also Masse may be had in secret, as it is now in Nations where the secular force of some Princes prohibiteth it to be sayd openly) For although he may haue his principal seat & honour in the Temple and citie of Hierusalem, yet he shal rule ouer the whole world, and specially prohibit that principal worship instituted by Christ in his Sacraments, as being the proper Aduersarie of Christes person, name, law, and Church. The prophanation and desolation of which Church by taking away the Sacrifice of the altar, is the proper abomination of desolation, and the worke of Antichrist only.

The abomination of desolation consisteth chiefly in abolishing the Sacrifice of the Altar.

How Antichrist shal sit in the Church.

Neither Antichrist nor his precursors, are members of the Church.

Antichrist (by interpretation, One against Christ) why so called.

Protestants and Calvinists the neer fore-runners of Antichrist.

S. Augustin's humilitie in interpreting the Scriptures.

S. Augustin therefore li. 10. de ciuit. c. 19. and S. Hierom c. 11. ad Algafiam, doe thinke, that this sitting of Antichrist in the temple, doth signifie his sitting in the Church of Christ, rather then in Salomons temple. Not as though he should be a cheefe member of the Church of Christ, or a special part of his body mystical, and be Antichrist and yet withal continuing within the Church of Christ, as the Heretikes feine, to make the Pope Antichrist (whereby they plainly confesse and agnise that the Pope is a member of the Church, & in ipso sinu Ecclesie, & in the very bosome of the Church, say they:) for that is ridiculous, that al Heretikes whom S. Iohn calleth Antichristes as his precursors, should goe out of the Church, and the great Antichrist himself should be of the Church, & in the Church, & continue in the same. And yet to them that make the whole Church to reuolt from God, this is no absurditie. But the truth is, that this Antichristian reuolt here spoken of, is from the Catholike Church: and Antichrist, if he euer were of or in the Church, shal be an Apostata and a renegade out of the Church, & shal vsurp vpon it by tyrannie, and by chalanging worship, religion, and gouernement thereof, so that himself shal be adored in al the Churches of the world which he list to leaue standing for his honour. And this is to sit in the temple, or * against the Temple of God, as some interpret. If any Pope did euer this, or shal doe, then let the Aduersaries cal him Antichrist.

And let the good Reader obserue, that there be two special causes why this great man of sinne is called Antichrist. The one is, for impugning Christes kingdom in earth, that is to say, his spiritual regiment which he constituted and appointed in his Church, and the forme of gouernement ordained therein, applying al to himself by singular tyrannie and vsurpation, in which kind S. Athanasius (ep. ad Solit. vit. degentes) is bold to cal the Emperour Constantius being an Arian Heretike, Antichrist, for making himself *Principem Episcoporum*, Prince ouer the Bishops & President of Ecclesiastical iudgements, &c. The other cause is for impugning Christes Priesthood, which is only or most properly exercised in earth by the Sacrifice of the holy Masse, instituted for the commemoration of his death, & for the external exhibition of godly honour to the B. Trinitie, which kind of external worship by Sacrifice no lawful people of God euer lacked. And by these two things you may easily perceiue, that the Heretikes of these daies doe more properly and neerly prepare the way to Antichrist and to extreme desolation, then euer any before: their special heresie being against the spiritual Primacie of Popes and Bishops, & against the Sacrifice of the altar, in which two the soueraigntie of Christ in earth consisteth,

6 What letteth.) S. Augustin (li. 10. c. 19 de ciuit. Dei.) professeth plainly that he vnderstandeth not these words, nor that that followeth of the mysterie of iniquitie, and least of al that which the Apostle addeth: *Only that he which holdeth now, doe hold &c.* Which may humble vs al and stay the confident rashnes of this time, namely of Heretikes, that boldly feine hereof whatsoever is agreeable to their heresie and phantasie. The Apostle had told the Thessalonians before by word of mouth a secret point which he would not vtter in writing, and therefore referreth them to his former talke. The mysterie of iniquitie is commonly

referred.



referred to Heretikes, who worke to the same, and doe that that Antichrist shal doe, but yet not openly, but in couert and vnder the cloke of Christes name, the Scriptures, the word of the Lord, shew of holines, &c. Whereas Antichrist himself shal openly attempt and atchieue the foresaid desolation, and Satan now seruing his turne by Heretikes vnder-hand, shal toward the last end vter, reueale, and bring him forth openly. And that is here, to be reuealed, that is, to appeere in his owne person.

These other words, *Only thus he which now holdeth, hold*; Some expound of the Emperour, during whose continuance in his state, God shal not permit Antichrist to come, meaning that the very Empire shal be wholly desolate, destroyed, & taken away before or by his coming: which is more then a defection from the same, whereof was spoken before: for there shal be a reuolt from the Church also, but it shal not be vtterly destroyed. Others say, that it is an admonition to al faithful, to hold fast their faith and not to be beguiled by such as vnder the name of Christ or Scriptures seeke to deceiue them, til they that now pretend religion and the Gospell, end in a plaine breach, reuolt, and open apostasie by the appearance of Antichrist. Whom al Heretikes serue in myserie, that is, couertly and in the Diuel's meaning, though the world seeth it not, nor themselves at the beginning thought it, as now euery day more & more al men perceiue they tend to plaine Atheisme and Antichristianisme.

9. *In al power.* Satan, whose power to hurt is abridged by Christ, shal then be let loose, & shal assist Antichrist in al manner of signes, wonders, and false miracles, whereby many shal be seduced, not only Iewes: but al such as be deceiued & caried away by vulgar speech only, of Heretikes that can worke no miracles much more shal follow this man of sinne doing so great wonders. And such both now doe follow Heretikes, & then shal receiue Antichrist, that deserue so to be forsake of God, by their forsaking of the vnitie & happie fellowship of SS. in the Catholike Church, where only is the *Charitie of truth*, as the Apostle here speaketh.

15. *Traditions.* Not only the things written and set downe in the holy Scriptures, but al other truths and points of religion vttered by word of mouth and deliuered or giuen by the Apostles * to their scholars by tradition, be so here approued & els where in the Scripture it self that the Heretikes purposely, guilefully, and of il conscience (that belike reprehendeth the) refraine in their translatiōs, from the Ecclesiastical & most vsual word, *Tradition*, euer more when it is taken in good part, though it expresse most exactly the signification of the Greeke word: but when it soundeth in their fond phantasie against the traditions of the Church (as indeed in true sense it neuer doth) there they vse it most gladly. Here therefore and * in the like places, that the reader might not so easily like of Traditions vnwritten, here commended by the Apostle, they translate it, *Instructions, Constitutions, Ordinances*, and what they can inuent els, to hide the truth from the simple or vnwarie Reader, whose translatiōs haue no other end but to beguile such by art and conuicience.

But S. Chrysostom (*1st. 4. in 1 Thes. 1.*) and the other Greeke scholies or commentaries say hereupon, both written and vnwritten precepts the Apostles gaue by traditiō, and both be worthy of obseruatiō. S. Basil (*De Sp. Sancto c. 19 in principio*) thus, *I account it Apostolike to continue firmly euen in vnwritten traditiōs*. And to proue this, he alleageth this place of S. Paul. In the same booke c. 17 he saith: *If we once goe about to reiect vnwritten customs as things of no importance, we shal, ere we be aware, doe damage to the principal parts of the faith, and bring the preaching of the Gospell to a naked name*. And for example of these necessarie traditiōs, he nameth the signe of the Crosse, praying towards the east, the words spoken at the eleuation or shewing of the holy Eucharist, with diuerse ceremonies vsed before and after the consecration, the hallowing of the font, the blessing of the oile, the anointing of the baptized with the same, the three immersions into the font, the words of abrenunciation and exorcismes of the partie that is to be baptized &c. What scripture (saith he) taught these and such like? none truly, al coming of secret and silens tradition, wherewith our Fathers thought it meet to couer such mysteries.

S. Hierom (*Dialog. cont. Lucif. c. 4. et ep. 18. ad Licinium*) reckoneth vp diuers the like traditiōs willing men to attribute to the Apostles such customs as the Church hath received in diuers christian countries. S. Augustin esteemeth the Apostolike traditiōs so much, that he plainly affirmeth in sundrie places, not only the obseruatiō of certaine festiuities, fasts, ceremonies, and whatsoeuer other solemnities vsed in the Catholike Church to be holy, profitable, and Apostolike, though they be not written at al in the Scriptures: but he often also writeth, that many of the articles of our religion and points of highest importance, are not so much to be proued by scriptures, as by tradition. Namely auouching that in no wise we could beleeue that children in their infancie should be baptized, if it were not an

The myserie of iniquitie is the couert working of heretikes toward the manifest reuelation of Antichrist himself,

What kind of men shal follow Antichrist.

Heretical translation.

Traditions vnwritten.

Their authoritie and estimation, & examples of some peculiar traditions out of the Fathers.

S. Chrysostom.
S. Basil.

S. Hierom.

S. Augustin.



Apostolical tradition, De Gen ad lit. li. 10. c. 12. Tradition caused him to beleue that the baptiz-
ed of heretikes should not be rebaptized, notwithstanding S. Cyprian's authoritie and the
manifest scriptures alleaged by him, though they seemed neuer so pregnant. *De bap. li. 1. c. 7.* By tradition only, he and others condemned Heluidius the heretike for denying the
perpetual virginitie of our Lady. And without this, be the Scriptures neuer so plaine, no
Arian, no Macedonian, no Eutychian, no Pelagian, no Zuinglian wil yeald. *We must use*
tradition, (saith S. Epiphanius her. 61. Apostolicorum.) For the Scripture hath not all things: and
therefore the Apostles deliuered certaine things in writing, certaine by tradition. And for that, he
alleageth this place also of S. Paul. And againe *her. 55. Melchised.* There be bounds set downe
for the foundation and building up of our faith, the tradition of the Apostles, and holy Scriptures, and
succession of doctrine, so that truth is euery way sensed.

S. Epiphanius.

S. Irenæus.

Tertullian.

S. Cyprian.

Origen.

S. Irenæus (*li. 3. c. 4.*) hath one notable chapter, that in al questions we must haue re-
course to the traditions of the Apostles: teaching vs withal, that the way to trie an Aposto-
lical tradition and to bring it to the fountaine, is by the Apostolike succession of Bishops,
but specially of the Apostolike See of Rome: declaring in the same place that there be
many barbarous people, simple for learning, but for constancie in their faith most wise,
which neuer had Scriptures, but learned only by tradition. Tertullian (*lib. de corona militis,*
nn. 3.) reckoneth vp a great number of Christian obseruations or customs (as S. Cyprian in
many places doth in a manner the same) wherof in fine he concludeth: *Of such and such if*
thou require the rule of Scriptures, thou shalt find none. Tradition shall be alleaged the authour,
custom the confirmer, and saith the obseruer. Origen also of this matter writeth in plaine ter-
mes, that there be many things done in the Church (which he there nameth) wherof there
is no easier reason to be giuen then tradition from Christ and the Apostles. *ho. 5. in Numer.*
S. Dionysius Areopagita referreth the praying and oblation for the dead in the Liturgie or
Masse, to an Apostolical tradition. *in fine Ec. Hierarch c. 7. parte 3.* So doth Tertullian *De*
coron. militis. S. Augustin *De cura pro mortuis c. 1.* S. Chrysostom *ho. 3. in ep. ad Philip. in literal.*
S. Damascene *Ser. de defunctis in initio.*

The Scriptures
giuen vs by tra-
dition, and the
sense thereof.

The Creed an
Apostolical tra-
dition.

An invincible
argument for
the credit of
Traditions.

We might adde to al this, that the Scriptures themselues, even al the books and parts
of the holy Bible, be giuen vs by tradition: els we should not nor could not take them (as
they be indeed) for the infallible word of God, no more then the workes of S. Ignatius,
S. Clement, S. Denys, and the like. The true sense also of the Scriptures (which Catholikes
haue and heretikes haue not) remaineth stil in the Church by tradition. The Creed is an
Apostolike tradition. *Ruffin. in expo. Symb. in principio. Hierro. ep. 61. c. 9. Ambros. Serm. 38.*
Aug. de Symb. ad Catechum. li. 1. c. 1. And what Scriptures haue they to proue that we must
accept nothing not expressly written in Scriptures? We haue to the contrarie, plaine
Scriptures, al the Fathers, most euident reasons, that we must either beleue traditions or
nothing at al. And they must be asked whether, if they were assured that such things and
such (which be not expressed in Scriptures) were taught & deliuered by word of mouth from
the Apostles, they would beleue them or no? If they say no, then they be impious that wil
not trust the Apostles preaching: if they say they would, if they were assured that the
Apostles taught it: then to proue vnto them this point, we bring them such as liued in the
Apostles daies, and the testimonies of so many Fathers before named neer to those daies,
and the whole Churches practise and asseueration descending downe from man to man to
our time. Which is a sufficient prooue (at least for a matter of fact) in al reasonable mens
iudgement: Specially when it is knowen that S. Ignatius the Apostles equal in time, wrote
a book of the Apostles traditions, as Eusebius witnesseth *li. 3. Ec. hist. c. 30.* And Tertul-
lians book of prescriptions against Heretikes, is to no other effect but to proue that the
Church hath this vantage aboue Heretikes, that she can proue her truth by plaine Aposto-
like tradition, as none of them can euer doe.



C H A P. I I I.

He desireth their prayers, 4 and inculcates his precepts and traditions namely of working quietly for their owne living, commanding to excommunicate the disobedient.

FOR the rest, Brethren, pray for vs, that the word of God may haue course and be glorified, as also with you: 2. and that we may be deliuered from importunate and naughtie men. For al men haue not faith. 3. But our Lord is faithful, who wil confirme and keep you from euil. 4. And we haue confidence of you in our Lord, that the things which we command, both you doe, and wil doe. 5. And our Lord direct your harts in the charitie of God, and patience of Christ.

6. And we denounce vnto you, Brethren, in the name of our Lord I E S V S Christ, that you withdraw your selues from euery Brother walking inordinately, and not according to the tradition which they haue receiued of vs. 7. For your selues know how you ought to imitate vs: for we haue not been vnquiet among you: 8. * neither haue we eaten bread of any man gratis, but in labour & in toile night and day working, lest we should burden any of you. 9. * Not as though we had not authoritie: but that we might giue our selues a paterne vnto you for to imitate vs. 10. For also when we were with you, this we denounced to you, that if any wil not worke, * neither let him eate. 11. For we haue heard of certaine among you that walke vnquietly, working nothing, but curiously meddling. 12. And to them that be such we denounce, & beseech them in our Lord I E S V S Christ, that working with silence, they eate their owne bread.

13. But you, Brethren * faint not wel-doing. 14. And if any * obey not our word, * note him by an epistle: 15. and doe not companie with him, that he may be confounded: and doe not esteem him as an enemy, but admonish him as a Brother. 16. And the Lord of peace himself giue you euertlasting peace in euery place. Our Lord be with you al. 17. The salutation, with mine owne hand, Paulus: which is a signe in euery epistle. So I write. 18. The grace of our Lord I E S V S Christ be with you al. Amen.

* Here also (as is noted before 2. Thess. 2. 15) the Aduersaries in their translations auoid the word, Tradition being plaine in the Greek, lest the selues might seem to be noted as men walking inordinately, and not according to Apostolical Tradition, as al Schismatikes, Heretikes, and rebels to God's Church doe.

A N N O T A T I O N S.

C H A P. I I I.

20 *Neither let them eate.*) It is not a general precept or rule, that euery man should liue by his handy-worke, as the Anabaptists argue falsely against Gentlemen & the Calvinists cauillation apply it puerely against the vacant life of the Clergie, specially of Monkes and other Religious men: But it is a natural admonition only, giuen to such as had not wherewith to liue of their owne, or any right or good cause why to chalenge their finding of others, and to such as vnder the colour of Christian libertie did passe their time idly, curiously, vnprofitably, and scandalously, refusing to doe such workes as were agreeable to their former calling and bringing vp. Such as these, were not tolerable, specially there and then, when



The spiritual
travailes of the
Clergie.

Religious mens
working with
their hands.

Monkes were
shaven in the
primitive
Church, and
Nonnes clipped
of their haire.

S. Augustines
opinion con-
cerning Reli-
gious mens
working or not
working.

Ecclesiastical
censures against
the disobedient.

Not to commu-
nicate with ex-
communicate
persons but in
certaine cases.

the Apostle and others (that might lawfully haue liued of the altar and their preaching) yet to disburden their hearers, and for the better aduancement of the Gospell, wrought for their liuing: * protesting neuertheles continually, that they might haue done otherwise, as wel as S. Peter and the rest did, who wrought not, but were found otherwise iustly and lawfully, as al sorts of the Clergie preaching or seruing the Church and the altar, be, and ought to be, * by the law of God and nature. Whose spiritual labours farre passe al boldly trauailes, where the duties and functions of that vocation be done accordingly: as S. Augustin affirmeth of his owne extraordinarie paines incident to the Ecclesiastical affaires & regiment: instead of which, if the vse of the Church and his infirmities would haue permitted it he wisheth he might haue laboured with his hands somme houres of the day. As some of the Clergie did euer voluntarily occupie themselves in teaching, writing, grauing, painting, planting, sowing, enbrodering, or such like seemely and innocent labours. See S. Hierom. ep. 114. seu pref. in Iob. and in vit. Hilario.

And Monkes for the most part in the primitive Church (few of them being Priests, and many taken from seruile workes and handy-crafts, yea often-times professed of bond-men, made free by their maisters to enter into religion) were appointed by their superiours to worke certaine houres of the day, to supply the lackes of their Monasteries: as yet the Religious doe (women specially) in many places, which standeth wel with their profession. And S. Augustin writeth a whole booke (*de opere Monachorum* 10. 3.) against the errour of certaine disordered Monkes that abused these words, (*Nolite esse solliciti, be not careful &c.* and *Respiciite volatilia celi, behold the fowles of the aire &c.*) to proue that they should not labour at al, but pray only and commit their finding to God: not only so excusing their idlenes, but preferring themselves in holines aboue other their fellowes that did worke, and erroneously expounding the said Scriptures for their defence: as they did other Scriptures, to proue they should not be shaven after the manner of Monkes Which letting their heads to grow he much blameth also in them. See li. 2. *Retract.* c. 21. & *de op. Monach.* c. 31. and S. Hierom ep. 48 c. 3. of Nonnes cutting their haire.

Whereby the way you see that the Religious were shaven euen in S. Augustines time, who reprocheth them for their haire, calling them *Crinitos, Hairelings*, as the Heretiks now contrariwise deride them by the word *Rasos, Shauelings*. So that there is a great difference between the ancient Fathers and the new Protestants. And as for hand-labours, as S. Augustin in the book alleadged would not haue Religious folke to refuse them, where necessitie, bodily strength, and the order of the Church or Monasterie permit or require them; so he expressly writeth, that al can not nor are not bound to worke, and that whosoever preacheth or ministreth the Sacraments to the people or serueth the altar (as al Religious men commonly now doe) may challenge their liuing of them whom they serue, and are not bound to worke, no nor such neither as haue been brought vp before in state of Gentlemen, and haue given away their lands or goods, and made themselves poore for Christes sake. Which is to be noted, because the Heretikes affirme the said Scripture and S. Augustin to condemne al such for idle persons.

14 *Obeynot.*) Our Pastours must be obeied, and not only secular Princes. And such as wil not be obedient to their spiritual Gouvernours, the Apostle (as S. Augustin saith) giueth order and commandment that they be corrected by correction or admonition, By degradation, excommunication, and other lawful kinds of punishments. *Cons. Donatist. post Collat.* c. 4. 10. Read also this holy Fathers answer to such as said: *Let our Prelates command vs only what we ought to doe, and pray for vs that we may doe it: but let them not correct vs.* Where he proueth that Prelates must not only command and pray, but punish also if that be not done which is commanded. *Li. de correp. & great.* c. 1.

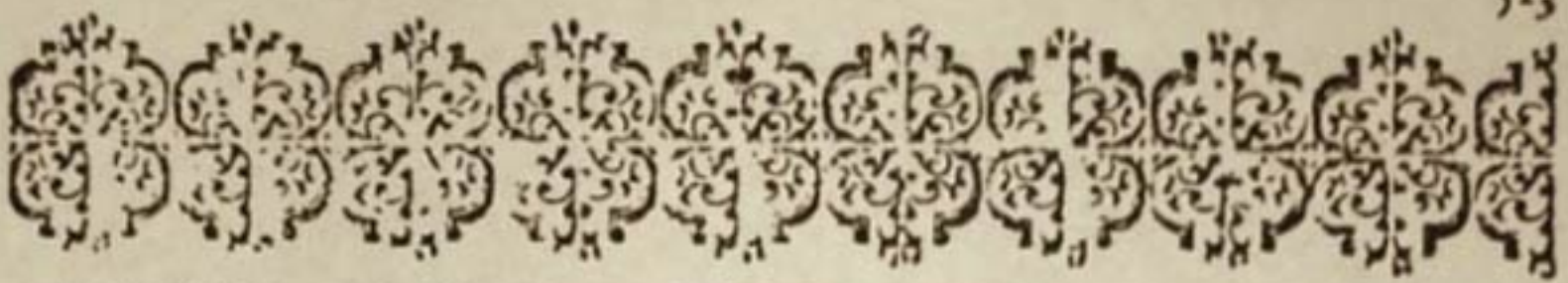
14 *Note him*) Disobedient persons to be excommunicated, and the excommunicated to be separated from the companie of other Christians, and the faithful not to keep any companie or haue conuersation with excommunicated persons, neither to be partaker with them in the fault for which they are excommunicated, nor in any other act of religion or office of life, except cases of mere necessitie and other prescribed and permitted by the law: al this is here insinuated, and that al the Churches censures be grounded in Scriptures and the examples of the Apostles.

1 Cor.
9.

* See S.
Cyp.
ep. 66.

li. de op.
Monach.
c. 21.





THE ARGUMENT OF THE FIRST EPISTLE OF S. PAUL TO TIMOTHEE.



A**F****T****E****R** the Epistles to the Churches, now follow his Epistles to particular persons, as to Timothee, to Titus, who were Bishops; and to Philemon.

Of Timothee we read *Act. 16* how S. Paul in his visitation took him in his traine at Lysra, circumciding him before, because of the Jewes. He was then a Disciple, that is to say, a Christian man. Afterward the Apostle gave him holy Orders, and consecrated him Bishop, as he testifieth in both these Epistles unto him. *1. Tim. 4. v. 14. and 2. Tim. 1. v. 6.*

He writeth therefore unto him as to a Bishop, and himself expresseth the scope of his first Epistle, saying: These things I write to thee, that thou maiest know how thou oughtest to conuerse in the House of God, which is the Church. And so he instructeth him (and in him, al Bishops) how to gouerne both himself, and others. And touching himself, to be an example and a Spectacle to a' sorts, in al vertue. As touching others, to prohibit al such as goe about to preach otherwise then the Catholike Church hath receiued, and to inculcate to the people the Catholike faith: to preach vnto yong and old, men and women: to seruants, to the rich, to enery sort conueniently. With what circumspection to the orders, and to what persons: for whom to pray: whom to admit to the yow of widowhood, &c.

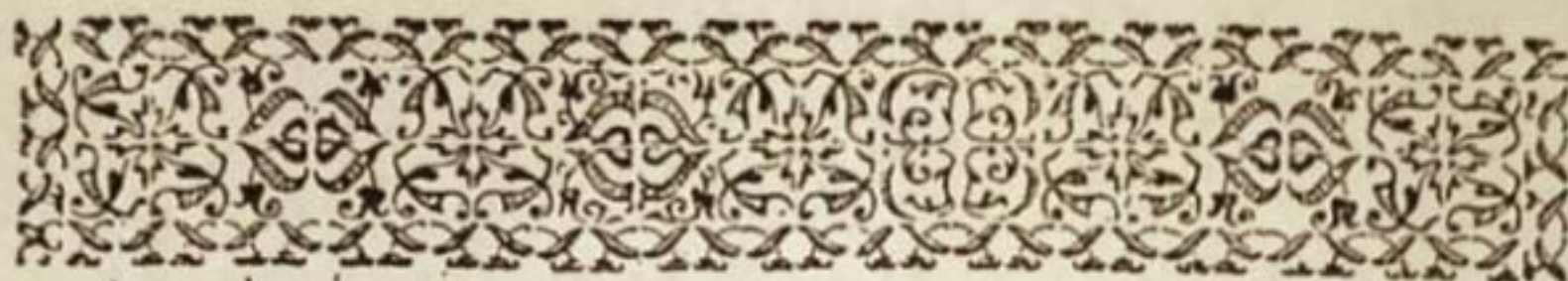
This Epistle was written, as it seemeth, after his first imprisonment in Rome, when he was dismissed and set at libertie. And therupon it is, that he might say here: I hope to come to thee quickly, to wit vnto Ep'hesus, where * he had desired him to remaine. Although in his voyage to Hierusalem, before his being at Rome, he said at Miltum to the Clergie of Ep'hesus, vpon probable feare: And now behold I know, that you shal no more see my face.

Where it was written, it is vncertaine: though it be commonly said, at Laodice. Which seemeth not, because it is like he was neuer there, as may be gathered by the Epistle to the Colossians, written at Rome in his last trouble, when he was put to death.

*1. Timoth. 3.
* 1. Tim. 1.
Act. 10. v. 15.
38.*

*one of the churches in Apocalyphe
Col. 2. 1.*





THE
FIRST EPISTLE
OF S. PAUL TO
TIMOTHEE.

CHAP. I.

He recommendeth unto him, to inhibit certaine Iewes who iangled of the law as though it were contrarie to his preaching. 11. Against whom he auoucheth his ministerie, though he acknowledge his unworthines.

PAUL an Apostle of IESVS Christ according to the commandment of God our Sauour, and of Christ Iesus our hope: 2. to Timothee his beloued sonne in the faith. Grace, mercie, and peace from God the Father, and from Christ IESVS our Lord.

¶ S. Augustin
saith: He that
list to haue the
hope of Heauen:
let him look
that he haue a
good conscience.
To haue, a good
conscience, let
him beleue and
worke wel. For
that he be-
leueth, he hath
of faith; that
he worketh, he
hath of charitie.
Præfat. in 1st. j.

3. As I desired thee to remaine at Ephesus when I went into Macedonia, that thou shouldest denounce to certaine " not to teach otherwise, 4. nor to attend " to fables and genealogies hauing no end: which Minister " questions rather then the edifying of God which is in faith. 5. But " the end of the precept is charitie from a pure hart, and " a good conscience, and a faith not feined. 6. From the which things certaine straying, are turned into e vaine-talke, 7. " desirous to be Doctours of the Law, not vnderstanding neither what things they speake, nor of what they affirme. 8. But we know that * the Law is good, if a man vse it lawfully: 9. knowing this, that " the Law is not made to the iust man, but to the vniust, & disobedient, to the impious & sinners, to the wicked & contaminate, to killers of fathers & killers of mothers, to murderers, 10. to fornicatours, to lyers with mankind, to man-stealers, to liers, to periured persons, and what other thing soeuer is contrarie to sound doctrine, 11. which is according to the Ghospel of the glorie of the blessed God, which is committed to me.

12. I giue him thanks which hath strengthened me, Christ IESVS our Lord; because he hath esteemed me faithful, putting me in the ministerie. 13. Who before was blasphemous and a persecutour and contumelious. But I obtained the mercie of God, because I did it being ignorant in incredulitie. 14. And the grace of our Lord ouer-abounded with faith and loue, which is in Christ IESVS. 15. A faithful saying, and worthie of al acceptation, that Christ IESVS came into this world * to saue sinners, of whom I am the cheefe. 16.

But

c μαρ
ταρι-
λογίας

Ro. 7^o
18.

Mat. 9^o
13.

Mr. 2

17.



But therefore have I obtained mercie: that in me first of al Christ Iesus might shew al patience, & to the information of them that shal beleue on him vnto life euerlasting. 17. And to the King of the worlds, immortal, inuincible, only God, honour & glorie for euer and euer. Amen.

18. This precept I comend to thee, o Time thee: according to the prophecies going before & on thee, that thou warre in them a good warfare, 19. Lauing faith and a good conscience, which certaine repeling haue made ship-wrack about the faith. 20. Of whom is Hymeneus & Alexander: whom I haue deliuered to Satan, that they may learne not to blasphem.

Fail life and no good conscience is often the cause that men fall to Heresie from the faith of the Catholike Church.

Again, this plainly reprobeth the Heretikes false doctrine, saying, that no man can fall on the faith that he once

ANNOTATIONS.

CHAP. I.

1. *Not to teach otherwise*) The proper marke of Heretikes and false Preachers is to teach otherwise or contrarie to that which they found taught and beleued generally in the vniue of the Catholike Church before their time: al doctrine that is odde, singular, new, differing from that which was first planted by the Apostles, and descended downe from them to al Nations and Ages following without contradiction, being assuredly erroneous. The Greek word which the Apostle here useth, expresth this point so effectually, that in one compoud terme he giueth vs to wit, that an Heretike is nothing els but an after-teacher, or teacher otherwise. Which euen it-self alone is the easiest rule euen for the simple to discern a false Prophet or Preacher by. specially when an heresie first beginneth. Luther found al Nations Christian at rest and peace in one vniforme faith, and al Preachers of one voice and doctrine touching the B. Sacrament and other Articles: so that whatsoever he taught against that which he found preached and beleued, must needs be another doctrine, a later doctrine, an after-teaching or teaching otherwise, and therefore consequently must needs be false. And by this admonition of S. Paul, al Bishops are warned to take heed of such, and specially to provide that no such odde Teachers arise in their dioceses.

very bad. Teaching otherwise then the doctrine received, is a special mark of Heretikes.

Luthers teaching otherwise.

2. *To falsities*) He speaketh specially of the Iewes after-doctrines and humane constitutions repugnant to the lawes of God, whereof Christ giueth warning *Mat. 23* and in other places, which are conteined in their Cabala and Talmud: generally of al heretical doctrines, which indeed, how so euer the simple people be beguiled by them, are nothing but fabulous inventions, as we may see in the Valentiniens, Manichees, and other of old: by the Brethren of Loue Puritans, Anabaptistes, and Caluinistes of our time. For which cause Theodoret entitleth his booke against Heretikes, *Hæreticarum fabularum, O Heretical fables*.

All heretical doctrine is fables.

3. *Quærens*) Let our loving Brethren consider whether these contentions and curious questioning is & disputes in religion, which these vnhappy heresies haue ingendred, haue brought forth any increase of good life, any deuotion, or edification, of faith and religion in our daies, and then shal they easily iudge of the truth of these new opinions, and the end that wil follow of these innovations. In truth al the world now seeth they edifie to Atheisme and no otherwise.

Curious questioning in religion.

4. *The end charitie*) Here againe it appeareth, that Charitie is the cheefe of al vertues, and the end, consummation, and perfection of al the law and precepts. And yet the Adversaries are so fond as to preferre faith before it, yea to exclude it from our iustification. Such obstinacie there is in them that haue once in pride and stubbernes forsaken the euident truth. Charitie double which is here commended, is iustice it-self, and the very formal cause of our iustification as the workes proceeding therof, be the workes of iustice. *charitas iustitia* (saith S. Augustin) in humana iustitia: *charitas perfecta, perfecta iustitia: charitas magna, magna iustitia: charitas perfecta, perfecta iustitia est*. Charitie now beginning, is iustice beginning: Charitie grown or increased is iustice grown or increased: great charitie, is great iustice: perfect charitie, is perfect iustice. *La. de nat. & great. c. 70*

Heretikes great boasters, but vncertaine.

5. *Desirous to be Doctours*) It is the proper vice both of Iudaical & of Heretical false Teachers, to profess knowledge and great skill in the Law and Scriptures, being indeed in



the sight of the learned most ignorant of the word of God, not knowing the very principles of divinitie, even to the admiration truly of the learned that read their books, or heare them preach.

Libertines al-
ready scripture.

9. *The law not made to the iust.*) By this place and the like, the Libertines of our daies would discharge themselves (whom they count iust) from the obedience of lawes. But the Apostles meaning is that the iust man doth wel, not as compelled by law or for feare of punishment due to the transgressours thereof, but of grace and mere loue toward God and al goodnes, most willingly, though there were no law to command him.

Excommunica-
tion of Hereti-
kes, and the ef-
fect thereof.

10. *Delivered to Satan.*) Hymenezus and Alexander are here excommunicated for falling from their faith and teaching heresie: an example vnto Bishops to vse their spiritual power vpon such. In the primitive Church, corporal affliction through the ministerie of Satan was ioyned to excommunication. Where we see also the diuels readines to inuade them that are cast out by excommunication, from the fellowship of the faithful, and the supereminent power of Bishops in that case. Wherof Hierom (ep. 1, ad Heliod. 7) hath these memorable words: *God forbid (saith he) I should speake sinistrorsly of them, who succeeding the Apostles in degree, make Christes body with their holy mouth, by whom we are made Christians: who having the keyes of heauen, doe after a sort iudge before the day of iudgement: who in sobrietie and Chastitie haue the keeping of the spouse of Christ. And a litle after, They may deliver me up to Satan, to the destruction of my flesh, that the spirit may be saved in the day of our Lord Iesus. And in the old Law whosoever was disobedient to the Priests, was either cast out of the camp and so stoned of the people, or laying downe his neck to the sword, expiated his offense by his blood: but now the disobedient is cut off with the spiritual sword, or being cast out of the Church, is torne by the furious mouth of diuels.* So saith he. Which words would God euery Christian man would weigh.

The Priests
high authoritie
of Excommu-
nication.

The terrible ef-
fect thereof.

CHAP. II.

By his Apostolike authoritie he appointeth publike praiers to be made for al men without exception: 8. also men to pray in al places: 9. and women also in seemly attire, 11. to learne of men, and not to be Teachers in any wise, but to seeke saluation by that which to them belongeth.

¶ Euen for
heathen Kings
and Emperours
by whom the
Church suffereth
persecution:
much more for
al faithful Prin-
ces and Powers
and people both
spiritual and
temporal, for
whom as mem-
bers of Christes
body, & therefore
ioyning in praier
and oblation
with the Mi-
nisters of the
Church, the
Priestes more
properly and
particularly offer
the holy Sacri-
fice.

See S. Augustin
anno. li.



Desire therefore first of al things that " obsecrations, praiers, postulations, thankes-giuings be made for al men, 2. " for Kings and al that are in preeminence: that we may lead a quiet and a peaceable life in al pietie and chastitie. 3. For this is good and acceptable before our Sauour God, 4. " who wil al men to be saved, and to come to the knowledge of the truth. 5. For there is one God, " one also Mediatour of God and men, man Christ I E S U S: 6. who gaue himself a redemption for al, " whose testimonie in due times is confirmed. 7. * Wherin I am appointed a Preacher and an Apostle (I say the truth, I lie not) Doctour of the Gentils in faith and truth.

8. I wil therefore that men pray in euery place: lifting vp pure hands, without anger and alteration. 9. In like manner * women also in comely attire: with demurresse and sobrietie adorning themselves, not in plaited haire, or gold, or pretious stones, or gorgeous apparel, 10. but that which becommeth women professing pietie by good workes. 11. Let a woman learne in silence, with al subiection. 12. But * to teach " I permit not vnto a woman, nor to haue dominion ouer the man: but to be in silence. 13. For * Adam was formed first; then Eue. 14. and Adam was not seduced: but the woman being seduced, was in preuarication. 15. Yet she shal be saved by generation of children: if " they continue in faith and loue and sanctification with sobrietie.

* a testi-
monie.
1. Tim.
1. 11.

1. Pet.
3. 3.

1. Cor.
14. 34.
Gen. 3.
17. 3, 6.

* she

ANNOTATIONS.



ANNOTATIONS.

C H A P. II.

1. *Ofsecrations.*) This order of the Apostle S. Augustin (ep. 59.) findeth to be fulfilled specially in the holy celebration of the Masse, which hath al these kinds, expressed here in The prayers and foure diuers words pertaining to foure sorts of prayers. The difference wherof he exactly petitions in the seeketh out of the proper signification and difference of the Greek words And he teacheth Masse, deduced vs that the first kind of prayers which here be called, *obsecrations*, are those that the Priest out of the faith before the consecration: that the second called, *Prayers*, be al those which are said in A pottles wordes and after the Consecration, and about the Receiuing, including specially the *Pater noster*, by S. Augustin, wherewith the whole Church (saith he) in a manner endeth that part, as S. Hierom also af- & other fathers, firmeth, that Christ taught his Apostles to vse the *Pater noster* in the Masse. Sic docuit, &c. So taught he his Apostles, that daily in the Sacrifice of his body the faithful should be bold to say, *Pater noster* &c. Li. 3. cont. Pelag. cap. 5. where he alludeth to the very words now vsed in the preface to the said *Pater noster* in the said Sacrifice, *audemus dicere, Pater noster*. The third sort called here in the text. *Postulations*, be those which are vsed after the Com- PATER NO-
munion, as it were for dimissing of the people with benediction, that is, with the Bishops STER in the
or Priests blessing. Finally the last kind, which is *Thanksgivings*, concludeth al, * when Masse.
the Priest and people give thanks to God for so great a myserie then offered & receiued.
Thus the said holy father handleth this text, ep. 59. to Paulinus.
S. Epiphanius also insinuateth these words of the Apostle to pertaine to the Liturgie or
Masse, when he thus writeth to Iohn Bishop of Hierusalem, When we accomplish our prayers
after the rise of the holy Mysteries, we pray both for al others, and for al thee also. ep. 60. c. 2. ad
Io. Hierosolim. apud Hieronymum. And most of the other Fathers expound the foresaid
words, of publike prayers made by the Priest, which are said in al Liturgies or Masses both
Greek and Latin, for the good estate of al that be in high dignitie, as Kings and others.
See S. Chrys. in 6. in 1. Tim. & S. Amb. in hunc loc. Prosper de uo. as li. 1. c. 4. So exactly doth the
practise of the Church agree with the precepts of the Apostle and the Scriptures, and so
profoundly doe the holy Fathers seeke out the proper sense of the Scriptures, which
our Protestants doe so prophanely, popularly, and lightly skim ouer, that they can neither
see nor endure the truth.

PATER NO-
STER in the
Masse.

Prayer in the
Masse for Kings
and other.

4. *Who wil al men*) The perishing or damnation of men must not be imputed to God, who delighteth not in any man's perdition, but hath provided a general medicine and redemption to saue al from perishing that wil accept it, or that haue it applied vnto them by his Sacraments and other meanes by him ordained, and so would haue al saued by his conditional wil and ordinance: that is, if men wil themselves, by accepting, doing, or hauing done vnto them al things requisit by God's law. For God vscth not his absolute wil or power towards al in this case. But he that list see the manifold senses (& al good and true) that these words may beare, let him see S. Augustin, *Ad articul. sibi falso impos. resp. 2. 10. 7. Ench. c. 103. Ep. 107. De cor. & great. c. 15. and S. Damascene. li. 2. de orthod. fide c. 29.* God wil no mans
perdition but
the saluation of
al.

5. *One Mediatour.*) The Protestants are too peeuish and pitifully blind, that charge the Catholike Church and Catholikes, with making more Mediatours then one, which is Christ our Saviour, in that they desire the Saints to pray for them, or to be their patrones and intercessors before God. We tel them therefore that they vnderstand not How there is but what it is to be a Mediatour, in this sense that S. Paul taketh the word, and in which one Mediatour, it is properly and only attributed to Christ. For, to be thus a Mediatour, is, * by nature Christ, & what to be truly both God and man, to be that one eternal Priest and Redeemer, which it is to be such a by his Sacrifice and death vpon the Crosse hath reconciled vs to God, and paid his Mediatour, bloud as a ful and sufficient ransom for al our sinnes, himself without need of any redemption,



CHAP. III.

Of what qualitie they must be, whom he ordaineth Bishops, & and Deacons. 14 and the cause of his writing to be, the excellency of the Catholike Church, and of Christ, who is the object of our religion.



Faithful saying. If a man desire a Bishops office, he desireth "a good worke. 2. * It becometh therefore" a Bishop to be irre-

prehensible, the husband "of one wife, sober, wise, comely, chaste, a man of hospitalitie, a Teacher, 3. not given to wine, no fighter, but modest, no quarrelor, not covetous, 4. well ruling his owne house, & having his children subiect with all chastitie. 5. e He saith, *ha-* But if a man know not to rule his owne house, how shal he have care of the *ing children, not* Church of God? 6. "Not be a neophyte: lest put into pride, he fall into the *getting children,* judgement of the Diuel. 7. And he must have also good testimonie of them *S. Ambr. l. p. 22.* that are without: that he fall not into reproch and the snare of the Diuel.

8. Deacons in like manner chaste, not double-tongued, not given to much wine, not followers of earthly lucre: 9. having the mysterie of faith in a pure conscience. 10. And let these also be proued first: 10. so let them minister, having no crime.

b Neophyte is he that was lately christened or newly planted in the mystical body of Christ.

11. The women in like manner chaste, not detracting, sober, faithful in all thing. 12. Let Deacons be the husbands of one wife: which rule wel their children, and their houses. 13. For they that haue ministered wel, shal purchase to themselves a good degree, and much confidence in the faith which is in Christ Iesus.

14. These things I write to thee, hoping that I shal come to thee quickly. 15. But if I tarry long, that thou maist know how thou oughtest to conuerse in the house of God, which is the Church of the living God, "the pillar and ground of truth. 16. And manifestly it is a great sacrament of pietie, which was manifested in flesh, was iustified in spirit, appeared to Angels, hath been preached to Gentils, is beleued in the world, is assumed in glorie.

ANNOTATIONS.

CHAP. III.

1. A good worke) Nothing (saith S. Augustin) in this life, and specially in this time, is easier, The great char-pleasant, or more acceptable to men, then the office of a Bishop, Priest, or Deacon, if the thing be good, and great done by perfection: but all flatters say: but nothing before God more miserable, more lamentable, more of heele-mo-ed. miserable. Again, there is nothing in this life and, specially at this time, harder, more laborious, or more dangerous, then the office of a Bishop, Priest, or Deacon: but before God nothing more blessed, if the worke in such sort as our Caprine comin in flesh. August: cp. 128.

2. A Bishop) That which is here spoken of a Bishop (because the words Bishop & Priest The Apostle vnder the name of in the new Testament be often taken indifferently for both or either of the twaine, as is der the name of noted in an other place) the same is meant of every Priest also: though the qualities here Bishop in- required, ought to be more singular in the Bishop, then in the Priest, according to the difference of their degrees, dignities, and callings. *Altho Priests also,*

3. Of new se) Certaine Bishops of Vigilantius Sect (whether vpon false construction of this text, or through the filthines of their fleshly lust) would take none to the Clergie, except they would be married first, *not beleeuing* (saith S. Hieron aduers. Vigilant. c. 1. *that* any



The Heretikes opinion concerning Priests marriage.

any single man liueth chafte, shewing how boldly they liue themselves, that suspect il of euery man; and wil not giue the Sacrament (of Order) to the Clergie, vnles they see their wines haue great bellies and children walling at their mothers breasts. Our Protestants though they be of Vigilantius Sect, yet they are scarce come so farre, to command euery Priest to be married. Neuertheles they mislike them that wil not marrie, so much the worse, & they suspect il of euery single person in the Church, thinking the guift of chastitie to be very rare among them; & they doe not only make the state of marriage equal to chaste single life, with the Heretike Iouinian, but they are bold to say sometimes, that the Bishop or Priest may doe his duty and charge better married, then single: expressly against S. Paul, who affirmeth that the vnmarried thinke of the things that belong to God, and that the married be diuersely distracted and intangled with the world.

1. Cor 7.

S. Pauls place, of one wife, excludeth bigamos. fro holy Orders.

The Apostle then, by this place we now treat of, neither commandeth, nor counseleth, nor wilbeth, nor would haue Bishops or Priests to marrie, or such only to be receiued as haue been married: but, that such an one as hath been married (so it were but once, and that to a virgin) may be made Bishop or Priest. Which is no more then an inhibition that none hauing been twice married or being *bigamus*; should be admitted to that holy Order. And this exposition only is agreable to the practise of the whole Church, the definition of ancient Councils, the doctrine of al the Fathers without exception, and the Apostles tradition. Which sense S. Chrysostom wholly followeth vpon the Epistle to Titus (though here he follow not wholly the same sense) *Hom. 1. in Epist. ad Tit. S. Ambrose* also vpon this place & most plainly and largely in his 81. Epistle *post med.* giuing the cause why *bigamus* can not be made Bishop or Priest, in fine affirmeth not only the Apostle but the holy Council of Nice to haue takē order that none should be receiued into the Clergie, that were twice married. S. Hierom *Epist. 83. ad Oceanum c. 1* & *epist. 1. c. 18. ep. 11 c. 1* expressly writeth that the Clergie is made of such as haue had but one wife, at least after Baptisme: for he thought that if one were often married when he was yet no Christian, he might notwithstanding be ordered Bishop or Priest. But S. Ambrose *ep. 81* S. Augustin *de bono Coniug. c. 18* S. Innocentius the first *ep. 2. c. 5. 6. 10. 1. Concil. S. Leo ep. 87.* S. Gregorie, and after them the whole Church, exclude those also which haue been twice married when se-cuer. Whereof S. Augustin giueth a goodly reason and example in the place alleaged. S. Leo *ep. 87* addeth further, and proueth that the man is counted *bigamus*, and not the husband of one wife, in respect of holy Orders, not only if he hath had two wiues, but if his one wife were not a virgin. Which being obserued in the high Priests of the old law, must needs be much rather now. See also the booke *de Ecclesiasticis dogmatibus c. 71*, in S. Augustines workes.

li. 2.

ep. 25.

Leniz.

12.

Who are counted bigami.

The heretical Clergie nothing regardeth the Apostles prescription of one wife. None euer married after holy Orders.

And by these few you may see how shamefully the state of the new heretical Clergie of our time is fallen from the Apostolike and al the Fathers practise and doctrine herein. Who doe not only take men once or twice married before; but (which was neuer heard of before in any person or part of the Catholike Church) they marrie after they be Bishops or Priests, once, twice, and as often as their lusts require. Whereas it was neuer lawful in God's Church to marrie after Holy Orders. Neither is there one authentical example thereof in the world. For these of whom Nice Council speaketh, were married before, & were but tolerated only to vse their wiues: the Fathers in the same Council prouiding expressly at the same time, that none from thenceforth should marrie after they came to holy Orders, and that according to the ancient tradition of the Church, as Socrates and Sozomenus de-

Socras.

li. 1. c. 8.

Sozome.

li. 1 c.

22.

They that were made Priests of married men, abstained from their wiues.

clare in most plaine words. See Suidas in the word *Paphnugus*. And in what countrie so euer they haue been permitted to haue carnal dealing euen with their wiues whom they had before, is was not according to the exact rule of the Apostles and Church tradition, by which al that be in holy Orders, should wholly abstaine, not only from marrying, but euen from their wiues before married. Whereof thus writeth S. Epiphanius *hæres. 59 cont. Catharos*. The holy preaching of God receiveth not, after Christ, them that marrie againe after their wiues departure, by reason of the great dignitie and honour of Priesthood. And thus the holy Church of God obserueth with al sinceritie. Yea she doth not receiue the once married person that yet vseth his wife and begetteth children: but only such an one she taketh to be Deacon, Priest, Bishop, or Subdeacon, as abstaineth from his one wife, or is a widower, specially where the holy canons be sincerely kept. But thou wilt say vnto me, that in certaine places Priests, Deacons, and Subdeacons doe yet beget children (belike this holy Father neuer heard of any Bishop that did so, and therefore he leaueth out that order, which he named with the other in the former part of the sentence) but that is not done according to order and rule, but according to man's mind, which by time slacketh, and for the great multitude (of Christian people) when there were not found sufficient for



the ministerie, &c. the rest of his words be goodly for that purpose.

Eusebius also *Euang. demonst.* li. 1. c. 9. saith, that such as be consecrated to the holy ministerie, should abstaine wholly from their wiues which they had before. S. Hieron *Apolog.* S. Hieron. *ad Pammach.* c. 8. proueth, that such of the Apollles as were married, did so, and that the Clergie ought to doe the same by their example. Yea in his time he testifieth (*Cont. Vigil.* c. 1.) that they did liue single in a manner through the world euen in the East Church also. What saith he, *that the Churches of the East doe, what they of Ægypt, of the See Apostolike: which take to the Clergie, either virgins, or the continent and unmarried, or such as, if they haue wiues, cease to be husbands?* And againe he saith in *Apolog. ad Pammach* c. 1. (See also c. 8.) *If married men like not wel of this, let them not be angrie with me, but with the holy Scriptures, with al Bishops, Priests, Deacons, & the whole companie of Priests & Leuites, that know they can not offer Sacrifices, if they vse the act of marriage.* S. August. *de adul. Coniug.* li. 1. c. 10. maketh it so plaine a matter that al Priests should liue chaste, that he writeth, that euen such as were forced (as many were in the primitiue Church) to be of the Clergie, were bound to liue chaste, yea and did it with great ioy and felicitie, neuer complaining of these necessities and intolerable burdens, or impossibilities of liuing chaste, as our fleshly companie of new Ministers and Superintendents doe now, that thinke it no life without women. Much like to S. Augustin before his conuersion, when he was yet a Manichee. who (as himself reporteth *Confess.* 1. 6. c. 1.) admiring in S. Ambrose al other his incomparable excellencies, yet counted al his felicities lesse, because he lacked a woman, without which he thought (in time of his infidelitie) no man could liue. But after his conuersion thus he said to God of S. Ambrose: *What hope he had, and against the tentations of his excellencie what a fight he felt, or rather what a comfort and solace in tribulation, and his secret mouth which was within in his heart, what saourie and sweet it tasted of thy bread, neither could I coniecture, neither had I tried.*

Eusebius.

S. Hieron.

S. Augustin;

See S. Leo ep. 92, c. 3.

S. Ambrose.

See Tertullian li. 1. *ad uxorem* S. Cyprian *de singul. Clevitor.* the first Council of Nice can. 3. *Con. Tol.* 2. can. 2. *Conc. Aurelian.* 1. can. 2. of Carthage the second cap. 1. of Neocesarea cap. 1. of Ancyra cap. 10 and you shall find that this was generally the Churches order euen from the Apostles-time, though in some places by the licentiousnes of many, it was sometime not so religiously looked vnto. Whereby you may easily refute the impudent clamours of Heretikes against Siricius, Gregorie 7, and others, whom they falsely make the Authours of the Clergies single life.

Tertullian.

S. Cyprian.

Councils.

6. *Nota Neophyti*) That which is spoken here properly & principally of the newly baptized (for so the word Neophyt doth signifie) the Fathers extend also to al such as be newly retired from prophane occupations, civil gouernment, warfare, or secular studies, of whom good trial must be taken before they ought to be preferred to the high dignitie of Bishop or Priest. Though for some special prerogative & excellencie, it hath in certaine persons been otherwise, as in S. Ambrose and some other notable men. Tertullian (*de prescript.*) noteth Heretikes for their lightnes in admitting euery one without discretion to the Clergie. *Their Orders* (saith he) *are rash, light, inconstant: now they place Neophytes, then secular men, then our Apostates, that they may tie them by glorie and preferment, whom with the truth they can not. No where may a man sooner prosper and come forward, then in the camp of rebels, where to be only, is to deserve much. Therefore one to day a Bishop, to morrow some what else: to day a Deacon, to morrow Lectur, that is, a Reader: to day a Priest, to morrow a lay man, for so laie men also they enioyne the functions of Priests. And S. Hieron ep. 8; *ad Oceanum* c. 4. saith of such, Yesterday a Catechumen or newly converted, to day a Bishop: yesterday in the theatre, to day in the Church: at night in the place of games and maiesties, in the morning at the altar: a while agoe a great patron of stage-players, now a consecrator of holy virgins. And in another place, Out of the bosome of Plato and Aristophanes they are chosen to a Bishopricke, whose care is, not how to suck out the marrow of the Scriptures, but how to sooth the peoples cares with flourishing declamations.* Dialog. cont. Lucifer. c. 5.

Heretikes admit al sorts without exception.

8. *Deacons*) Vnder the name of Deacons are here contained Subdeacons, as before vnder the name of Bishops Priests also were comprehended. For to these foure pertaineth the Orders, only the Apostles precept and order touching one wife, & touching continencie and chastitie, as by bound to chastitie, the alleged Councils and Fathers (namely by the words of S. Epiphanius) doth appeare. For they only be in holy Orders, as seruing by their proper function about the Altar and the B. Sacrament: in respect whereof the law of chastitie pertaineth to them, and not to the foure inferiour Orders of *Acolyti, Exorciste, Leuites, and Ostiary*, who neither by precept nor vow be bound to perpetual chastitie, as the others of the holy and high Orders be bound, both by precept and promise or solempne assent made when they took Subdiaconship to chastitie.

The 4. inferiour orders not bound



At the first
Orders ancient,
e-6 f. in Christ
and the Apostles
time.

At these degrees and orders to have been ever since Christes time in the Church of God; it might be proved by al ini iustie But for as much as the Apostles purpose is not here to reckon vp al the Ecclesiastical Hierarchie, it need not be treated of in this place But we with the learned to read the 1. 4. 1. 6. 7. 8. 9 chapters of the 4 Council of Carthage, whereat S. Augustin was present: where they shal see the expresse callings, offices, and manner of ordering or creating al the said sorts, and shal wel perceiue these things to be most ancient and venerable. Let them read also Eusebius historie, the 15. Chapter of the 6. booke, where for al the orders he reciteth Cornelius epistle to Fabius, concerning Nouatus. Likewise S. Cyprian in many places, namely ep. 15. 111. 1. Where see the notes vpon the same. S. Hier. ep. 1. c. 6. Of Subdeacon there is mention in S. Augustin ep. 74. and ep. 10. de epistolis 12. in edn. Paris. S. Epiph. her. 59. S. Cyprian ep. 74 S. Ignatius ep. 9. ad Antiochenos, and in the 48. canon of the Apostles. Conc. Tolet. 1. can. 13. & 3. Conc. Loadicen. can. 11. Epist. Epiph. apud H. 11. 60. c. 1.

S. Ambrose call-
eth the R. of
Rome Rectour
of the whole
Church.

15. In the house of God. At the world being Gods, yet the Church only is his house, the Rectour or Ruler whereof at this day, (saith S. Ambrose vpon this place) is Damasus. Where let our louing Brethren note wel, how cleare a case it was then, that the Pope of Rome was not the Governour only of one particular See, but of Christes whole house, which is the Vniuersal Church, whose Rectour this day is Gregorie the thirteenth.

The heretikes
say directly con-
trarie to the
Apostle, that
the Church is
not the pillar of
truth.

15 The pillar of truth. This place pincheth al Heretikes wonderfully, and so it euer did, and therefore they oppose themselves directly against the very letter and conflied sense of the same, that is, cleane contrarie to the Apostle: Some saying, the Church to be lost or hidden: some, to be fallen away from Christ these many Ages: some, to be driuen to a corner only of the world: some, that it is become a steele and the Seat of Antichrist: lastly the Protestants most plainly & directly that it may and doth erre and hath shamefully erred for many hundred yeares together. And they say herein like themselves, and for the credit of their owne doctrine which can not be true in very deed, except the Church erre, euen the Church of Christ, which is here called the house of the liuing God.

That the
Church is the
pillar of truth &
can not erre, is
proved by many
reasons.

But the Church which is the house of God, whose Rectour (saith S. Ambrose) in his time was Damasus, and now Gregorie the thirteenth, and in the Apostles time S. Peter, is the pillar of truth, the establishment of al veritie: therefore it can not erre. It hath the Spirit of God to lead it into al truth til the worlds end: therefore it can not erre. It is builded vpon a rocke, hel gates shal not preuaile against it: therefore it can not erre. Christ is in it til the end of the world he hath placed in it Apostles, Doctours, Pastours, and Rulers to the consummation & ful perfection of the whole body, that in the meane time we be not caried about with euery blast of doctrine: therefore it can not erre. He hath prayed for it, that it be sanctified in veritie, that the faith of the cheefe Governour thereof faile not: it is his house, his spouse, his body, his lot, Kingdom and inheritance given him in this world: he longeth it as his owne flesh, and it can not be diuorced or separated from him: therefore it can not erre. The new Testament, Scriptures, Sacraments, and Sacrifice can not be changed, being the euerslasting dowrie of the Church, continued and neuer rightly occupied in any other Church, but in this our Catholike Church: therefore it can not erre. And therefore al those points of doctrine, faith, and worship, which the Arians Manichees, Protestants, Anabaptistes, other old or new Heretikes, vntrely thinke to be errors in the Church, be no errors indeed but themselves most shamefully are deceiued, and so shal be stil, til they enter againe into this house of God, which is the pillar and ground of al truth: that is to say, not only it self free from al error in faith and religion, but the pillar and stay to leane vnto in al doubts of doctrine and to stand vpon against al heresies and errors that il times yeald,

The meaning of
this article, I be-
lieue the Cath.
Church.

without which there can be no certaintie nor securitie. And therefore the holy Apostles, and Councils of Nice and Constantinople, made it an article of our Creed, to belecue the CATHOLIKE and APOSTOLIKE CHURCH. Which is, not only to acknowledge that there is such a Church, as heretikes falsely say; but that that which is called the Catholike Church, and known so to be, and communicateth with the See Apostolike, is the Church: and that we must belecue, heare, and obey the same, as the touch-stone, pillar, and firmament of truth. For, al this is comprised in that principle, I beleue, the Catholike Church. And therefore the Council of Nice said, I beleue in the Church, that is, I beleue and trust the same in al things.

Neither can the Heretikes escape by flying from the known visible Church, to the hid congregation or companie of the Predestinate. For that is but a false phantastical apprehension of wickedne and his followers. The companie of the Predestinate maketh



nor any one Societie among themselves, many of them being yet vnborne, and many yet Infidels and heretikes, & therefore be not of the one house of God which is here called, *the pillar of truth*. And those of the Predestinate that be already of the Church, make not a seuerall cōpanie from the knowen Catholike Church, but are baptised, houseled, taught, they liue and die in the common Catholike visible Church, or els they can neither receiue Sacrament, nor saluation. S. Paul instructeth not Timothee how to teach, preach, correct and conuerse in the inuisible societie of the Predestinate, but in the visible house of God. So that it must needs be the visible Church which can not erre.

It is the visible Church that is the pillar of truth and can not erre.

If any make further question, how it can be that any companie or societie of men (as the Church is) can be void of errour in faith, seeing al men may erre: he must know that it is not by nature, but by priuilege of Christes presence, of the holy Ghosts assistance, of our Lordes promise and praier. See S. Augustin vpon these words of the 118. Psalme *Cum. 11 Ne auferas de ore meo verbum veritatis usquequaque*. Where he hath goodly speeches of this matter. For the same purpose also these words of Lactantius are very notable: *It is the Catholike Church only, that keepeth the true worship of God; this is the fountaine of truth, this the house of faith, this the Temple of God: whither if any man enter not, or from which if any man goe out, he is an alien & stranger from the hope of euerlasting life and saluation. No man must by obstinate contention flatter himself, for it standeth vpon life and saluation, &c.* S. Ciprian saith, *The Church neuer departeth from that which she once hath knowen.* Ep. 55. ad Cornel. nu. 3. S. Irenæus saith, *That the Apostles haue laid up in the Church as in a rich treasure, al truth.* And, *that she keepeth with most sincere diligence, the Apostles faith and preaching.* li. 3. c. 4. & 40. & li. 1. c. 3. It were an infinit thing to recite al that the Fathers say of this matter, al counting it a most pernicious absurditie to affirme, that the Church of Christ may erre in religion.

Whence the Church hath this priuledge neuer to erre.

S. Augustin;
Lactantius.

S. Ciprian;
S. Irenæus.

CHAP. IIII.

He prophesieth that certaine should depart from the Catholike faith, willing Timothee therefore to inculcate to the people those articles of the said faith. 7. Item to exercise himself in spiritual exercise, 12. to get authoritie by example of good life, 13. to studie, to teach, to increase in the grace given him by holy Orders.

AND the Spirit manifestly saith that in the last times certaine shall depart from the faith attending to spirits of errour, and doctrines of diuels, 2. speaking lies in hypocrisie, and hauing their conscience seared, 3. "forbidding to marrie, to abstain from meats which God created to receaue with thanks-giuing for the faithful, and them that haue knowen the truth. 4. For "euery creature of God is good, and nothing to be reiected that is receiued" with thanks-giuing. 5. For it is "sanctified by the word of God and praier.

"We see plainly by these words such abstinence only to be disallowed as condemneth the creatures of God to be naught by nature and creation.

"Some (saith S. Chrysostome) expound this of fasting, but they are deceiued: for fasting in a spiritual exercise.

See a goodly cōmentarie of these words in S. Aug. li. de mor. Eccl. Cath. c. 11.

6. These things proposing to the Brethren, thou shalt be a good Minister of Christ IESVS, nourished in the words of the faith and the good doctrine which thou hast attained vnto. 7. But foolish and old wiuies fables auoid: and exercise thy self to pietie. 8. For "corporal exercise is profitable to little: but pietie is profitable to al things: hauing promise of the life that now is, and of that to come. 9. A faithful saying and worthie of al acceptation: 10. For to this purpose we labour and are reuiled, because we hope in the liuing God which is the Saviour of al men, specialy of the faithful. 11. Command these things and teach. 12. Let no man contemne thy youth: but be an example of the faithful, in word, in cōuersation, in charitie, in faith, in chastitie. 13. Til I come, attend vnto reading, exhortation, "doctrine. 14. Neglect not "the grace that is in thee: which is giuen thee by prophecie, "with imposition of the hands, "of priesthood. 15.

Thise

2. Tim. 3.
3. Pet. 3.
Iude v.
18.

1. Tim. 4.
Tit. 2.

and



These things doe thou meditate, be in these things : that thy profiting may be manifest to al. 16. Attend to thy self, and to doctrine: be earnest in them. For, this doing, thou shalt" saue both thy self and them that heare thee.

ANNOTATIONS.

CHAP. IIII.

Al Heretikes
are Apostates
from the faith.

1. *Shal depart.*) It is the proper description of Heretikes, to forsake their former faith, and to be Apostates, as the Greek word importeth; to giue eare to particular spirits of errour & deception, rather then to the Spirit of Christ in his Church, to follow in hypocrisie and shew of vertue the pernicious doctrine of Diuels, who are the suggesters and prompters of al Sects, and are lying spirits in the mouths of al Heretikes and false Preachers: men that haue put their conscience to silence & made it senseles to the Holy Churches admonition: the Apostle noting * once before also in this same Epistle, that Heretikes haue no conscience, which is the cause both of their fal and of their obduration in heresie.

ἀποστή-
ουσι

cap 1;
19.

The old Here-
sies against ma-
trimonie,

2. *Forbidding to marrie.*) He speaketh (saith S. Chrysostom) of the Manichees, Encratites, & Marcionistes *ho. 12. in 1. Tim.* S. Ambrose vpon this place, addeth to these the Patritians also: S. Irenæus *li. 1 c. 30.* S. Epiphanius *her. 4 c. 16. 61 30.* S. Hierom *1. cont. Iouin. c. 1 & ep. 50. c. 1. & 3.* S. Augustin *her. 2 c. 40.* and generally al iniquitie affirme the same both of them, and also of the Heretikes called Apollotici, Ebionites, and the like. Their heresie about marriage was, that to marrie or to vse the act of matrimonie, is of Satan, as S. Irenæus witnesseth *li. 1 c. 12.* and that the distinction of male and femal, & the creation of man and woman for generation, came of an il God. They taught their hearers, * saith S. Augustin, that if they did vse women, they should in any wise prouide, that they might not conceiue or beare children. Clemens Alexandrinus (*li. 3. Strom in principio*) writeth that such admit no marriage nor procreation of children, lest they should bring into the world creatures to suffer miserie and mortalitie. And this is the damnable opinion concerning marriage, noted here by the Apostle

* Aug.
her. 46.

The old Here-
sies about absti-
nence from
meats.

For the second point consisting in the prohibition of meats or vse of certaine creatures made to be eaten, the said Heretikes or diuers of them (for they were not al of one sect touching these points) taught, that men might not eat certaine sorts of meats, specially of beasts and liuing creatures, for that they were not made (say they) of the good God, but of the euil. And wine they called the gal of the Prince of darkenes, and not to be drunke at al, and the vine, whereof it came, to be of the Diuels creation. And diuers other creatures they condemned as things by nature and creation polluted and abominable. *August. her. Manich. 46. & her. 25. Fast. in. & 1019 libro de mor. Manich. 10. 1.* Loc these were the Heretikes and their heresies which S. Paul here prophecieth of, that forbid marriage and meats as you haue heard, for which they and their followers were condemned in diuers Councils.

The Catholikes
impudently char-
ged with the said
old heresies.
Abstinence from
certaine meats is
no cōdemnation
of the meats.

Is it not now an intolerable impudencie of the Protestants, who for a smal similitude of words in the eares of the simple, apply this text to the fasts of the Church, & the chastitie of Priests and Religious? As though either by appointing or vsing some daies of abstinence from certaine meats, the Church or any Catholike man cōdemned the said meats: Vnles the Rechabites *Hierem. 35.* or the Nazarites *Num. 6* or the Ninivites *Jon. 3.* or Moyses *Exod. 14.* or Elias *Reg. 19.* or holy Anna the widow *Luc. 2.* or Iohn Baptist *Mat. 3 & 9.* or Christ himself *Mat. 4.* commending, vsing, & following a precript number of fasting daies, or God himself that in the very beginning, in Paradise, prescribed abstinence from the fruit of one certaine tree, and after appointed so many fasts in the Law, vnles he therfore, condemned his owne creatures, & the rest, those creatures from which they abstained. No, there be many good and lawful causes to forbid some, or to abstaine from some meats: as, for obedience, as in Paradise: for signification, as the Iewes: for that they haue been offered to idols, as in the Epistle to the Corinthians: for chastning the bodie and penance, for health al o: and only those causes are vnlawful for which the Manichees and other Here-
tikes abstained.

Concerning.



Forbidding cer-
taine persons to
marrie is no con-
demnation of
matrimonic.

Catholikes
esteem matri-
monic more then
the Protestants
doe.

The Protestants
obiections an-
swered long agoe
by S. Hierom
and S. Augustin.

Blessing of the
table or of mea-
tes, specially by
a Priest.

To blesse is a
preeminence of
the better per-
son.

Concerning marriage likewise, they may aswel charge God or the Church for forbidding the father to marrie the daughter, or the brother the sister, or other prohibited persons in the law: as wel might they charge Christ and the Apostle for prohibiting the man to marrie, during his wifes life: and appointing widowes that serue the Church, to liue vnmarrried, and not admitting a married woman as wel as a widow, nor her that hath had moe husbands, as wel as her that hath been married but once; as they charge the Church for not admitting married persons to the altar, and for forcing them and Religious persons to keep their promise of chastitie. No, the holy Church is so farre from condemning wedlock, that she honoureth it much more then the Protestants, accounting it an holy Sacrament, which they doe not, who onely vse it to lust as the Heathen doe, and not to religion.

But it is an old deceitful practise of Heretikes to charge Catholike men with old condemned heresies. The Eutychians standred the Council of Chalcedon and S. Leo to be Nestorians, & to make two persons in Christ, because they said there were two natures. *Vigilius li. 5. cont. Eutychen.* Arius charged Alexander his Bishop of Sabellianisme, for auouching the vnitie of substance in Trinitie. *Socras. li. 1. c. 3.* Iulianus accused S. Augustine of the heresie of Apollinaris. *li. 5. cont. Iulian. c. 15.* Other Pelagians chalenged him for condemning marriage. *Retract. li. 1. c. 3.* And that our Protestants bragge not too much of their goodly inuention, Iouinian the old Heretike, their Maister in this point, accused the holy Doctours and Catholikes vpon this same place, to be Manichees, and to condemne meats, and marriage, as both S. Hierom and S. Augustin doe testifie. And they both answer to the Heretike, that the Church indeed & Catholikes doe abstaine from some for euer, & some for certaine daies, & euery Christian man lightly al the 40 daies of Lent fast: not for that they thinke the meats vncleane, obominable, or of an il creation, as the Manichees doe: but for punishment of their bodies and taming their concupiscences. *Hiero. li. 1. cont. Iovin. c. 11. Aug. cont. Adimantum c. 14. Li. de mor. Cath. Ec. Hiero. in c. 4. ad Galat.* And as for marriage, the said Doctours answer, that no Catholike man condemneth it for vnlawful, as the old Heretikes did, but only preferreth virginie and continencie before it, as a state in it-self more agreeable to God & more meet for the Clergie. See S. Augustin against Faustus the Maniche. *li. 10. c. 5. 6. and lier. 15. in the name Apostolici.* S. Hierom *ep. 10. c. 1. & 4.* Al this the Catholikes continually tel the Aduersaries, and they can not but see it. Yet by accustomed audacitie and impndencie they beare it out stil.

4 *Wash thankes-giving*) By the most ancient custom of the faithful both before Christ and sithence, men vse to blesse their table and meats, by the hand and word of a Priest, if any be present, otherwise by such as can conueniently doe it. And in husbandmens houses where they haue no other meanes, they should at least blesse Gods gifts and themselves with a *Pater noster* or the signe of the Crosse: not only to acknowledge from whom they haue their continual sustenance, but also to blesse their meate and sanctifie it. For the Greek word vsed of S. Paul, by Ecclesiastical vse, when it concerneth meats, signifieth not only thanks-giving, but blessing or sanctifying the creatures to be receiued, as being al one with *ευλογια*, and in English we cal it grace, not only that after meat, which is only thanks to God but that before meat which is alwaies a benediction of the creatures, as it is plaine in the prescript and vsual formes of grace. For which cause a Priest should euer doe it rather then a lay man or any of inferiour order in the Clergie. In so much that S. Hierom (*ep. 85.*) reprehendeth certaine Deacons whom he saw say grace or blesse the meat & the companie, in the presence of a Priest. Who also recorderh (in the life of S. Paul the holy Eremit) the great enuiesie and humilitie of him and S. Antonie, yealding one to the other the preeminence of blessing their poore dinner. For to blesse is a great thing, and a Priestly prerogative as the Apostle witnesseth, declaring the preeminence of Melchisedech in that that he blesst Abraham. Read the note following.

5. *Sanctified*) Al creatures be of Gods creation, none of the Diuel, or of any other cause. No creature il an l beginning, as the Manichees blasphemed: and therefore none are il, abominable, or vn- cleane by creation, nature, and condition, but al good and made for mans vse, though al be one more sanctified then another. He made al places, but he sanctified none but the Temple and such like deputed to his other service, as the Arke, the altar, and the rest which were by sacred vse both holy themselves, & Holy times and gaue also holines & sanctification to things that touched them or were applied vnto them, places, & euery. So our Saviour saith, that the Temple sanctified the gold, and the altar the gifts; and gene- rally al creatures seuered from common and profane vse, to religion & worship of God, are the seruice of made sacred thereby. So the places and daies of Gods apparition or working some special God holy,

wonders

Aug.
li. 1. c. 5.
denup.
& con-
cupisc.

μὴ
ευχα-
ρισίας.

Heb. 7.

M. v.



wonders or benefits toward the people, were holy, as Bethel, Sinai, and others. And much more those times and places of Christes Nativity, Passion, burial, Resurrection, Ascension: which is so plaine a case, that the hill where he was transfigured only, is called therefore by S. Peter, *the holy mount*.

Creatures hal-
lowed by the
signe of the
Crosse.

The blessing of
our meat what
a vertue it hath.

Holy bread,

The signe of the
crosse used in
blessing.

The Churches
exorcismes.
Holy water,

These therefore be holy memories and monuments of all sorts sanctified, besides that crea-
tures (as we see here) be sanctified also by the word of God and prayer, that is to say, by be-
nediction and inuocation of our Lordes holy name vpon them, specially by the signe of the
Crosse, as S. Chrysostom noteth on this place, *1. 2. in 1. ad Tim.* by the which the aduersarie
power of Satan vsurping vniuently vpon God's creatures through man's sinne, and seeking
deceitfully in or by the same to annoy man's body or soule, is expelled, and the meates
purged from him and made holefom. S. Gregorie (*lib. 1. Dialog. c. 4.*) recorderth that the
Diuel entred into a certaine religious woman by eating the herbe lettuce vnblest. And S.
Augustin *li. 18 de ciu. Dei c. 18.* sheweth at large, what waies he hath by meates and drinkes
and other vsual creatures of God, to annoy men: though his power be much lesse then it
was before Christ. But stil much desire he hath on all sides to molest the faithful by abusing
the things most neer and necessarie vnto them, to their hurt both bodily and Ghostly. For
remedie whereof, this sanctification which the Apostle speaketh of, is very soueraigne,
pertaining not only to this common and more vulgar benediction of our meates & drinkes,
but much more (as the proprietie of the Greek word vsed by the Apostle for sanctification, *ἀγιάζειν*
doth import) to other more exact sanctifying & higher applying of some creatures, & bles-
sing the to Christes honour in the Church of God, & to man's spiritual & corporal benefits.

For as S. Augustin writeth *lib. 1. de pec. merit. c. 16.* besides this vsual blessing of our daily
food, the Cathecumens (that is, such as were taught toward Baptisme) are sanctified by the
signe of the Crosse, and the bread (saith he) which they receiue, though it be not the body
of Christ, yet is holy, and more holy then the vsual bread of the table. He meaneth a kind
of bread then hallowed, specially for such as were not yet admitted to the B Sacrament;
either the same, or the like to our holy bread, vsed in the Church of England and Franco
on Sundaies. And it was a common vse in the primitiue Church to blesse loaves, and send
them for sacred tokens from one Christian man to another. And that not among the simple
and superstitious (as the Aduersaries may imagine) but among the holiest, learnedst, and
wisest. Such hallowed breads did S. Paulinus send to S. Augustin and Alipius, and they to
him againe, calling them blessings. Read S. Hierom in the life of Hilarion (*post medium*)
how Princes and learned Bishops & other of all sorts came to that holy man for holy bread,
panem benedictum. In the primitiue Church the people commonly brought bread to the
Priests to be hallowed. *Ambros. op. imp. lib. 14 in Mt.* The 3. Councell of Carthage cap. 14.
maketh mention of the blessing of milke, honie, grapes, and corne. See the 4. Canon of the
Apostles. And not only diuers other creatures vsed at certaine times in holy Churches ser-
uice, as waxe, fire, palmes, ashes, but also the holy oile, Chrysme, & the water of Baptisme,
that also which is the cheefe of all Priestly blessing of creatures, the bread and wine in the
high Sacrifice, be sanctified. For without sanctification, yea (as S. Augustin affirmeth *tract.*
118. in Ioan.) without the signe of the Crosse none of these things can rightly be done.

Can any man now maruel that the Church of God by this warrant of S. Pauls word ex-
pounded by so long practise & tradition of the first Fathers of our religion, doth vse diuers
elements and blesse them for man's vse and the seruice of God, expelling by the inuocation
of Christes name, the aduersarie power from them, according to the authoritie giuen by
Christ, *Super omnia demonia, euer at Diuels*: and by prayer, which importeth as the Apostle
here speaketh, desire of help, as it were by the vertue of Christ, to combat with the Diuel, &
so to expel him out of God's creatures, which is done by holy exorcisme, and euer begin-
neth, *Adiutorium nostrum in nomine Domini*, as we see in the blessing of holy water and the
like sanctification of elements? Which exorcismes, namely of children before they come
to Baptisme, see in S. Augustin *li. 6. cont. Iulian c. 5. & de Ec. dogmat. c. 31. De nupt. & concupisc.*
li. 1. c. 10 & of holy water, that hath been vsed these 1400. yeares in the Church by the insti-
tution of Alexander the first, in all Christian countries, and of the force thereof against
Diuels, see a famous historie in Theodoret *li. 5 c. 11.* and in Epiphanius *her. 30. Ebionitarum*.
See S. Gregorie to S. Augustin our Apostle, of the vse thereof in hallowing the Idolatrous
temples to be made the Churches of Christ *apud Bedam li. 1. c. 30. luff. Angl.* Remember
how the Prophet Eliseus applied salt to the healing & purifying of waters, *4. Reg. 1*: how the
Angel Raphael vsed the liuer of the fish to driue away the Diuel, *Tob. 6. 8*: how Dauids harp
and Psalmodie kept the euil spirit from Saul, *1. Reg. 16*: how a peece of the holy earth saued
such



such a man's chamber from infestation of Diuels, *Aug de Ciuit. dei li. ii. c. 8:* how Christ himself, both in Sacraments, & out of them, occupied diuers sanctified elements, some for the health of the body, some for grace and remission of sinnes, and some to worke miracles by. See in S. Hierom against Vigilantius c. 1. how holy Relikes torment them. * In the historie of Iulianus the Apostata, how the signe of the Crosse; in the Actes (cap. 19.) how the name of I E S V S yea and of Paul putteth them to flight.

The force of sanctified creatures. The holy land. Relikes. The crosse. The name of I E S V S.

Furnish your selues with such examples and grounds of Scriptures and antiquitie, and you shal contemne the Aduersaries caillations, and blasphemies against the Churches practise in such things, and further also find these sacred actions and creatures, not only by increase of faith, seruour, and deuotion, to purge the impuritie of our soules, and procure remission of our daily infirmities, but that the cheefe Ministers of Christes Church, by their soueraigne authoritie granted of our Lord, may ioine vnto the same, their blessing and remission of our venial sinnes or spiritual debts: as we see in S. Iames, remission of all sinnes to be annexed to the vnction with holy oile, which to the Catholikes is a Sacrament, but to the Protestants was but a temporal ceremonie, and to some of them not of Christes institution, but of the Apostles only. In their owne sense therfore they should not maruel that such spiritual effects should proceed of the vse of sanctified creatures, whereas venial trespasses be remitted many waies, though mortal ordinarily by the Sacraments only. S. Gregorie did commonly send his benediction and remission of sinnes, in and with such holy tokens as were sanctified by his blessing & touching of the Apostles bodies and Martyrs Relikes, as now his Successours doe in the like halloved remembrances of religion. See his 7. booke, epistle 1:6: and 9. booke, epistle 60. Thus therefore and to the effects aforesaid the creatures of God be sanctified.

Remission of venial sinnes annexed to halloved creatures.

S. Gregorie.

If any man obiect that this vse of creatures is like coniuration in Necromancie, he must know the difference is, that in the Churches sanctifications and exorcismes, the Diuels be commanded, forced, and tormented by Christes word & by prayers: but in the other wicked practises, they be pleased, honoured, and conuenanted withal: and therefore the first is godly and according to the Scriptures, but Necromancie abominable and against the Scriptures.

The difference betweene the Churches exorcismes & other coniurations.

14. *The grace*) S. Augustin declareth this grace to be the giift of the holy Ghost giuen vnto him by receiuing this holy Order, whereby he was made fit to execute the office to his owne saluation and other mens. And note withal, that grace is not only giuen in or with the Sacraments, by the receiuers faith or deuotion, but by the Sacrament, *per impositionem, by imposition of hands*. For so he speaketh 1. Tim 1 which is here said, *cum impositione, with imposition*.

Grace giuen in the Sacrament of Orders.

14. *With imposition.*) S. Ambrose vpon this place, implieth in the word *imposition of hands*, al the holy action and sacred words done and spoken ouer him when he was made Priest: Whereby (saith he) *he was designed to the vocation, and receiued authoritie, that he durst offer Sacrifice in our Lordes stead vnto God*. So doth the holy Doctour allude vnto the words that are said now also in the Catholike Church to him that is made Priest: *Accipe potestatem offerendi pro viuis & mortuis in nomine Domini*: That is, *Take or receiue thou authoritie to offer for the liuing and the dead in the name of our Lord*. For the which S. Hierom also (as is noted before) saith, that the ordering of Priests is, *by imposition of hands and imprecation of voice*.

Consecration of Priests by imposition of handes.

14. *Of Priesthood.*) The practise of the Church giueth vs the sense of this place, which the ancient Councel of Carthage doth thus set downe. *When a Priest taketh orders, the Bishop blessing him and holding his hand vpon his head, let al the Priests present lay also their hands on his head by the Bishops hands, &c.* Who seeth not now, that holy Orders giuing grace by an external ceremonie and worke, is a Sacrament? So al the old Church counteth it. And S. Augustin. (*cont. ep. Parmen li. 2. c. 13.*) plainly saith that no man doubteth but it is a Sacrament. And lest any man thinke that he vseth not the word Sacrament properly and precisely, he ioyneth it in nature and name with Baptisme. Againe who seeth not by this vse of imposition of hands in giuing Orders & other Sacraments, that Christ, the Apostles, and the Church may borow of the Iewish rites, certaine conuenient ceremonies & Sacramental actions, seeing this same (* as the Heretikes can not deny) was receined of the manner of ordering Aaron and the Priests of the old law or other Heads of the people? See *Exod. 39. Num. 17. 13.*

Holy Orders a Sacrament.

16. *Saueth thy self.*) Though Christ be our only Sauour, yet the Scriptures forbear not to speake freely and vulgarly & in a true sense, that man also may saue himself & others. But the Protestants notwithstanding follow such a captious kind of Diuinitie that if a man speake any such thing of our Lady or any Saint in heauen, or other meane of procuring saluation, they make it a derogation to Christes honour. With such hypocrites haue we now aduaies to doe.

Men also are called Sauours without derogation to Christ.



CHAP. V.

How to behaue himselfe towards yong & old. 3. To bestow the Churches oblations vpon the needy widowes, 9 and not to admit the said Churches widowes vnder threescore yeares old. 17 In distribution to respect wel the Priests that are painful: 19 & how in his Confessorie to heare accusations against Priests. 22. To be strait in examining before he giue Orders. To be chaste, and to remit somewhat of his drinking water.



Seniour rebuke not: but beseech as a father: yong men, as brethren: 2. old women, as mothers: yong women, as sisters, in al chastitie.

3. Honour widowes, which are "widowes indeed. 4. But if any widow haue children or nephewes; let her learne first to rule her owne house, & to render mutual dutie to her parents. For this is acceptable before God. 5. But she that is a widow indeed and desolate, let her hope in God, and continue in obsecrations & " b prayers night and day. 6. For she that is in deliciousnes, liuing is dead. 7. And this command that they be blamelesse. 8. But if any man haue not care of his owne and especially of his domesticals, " he hath denied the faith, and is worse then an infidel. 9. " Let a widow be chosen of no lesse then three-score yeares, which hath been the " wife of one husband, 10. hauing testimonie in good workes, if she haue brought vp her children, if she haue receiued to harbour, if she haue washed the Saints feet, if she haue ministred to them that suffer tribulation, if she haue followed euery good worke. 11. But the yonger widowes auoid. For when they shall be " wanton in Christ, " they wil marrie: 12. " hauing damnation, because they haue made void " their first faith. 13. And withal idle also they learne to goe about from house to house: not only idle, but also ful of words & curious, speaking things which they ought not. 14. " I wil therefore the yonger to marrie, to bring forth children, to be house-wiues: to giue no occasion to the aduersarie for to speake euil. 15. For now certaine are turned backe " after Satan. 16. If any faithful man haue widowes, let him minister to them, and let not the Church be burnd: that there may be sufficient for them that are widowes indeed.

17. The Priests that rule wel, let them be esteemed & worthie of double honour: especially they that labour " in the word and doctrine. 18. For the Scripture saith: *Thou shalt not moosel the mouth to the ox that treadeth out the corne*; and, *The worke-man is worthy of his hire*. 19. " d Against a Priest receiue not accusation, but vnder two or three witnesses. 20. Them that sinne, reprove before al: that the rest also may haue feare.

21. I testifie before God and Christ I E S V S, and the elect Angels, that thou keep these things without preiudice, doing nothing by declining to the one part. 22. Imposc hands on no man " e lightly, neither doe thou communicate with other mens sinnes. Keep thy self chaste. 23. Drinke not yet " water; but vse a litle wine for thy stomake, and thy often infirmities. 24. Certaine mens sinnes be manifest, going before to iudgement: and certaine men they follow. 25. In like manner also good deeds be manifest, and they that are otherwise, can not be hid.

A N N O T A T I O N S.

The Epistle vpo S. Monica's day. May. 4. And for holy widowes. " b Because of this continual prayer which standeth not with coniugal & carnal affect of matrimonie (as the Apostle signifieth 1 Cor. 7, 5) therefore were these widowes to liue in the state of perpetual continencie. c Double honour & liuelihood due to good Priests. " d Here the Apostle wil not haue euery light fellow to be heard against a Priest So S Aug for the like reuerence of priest-hood, admonisheth Pancarius that in no wise he admit any testimonies or accusations of Heretikes against a Catholike Priest. ep. 111. " e Bishops must haue great care that they giue not Orders to any that is not wel tried for his faith, learning, and good behaviour.

Dent.
25.
1. Cor. 9.
Mt. 10,
10.

also



ANNOTATIONS.

CHAP. V.

I

Attabr. in hunc loc. Luc. c. 2, 37. 3. *Widowes indeed.*) S. Ambrose calleth them widowes and desolate indeed, that might marrie, but to make themselves better and more worthy of God, refuse marriage, which they know to be but once blessed, imitating * holy Anne, who in fasting and prayers served God night and day, neuer knowing but one husband. Such professed widowes then are to be honoured and succoured. Neither doth he speake only of the Churches widowes (of whom specially afterward) but of al that by profession kept their widowhood, exhorting them to passe their time in praier and fasting, v. 3. Which was an honourable and holy state much written of and commended in the primitive Church, namely by S. Ambrose and by S. Augustin, who wrote bookes intituled thereof, and make it next to virginity. *Ambr. de viduit. August. de bono viduitatis.*

8. *He hath denied.*) Not that by this or by any other deadly sinne (except incredulitie or doubtfulness in beleefe) they lose their faith: but that their facts be not answerable to their faith and to Christian religion, which prescribeth al such duties.

9. *Let a widow be chosen.*) Now he speaketh more particularly and specially of such widowes as were nourished and found by the oblations of the faithful and the almes of the Church, and did withal some necessarie seruices about women that were to be professed or baptized, for their instruction and addressing to that and other Sacraments, and also about the sicke and impotent: and withal sometimes they had charge of the Church goods or the disposition of them vnder the Deacons: in respect whereof they also and the like are called *Diaconisse*. Eusebius li. 6. c. 36. reciteth out of Cornelius Epistle, that in the Church of Rome there is one Bishop, 40. Priests, sixe Deacons, seven Subdeacons, Acoluthi 41, Exorcistes, Lectors, & Ollarij 51, widowes together with the poore 150, al which God nourisheth in his Church. See *Act. Apost. c. 6.* S. Chrysostom li. 2. *de Sacerdotio propriis finem.* S. Epiphanius. *in heresi 39. Collyridianorum.* Now then, what manner of women should be taken into the fellowship of such as were found of the Church, he farther declareth.

10. *The wife of one husband.*) If you would haue a plaine paterne of Heretical fraud, corruption, and adulteration of the native sense of God's word, and an inuincible demonstration that these new Glossers haue their consciences seared and hearts obdurate, willingly perverting the Scriptures against that which they know is the meaning thereof, to the maintenance of their Sects: marke wel their handling of this place about these widowes of the Church. S. Paul prescribeth such only to be admitted as haue been the wiues of one husband, that is to say, once only married, not admitting any that hath been twise married. By which words the Catholikes proue first, that the like phrase * vsed before of Bishops and Deacons, that they should be the husbands of one wife, must needs signifie that they can not be twise married, nor admitted to these and the like functions, if they were more then once married before. Secondly, we proue by this place against the Aduersaries, that the state of widowhood is more worthy, honourable, decent, and pure in respect of the seruice of the Church, and more to be relieued of the reuenues thereof, then the state of married folkes. And that not only (as the Aduersaries perhaps may answer) for their greater necessitie, or more leisure, freedom, or expedition to serue, in that they be not combered with husband and household, but in respect of their vidual continencie, chastitie, and puritie. For els such as were widowes with intention and freedom to marrie afterward, might haue been admitted by the Apostle, as wel as those that were neuer to marrie againe.

Thirdly, we proue that second marriage net only after admission to the almes or seruice of the Church, but before also, is disagreeable & a signe of incontinencie or more lust and fleshlines then is agreeable or comely for any person belonging to the Church: and consequently, that the Apostle in the last chapter treating of the holy functions of Bishops,

11 2 Priests,



Priests, Deacons, and of the Churches refusing generally *bigamos* or twice married persons; must needs much more meane that no man twice married should be receiued to holy Orders: and further, that as none were admitted to be widowes of the Church, that euer intended to marrie againe, so none should euer be receiued to minister the Sacraments (which is a thing infinitely more, and requireth more puritie, and continencie, then the office or state of the said widowes,) that intended to marrie againe. To receiue the body of Christ (saith S. Hieron in *Apolog. prol. cont. Iovin. ep. 10. c. 6.*) is a greater and holier thing then prayer, and therefore Priests that must both continually pray and also be occupied about the receiuing or ministering the holy Sacrament daily, must liue continently.

Fourthly, we proue that it is not vnlawful to annexe, by precept or the parties promise, single life or chastitie to a whole State or Order of the faithful: because the Apostle & the whole Church in his time ioyned to this State of the Churches widowes perpetual continencie. Fifthly, we proue hereby that to refuse and not to accept the twice married or such as wil not liue single, into the State of widowes or holy Orders, is not to contemne or forbid second marriage, or once & often marrying, with the Manichees according to the doctrine of Diuels, as the Protestants (and before them the old condemned Iovinianistes) doe blaspheme the Church. For then did S. Paul allow and teach doctrine of Diuels, who refuseth a twice married woman, and bindeth others by their entring into this State, neuer to marrie againe: as no doubt he did the Clergie men much more in the 3. chapter before. Thus loe we Catholikes conferre & conser the Scriptures, and for this meaning we haue al the Doctours without exception. What shift then haue the Heretikes here? For marrie and remarrie they must, let the Scriptures, & al the Doctours in the world say nay to it. In truth they doe not expound the word of God, but fly from the euidence of it, some one way & some another.

And of al other, their extremest and most shameful tergiversation is, that the Apostle here forbiddeth * not the admission of such widowes as haue been twice married, but only them that haue had two husbands at once. Which was a very vnprobable and extorted exposition before, concerning Bishops and Deacons, c. 3. and (as S. Hieron saith ep. 83. *mala nodum alius cunem*: but here that an exception should be made only against widowes that had two husbands together (which was a thing neuer lawful nor neuer heard of) that is a most intolerable impudencie, and a construction that neuer came to any wise mans cogitation before; & yet these their fantasies must be God's word, and *bigamus* or *bigamia* must against their old natures, and vse of al Writers, be al one with *Poligamus* and *Poligamia*. They giue an example of such widowes, in women diuorced iustly from their husbands in the old law. As though S. Paul here tooke order for the Iewes widowes only, or that had been such a common case among the Iewes also, that the Apostle needed to take so careful order for it. Finally, they let not to say that if the Apostle should be vnderstood to refuse a widow twice married at sundrie times, it were vnreasonable and injurious to second marriages, which haue no more indecencie or signe of incontinencie (say they) then the first. Thus bold they are with the Apostle and al antiquitie.

11. *Wanton in Christ.*) Widowes waxing warme, idle, and wel fedde by the Church, lust after husbands, as also Apostate-Priests and Superintendents marrie, specially after they haue gotten good Ecclesiastical liuings. Which is to waxe wanton in Christ, or against Christ. * κατὰ χρεῖαν * The Greek word signifieth to cast off the raines or bridle, that is, the bond or promise of continencie which they had put vpon them.

11. *They wil*) In the chastitie of widowhood or Virginitie (saith S. Augustin) the excellencie of a greater gift is sought for. Which being once desired, chosen, & offered to God by vow, it is not only damnable to enter afterward into marriage, but though it come not actually to marriage, only to haue the wil to marrie is damnable. Aug. li. de bono, viduit. cap. 9.

12. *Having damnation.*) It signifieth not blame, check, or reprehension of men, as some to make the fault seeme lesse, would haue it: but * iudgement or eternal damnation, which is a heauy sentence. God grant al married Priests and Religious may consider their lamentable case. What a grieuous sinne it is, see S. Ambrose ad virginem lapsam cap. 3. & 8.

12. *Their first faith.*) Al the Ancient Fathers that euer wrote commentaries vpon this the consent of al Epistle, Greek and Latin, as S. Chrysostom, Theodoret, Oecumenius, Theophylactus, Priscianus, S. Ambrose, Ven. Bede, Haimo, Anselme, & the rest: also al others that by occasion they breake their vse this place, as the 4. Councel of Carthage cap. 104. & the 4 of Tolet. cap. 55. S. Athanasius li. de virginitate, S. Epiphanius li. 48. S. Hieron cont. Iovinianum li. 1. c. 7. & in c. 44. Ezech.

Prop.

The Calvinists most absurd exposition of the Apostles wordes.

Their blasphemie against the plaine text.

There very wil to breake the vow of chastitie, is damnable.

Breaking of their first faith, is (by the consent of al Epistle, Greek and Latin, as S. Chrysostom, Theodoret, Oecumenius, Theophylactus, Priscianus, S. Ambrose, Ven. Bede, Haimo, Anselme, & the rest: also al others that by occasion they breake their vse this place, as the 4. Councel of Carthage cap. 104. & the 4 of Tolet. cap. 55. S. Athanasius li. de virginitate, S. Epiphanius li. 48. S. Hieron cont. Iovinianum li. 1. c. 7. & in c. 44. Ezech.



Trope finem. S. Augustin in exceeding many places: al these expound the Apostles words of the vow of Chastitie or the faith and promise made to Christ to liue continently. *What is to breake their first faith & faith* S. Augustin. *They vowed, and performed not.* In pl. 75. *prope finem.* Againe in another place, *They breake their first faith, that stand not in that which they vowed.* Li. de Sancta virg n. c. 33. Againe he and al the Fathers with him in Carthage Council before named: *If any widowes, how yongue so euer they were lest of their husbands deceased, haue vowed* Why this vow is themselves to God, *lest their laical habit, and vnder the testimonie of the Bishop and Church haue called faith or appeared in religious weed, & afterward got any more to secular marriage, according to the Apostles fidelitie. sentence they shal be damned, because they were so bold to make void the faith or promise of chastitie which they vowed to our Lord.* So saith he and 115. Fathers moe in that Council.

And this promise of chastitie is called, *faith*, because the fidelitie betwixt married persons is ordinarily called of holy Writers, *faith*: and the vow of chastitie made to God, ioyneth him and the persons, so vowing, as it were in marriage, so farre, that if the said persons breake promise, they are counted and called in the last alleaged Council, *God's adulterers.* In the 3. to the Romanes also and often els where, faith is taken for promise or fidelitie. And that it is so taken here, the words *irritum facere* (to frustrate and make void) doe proue: for that terme is commonly vsed in matter of vow, promise, or compact. Gen. 17. Num. 30. This promise is called here *prima fides* (the first faith) in respect of the later promise which vow-breakers make to them with whom they pretend to marrie. So saith S. Augustin lib. de bono viduis. c. 8. & 9. and Innocentius 1. ep. 1. cap. 13. 19. 1. Conc. And this is the only native, euidēt, and agreeable sense to the circumstance of the letter. And the vaine euasion of the Heretikes to saue the Apostate-Monkes, Friers, Nunnes, and Priests from damnation for their pretended marriages, is frivoulous: to wit, that *first faith* here signifieth the faith of Baptisme or Christian beleefe, and not the promise or vow of Chastitie. But we aske them if this faith of Baptisme be broken by marriage or no. For the text is plaine that by intending to marrie, they breake their faith, and by breaking their faith they be damned, if they die without repentance. In truth which way so euer they writhe themselves to defend their sacriledge or pretended marriages, they lose their labour and struggle against their owne conscience and plaine Scripture.

Why the first faith?

The heretikes exposition of this first faith, impossible and against the text.

14. *I w^t the yonger* He speaketh of such yong ones as were yet free. For such as had already made vow, neither could they without damnation marrie, were they yong or old, nor he without sinne command or counsel them to it. Neither (as S. Hierom proueth to * Geron-tia, and S. Chrysostom vpon this place) doth he precisely command or counsel the yong ones that were free, to marrie. or absolutely forbid them to vow chastitie: God forbid say they. But his speech containeth only a wise admonition to the frailer sort, that it were farre better for them not to haue vowed at al, but to haue married againe, then to haue fallen to aduoutrie and Apostasie after profession. Which is no more but to preferre second marriage before fornication: and a good warning, that they which are to profess, looke wel what they doe. S. Pauls experience of the fal of some yong ones to marriage, caused him to giue this admonition here: as also that before, that none should be receiued to the Churches almes vnder threescore yeares of age. Not forbidding the Church for euer, to accept any vowes of widowes or virgins til that age, as the Heretikes falsely affirme: but shewing what was meet for that time and the beginning of Christianitie, when as yet there were no Monasteries builded, no prescript rule, no exact order of obedience to Superiours; but the professed (as S. Paul here noteth) coursed and wandered vp and downe idly, as now our professed virgins or Nunnes doe not, neither can doe. Of whom therefore, where discipline is obserued, there is no cause of such danger. Besides that widowes hauing had the vse of carnal copulation before, are more dangerously tempted, then virgins that are brought vp from their tender age in pietie and haue no experience of such pleasures. See S. Ambrose lib. de viduis, prouing by the example of holy Anna who liued a widow euen from her youth til 20. yeares of age, in fasting and praying night and day, that the Apostle doth not here without exception forbid al yong widowes to vow, yea he esteemeth that profession in the yonger women much more laudable, glorious, and meritorious. See his booke de Viduis in initio.

S. Paul meaneth not that widowes professed should marrie.

It is better for the fraile sort, that are in dāge of falling, to marrie rather then to vow.

Yong women may be professed and taken into religion.

15. *After Satan.* We may here learne, that for those to marrie which are professed, is to turne backe after Satan. For he speaketh of such as were married contrarie to their vow. And hereupon we cal the Religious that marrie (as Luther, Bucer, Peter Martyr and the rest) Apostatace. More we learne, that such yong ones haue no excuse of their age, or that they be vehemently tempted and burne in their concupiscences, or that they haue not

To marrie after the vow of Chastitie, is to goe after Satan.



the guift of Chafitic. For notwithstanding al thefe excuses, thefe yong professed widowes if they marrie, goe backward after Satan, and be Apoftataes, and damned except they repent. For as for the Apoftles words to the Corinthians, *It is better to marrie then to burne*, we haue before declared out of the Fathers, and here we adde, that it pertaineth only to persons that be free and haue not vowed to the contrarie. As S. Ambrose li. ad virg. lapf. c. 5. S. Augustin de bono vid. c. 8. and S. Hierom li. 1. cont. Iouin. c. 7. expound it.

The heretikes only remedie against concupifcence is marriage.

The Heretikes of our time thinke there is no remedie for fornication or burning, but marriage, and so did S. Augustin when he was yet a Manichee. *Putabam me miserum &c. I thought: (saith he li. 6. Confess. c. 11.) that I should be an unhappie and miserable man if I should lacke the companie of a woman, and the medicine of thy mercie to heale the same infirmities I thought not upon, because I had not tried it: and I imagined that Continencie was in a mans owne power and libertie, which in my self I did not feelee: being so foolish not to understand that no man can be continent vnles thou giue it. Verily thou wouldest giue it, if with inward mourning I would knocke at thy eares, and wish sound faith would cast my care upon thee.*

The vow of chafitic lawful, possible to be kept, more grateful to God. Iouinians heresie in this point, condemned of old, is called of the Protestants, Gods word.

By al which you may easily proue, that chafitic is a thing that may lawfully be vowed, that it is not impossible to be fulfilled by praier, fasting, and chastisement of mens concupifcence, that it is a thing more grateful to God then the condition of married persons: for els it should not be required either in the Clergie or in the Religions. Finally that it is most abominable to persuaade the poore virgins or other professed to such sacrilegious wedlocke, which S. Augustin auoucheth to be worse then aduoutrie. de bon. vidu c. 4. 11 Iouinian was the first that euer made marriage equal with virginie or chaste life, for which he was condemned of heresie. Aug. in argumentis li. de bono Coniug. li. De pec. merit. li. 1. c. 7. Li. de heres. li. 8. He was the first that persuaaded professed virgins to marrie, which S. Augustin saith was so clerely and without question wicked. that it could neuer infect any Priest but certaine miserable Nunnes. Yea for this strange persuaasion he calleth Iouinian a monster, saying of him thus Li. 1. Retract. cap. 21. *The holy Church that is there (at Rome) most faithfully and stoutly resisted this monster.* S. Hierom called the said Heretike and his Complices, *Christian epicures*. li. 2. cont. Iouin. c. 19. See S. Ambrose. ep. 81 ad Vercellensem episcopum in initio. But what would these holy Doctours haue said, if they had liued in our doleful time, when the Protestants goe quite away with this wickednes, and cal it Gods word?

Many good and worthie Bishops, that haue not the guift of preaching and teaching.

17 In word and doctrine.) Such Priests specially and Prelates are worthy of double, that is, of the more ample honour, that are able to preach and teach, and doe take paines therein. Where we may note, that al good Bishops or Priests in those daies were not so wel able to teach as some others, and yet for the ministerie of the Sacraments, and for wisdom and gouernement were not vnmeet to be Bishops and Pastours. For though it be one high commendation in a Prelate, to be able to teach, as the Apostle before noted: yet al can not haue the like grace therein, and it is often recompensed by other singular guifts no lesse necessarie. S. Augustin laboured in word and doctrine, Alipius and Valerius were good Bishops, and yet had not that guift. Possid. in vit. Aug. c. 5. And sometimes and countries require Preachers more then other. Al which we note, to discouer the pride of Heretikes, that contemne some of the Catholike Priests or Bishops, pretending that they can not preach as they doe, with meretricious and painted eloquence.

21. Water.) You see how lawful and how holy a thing it is, to fast from some meates or drinckes, either certaine daies, or alwaies, as this B. Bishop Timothee did: who was hardly induced by the Apostle to drinke a litle wine with his water in respect of his infirmities. And marke withal, what a calumnious and stale cauillation it is, that to abstaine from certaine meates and drinckes for punishment of the body or deuotion, is to condemne Gods creatures. See an homilie of S. Chrysostom vpon these words, to. 5.



C H A P. VI.

What to teach servants. 3 If any teach against the doctrine of the Church obstinately, he doth it of pride and for lucre. 11 But the Catholike Bishop must follow vertue, having his eye alwaies to life everlasting and to the coming of Christ. 17. What to command the rich. 20 Finally, to keep most carefully the Catholike Churches doctrine, without mutation.



WHOSOEVER are servants vnder yoke, let them count their Masters worthie of al honour; lest the name of our Lord and his doctrine be blasphemed. 2. But they that haue faithful Masters, let them not contemne them because they are Brethren, but serue the rather, because they be faithful and beloued, which are partakers of the benefit. These things teach and exhort.

3. If any man teach otherwise, and consent not to the sound words of our Lord IESVS Christ, and to that doctrine which is according to pietie, 4. he is proud, knowing nothing, but languishing about questions and strife of words: of which rise enuies, contentions, blasphemies, euil suspicions, 5. conflicts of men corrupted in their mind, and that are deprived of the truth, that esteeme gaine to be pietie. 6. But pietie with sufficiencie is great gaine. 7. For we brought nothing into this world: doubtlesse, neither can we take away any thing. 8. But hauing food, and wherewith to be couered, with these we are content. 9. For they that wil be made rich, fall into temptation and the snare of the Diuel, and many desires vnprofitable and hurtful, which drowne men into destruction and perdition. 10. For the root of al euils is couetousnes; which certaine desiring haue erred from the faith, and haue intangled themselves in many sorrowes.

11. But thou, o man of God, fly these things; and pursue iustice, pietie, faith, charitie, patience, mildnes. 12. Fight the good fight of faith: apprehend eternal life, wherein thou art called and hast confessed a good confession before many witnesses. 13. I command thee before God who quickneth al things, and Christ IESVS who gaue testimonie vnder Pontius Pilate a good confession, 14. that thou keep the commandment without spot, blamelesse vnto the coming of our Lord IESVS Christ. 15. Which in due times the Blessed and only Mightie wil shew, the King of kings and Lord of lords, 16. who only hath immortalitye, and inhabiteth light not accessible, whom no man hath seen, yea neither can see, to whom be honour and empire everlasting. Amen.

17. Command the rich of this world not to be high minded, nor to trust in the vncertainie of riches, but in the liuing God (who giueth vs al things abundantly to enioy) 18. to doe wel, to become rich in good workes, to giue easily, to communicate, 19. to heap vnto themselves a good foundation for the time to come, that they may apprehend the true life.

20. O Timothee, keep the depositum, auoiding the profane nouelties of voices, and oppositions of falsely called knowledge. 21. Which certaine promising, haue erred about the faith. Grace be with thee. Amen.

See the annotation before cap.

The epistle for S. Alexius, Int. 17.

As in the 1. chap. lacke of faith and good conscience, so here couetousnes or desire of these temporal things, and in the end of this chap. presumption and beating of knowledge, are causes of falling from the faith: heresie often being the punishment of former sinnes.

The epistle for S. Timothee, Ian. 14.

Almes deedes and good workes laid for a foundation and ground to attaine everlasting life. So say the Doctours vpon this place.

LI + ANNOTATIONS

εὐαγγέλιον
τῆς
ἐκκλησίας

Iob 1,
21.
Mat. 6.
25.

Is. 18,
37.

Apoc.
17, 14.
19, 16.
20, 1, 18.

ἐκκλησία
τῆς
ἐκκλησίας
S. Chrysostom.



ANNOTATIONS.

CHAP. VI.

4. *Langnishing.*) Euen these be the good disputes of our new Sect-masters: and the world hath too long proued these inconueniences here named, to be the fruits of such endles alterations in religion as these unhappie Sects haue brought forth.

Depositum, is the Catholike truth descending from the Apostles by succession of Bishops, euen vnto the end.

10. *Depositum*) The whole doctrine of our Christianitie being taught by the Apostles, & deliuered to their Successours, and comming downe from one Bishop to another is called the *Depositum*, as it were a thing laid into their hands, and committed vnto them to keep. Which because it passeth from hand to hand, from Age to Age, from Bishop to Bishop without corruption, change, or alteration, is al one with Tradition, and is the truth giuen vnto the holy Bishops to keep, and not to lay men. See the notable discourse of Vicentius Lirinensis vpon this text: *li. con. profan. her. Nouitates* And it is for this great, old, and known treasure committed to the Bishops custodie, that S. Irenæus calleth the Catholike Church *Depositorium* diues, the rich treasure of truth. lib. 1. c. 4. And as Clemens Alexandrinus writeth li. 1. *Strom.* this place maketh so much against al Heretikes who doe al change this *Depositum*, that for it only such men in his daies denied this Epistle. The Heretikes of our daies change also the truth, and say it is the old truth. But they leap 14 or 15 hundredth yeares for it ouer mens heads to the Apostles. But we cal for the *Depositum*, and aske them in whole hands that truth which they pretend, was laid vp, and how it came downe to them. For it can not be Apostolical, vnles it were *Depositum* in some Timothees hand, to continue from one Bishop to another vntil our time and to the end.

The Protestants can shew no such *depositum*.

20 *Profane nouelties.*) *Non dixit antiquitates* (saith Vincentius Lirinensis) *non dixit vetustates, sed profanas nouitates. Nam si vitanda est nouitas, tenenda est antiquitas: si profana est nouitas, sacrata est vetustas;* that is, He said not, ANTIQVITIES: he said not, ANCIENTNES: but PROFANE NOVELTIES. For if noueltie is to be avoided, antiquitie is to be kept: if noueltie be profane, ancientnes is holy and sacred. See his whole booke against the profane nouelties of heresies.

Profane nouelties of words how to be tried and examined.

We may not measure the newnes or oldnes of words and termes of speaking in religion, by holy Scriptures only: as though al those or only those were new and to be reiected, that are not expressly found in holy writ: but we must esteeme them by the agreableness or disagreeableness they haue to the true sense of Scriptures, to the forme of Catholike faith and doctrine, to the phrase of the old Christians, to the Apostolike vse of speech come vnto vs by tradition of al Ages and Churches, & to the prescription of holy Councils and Schooles of the Christian world: which haue giuen out (according to the time and questions raised by heretikes and contentious persons) very fit, artificial, and significant words, to discern and defend the truth by, against falshood.

Catholike termes not expressly in the Scriptures, but in sense, are no such nouelties of words.

These termes, *Catholike, Trinitie, Person, Sacrament, Incarnation, Masse*, and many more, are not (in that sense wherein the Church vseth them) in the Scriptures at al, and diuers of them were spoken by the Apostles before any part of the new Testament was written, some of them taken vp straight after the Apostles daies in the writings and preachings of holy Doctours, and in the speech of al faithful people, and therefore can not be counted Nouelties of words. Others beside these, as, *Consubstantial, Deipara, Transsubstantiation*, & the like, which are neither in expresse termes found in Scriptures, nor yet in sense (if we should follow the iudgement of the special Sects against Nicene Council, for the first; the Nestorians against the Ephesine Council, for the second; the Lutherans and Calvinists against the Lateran and the later Councils, for the third) these words also notwithstanding, by the iudgement of holy Church, and Councils approued to be consonant to Gods word, and made authentical among the faithful, are sound and true words, and not of those kind which the Apostle calleth *Nouelties*.

These



These words then here forbidden, are the new prophane termes and speeches inuented or specially vsed by heretikes, such as S. Irenee recordeth the Valentinians had a number molt monstrous: as the Manichees had also diuers, as may be seen in S. Augustin. The Arians had their *Similitudo substantiae*, and Christ to be *ex non existentibus*: the other heretikes after those daies had their * *Christiparam*, and such like, agreeable to their Sects. But the Protestants passe in this kind, as they exceed molt heretikes in the number of new opinions: as their *Seruum arbitrium*, their *sole faith*, their *fiduce*, their *apprehension of Christes iustice*, their *imputatiue righteousness*: their horrible termes of terrours, anguishes, distresses, distrust, feares and feeling of hel paines in the soule of our Sauour, to expresse their blasphemous fiction of his temporal damnation, which they call his descending to hel: Their *markes*, *tokens*, and *badges Sacramental*, their *impanation*, *Impanation*, *Circumpanation*, to auoid the true conuersion in the Eucharist: their presence *in figure*, *in faith*, *signe*, *spirit*, *pledge*, *effect*, to auoid the real presence of Christes body. These and such like innumerable which they occupie in euery part of their false doctrine, are in the sense that they vse them, all false, captious and deceitful words, and are *nouitates vocum* here forbidden.

And though some of the said termes haue been by some occasion obiter without il meaning spoken by Catholikes before these Heretikes arose, yet now knowing them to be the proper speeches of Heretikes, Christian men are bound to auoid them. Wherein the Church of God hath euer been as diligent to resist Nouelties of words, as her Aduersaries are busy to inuent them. For which cause she wil not haue vs communicate with them, nor follow their fashion and phrase newly inuented, though in the nature of the words sometimes there be no harme. In S. Augustines daies when Christian men had any good befallen them, or entred into any man's house, or met any freind by the way, they vsed alwaies to say, *Deo gratias*. The Donatistes and Circumcellians of that time being new-fangled, forsooke the old phrase, and would alwaies say, *Laus Deo*: from which the Catholike men did so abhorre (as the said Doctour writeth) that they had as leefe met a theefe as one that said to them, *Laus Deo*; instead of *Deo gratias*. As now we Catholikes must not say, *The Lord*, but, *Our Lord*: as we say, *Our Lady*, for his mother, not, *The Lady*. Let vs keep our forefathers words, and we shal easily keep our old and true faith that we had of the first Christians. Let them say, *Amendment*, *abstinence*, *the Lordes Supper*, *the Communion table*, *Elders*, *Ministers*, *Superintendent*, *Congregation*, *so be it*, *praise ye the Lord*, *Morning-Praier*, *Evening-praier*, and the rest, as they wil: Let vs auoid those Nouelties of words, according to the Apostles precept, and keep the old termes, *Penance*, *Fasting*, *Priest*, *Church*, *Bishop*, *Masse*, *Matins*, *Evensong*, *the E. Sacrament*, *Altar*, *Oblation*, *Host*, *Sacrifice*, *Alleluia*, *Amen*, *Lent*, *Palme-Sunday*, *Christians*, and the very words wil bring vs to the faith of our first Apostles, and condemn these new Apostates new faith and phrases.

10 *Falsely called knowledge.*) It is the propertie of al Heretikes to arrogate to themselves great knowledge, and to condemne the simplicitie of their Fathers the holy Doctours and the Church. But the Apostle calleth their pretended skil, a knowledge falsely so called, being in truth high and deep blindnes. Such (saith S. Irenaeus lib. 1. c. 17.) as forsake the preaching of the Church, argue the holy Priests of unskilfulnes, not considering how farre more worth a religious idiote is, then a blasphemous and impudent sophister, such is al Heretikes be. And againe Vincentius Lirinensis speaking in the person of Heretikes saith, Come, o ye foolish and miserable men, that are commonly called Catholikes, and learne the true faith which hath been hid many Ages heretofore, but is revealed & shewed of late, &c. See his whole booke concerning these matters.

Catholikes must abhorre from heretical phrases & words.

THE





THE ARGUMENT OF THE SECOND EPISTLE OF S. PAUL

TO TIMOTHEE,

THE chiefe scope of this second to Timothee, is, to open vnto him, that his martyrdom is at hand. Which yet he doth not plainly before the end: preparing first his mind with much circumstance, because he knew it would grieue him sore, and also might be a temptation vnto him. Therefore he talketh of the cause of his trouble; and of the reward: that the one is honourable, and the other most glorious: and exhorteth him to be constant in the faith, to be ready alwaies to suffer for it, to fulfil his ministerie to the end, as himselfe now had done his.

Whereby it is certaine, that it was written at Rome, in his last apprehension and imprisonment there: as he signifieth by these words Chap. 1: Onesiphorus was not ashamed of my chaine, but when he was come to Rome, carefully sought me, &c. And of his martyrdom, thus: For I am now ready to be offered, and the time of my resolution (or death) is at hand. Cap. 4.

THE





T H E
SECOND EPISTLE
OF S. PAUL TO
TIMOTHEE.

C H A P. I.

With his praises he covertly exhorteth him not to be dismayed for his trouble, & (having grace given in Orders to help him, & knowing for what cause he is persecuted) and namely with the example of Onesiphorus.

PAUL an Apostle of I E S U S Christ by the wil of God, according to the promise of the life which is in Christ I E S U S: 2. to Timothee my dearest sonne, grace, mercie, peace from God the Father, and Christ I E S U S our Lord. Here againe it is plaine that holy Orders giue grace, and that euen by and in the external ceremony of imposing the Bishops hands.

3. I giue thanks to God, whom I serue from my Progenitours in a pure conscience, that without intermission I haue a memorie of thee in my praiers, night and day 4. desiring to see thee, mindful of thy teares, that I may be filled with ioy, 5. calling to mind that faith which is in thee not feined, which also dwelt first in thy grand-mother Lois, and thy mother Eunice, and I am sure that in thee also. 6. For the which cause I admonish thee that thou resuscitate the grace of God, which is in thee by the imposition of my hands. 7. For God hath not giuen vs the spirit of feare: but of power, and loue, and sobrietie. 8. Be not therefore ashamed of the testimonie of our Lord, nor of me his prisoner: but trauail with the Ghospel according to the power of God, 9. who hath deliuered and called vs by his holy calling, And it is a manner of speech specially vsed in this Apostle, and S. Luke, that Orders giue grace to the ordred, and that to take orders or authoritie to minister Sacraments or preach, is, to be giuen or deliuered: so Gods grace. * not according to our workes, but according to his purpose and grace, which was giuen to vs in Christ I E S U S * before the secular times. 10. But it is manifested now by the illumination of our Sauour I E S U S Christ, who hath destroyed death, and illuminated life and incorruption by the Ghospel: 11. wherein I am appointed a preacher and Apostle and Maister of the Gentils. 12. For the which cause also I suffer these things: but I am not confounded, For I know whom

Tit. 1. 5.

Tit. 1. 1.

1 Tim.

2. 7.



e Faith and loue whom I haue beleeued, and I am sure that he is able to keep my *depositum* vnto that day.

copled cōmonly together in this Apostles writings.

What a happie and meritorious thing it is to relieue the afflicted for religion, and not to be ashamed of their disgrace, yrons, or what miseries to euer.

13. Haue thou a forme of sound words, which thou hast heard of me in faith and e in the loue in Christ I x s v s. 14. Keep the good *depositum* by the Holy Ghost, which dwelleth in vs.

15. Thou knowest this, that al which are in Asia, be auerted from me: of whom is Phigelus and Hermogenes.

16. Our Lord giue mercie to the house of Onesiphorus: because he hath often refreshed me, and hath not been ashamed of my chaine: 17. but when he was come to Rome, he sought me carefully, and found me. 19. Our Lord grant him to find mercie of our Lord in that day. And how many things he ministred to me at Ephesus, thou knowest better.

ANNOTATIONS.

CHAP. I.

A great blessing to haue Catholike progenitours: and very commendable to cleaue fast to their faith.

The peoples speeches of their fathers faith, is very Christian and laudable.

Al our good deedes are laid vp with God, to be rewarded.

5. *In thy grandmother.*) Though God shew mercie to many that be of incredulous, heretical or il parents, yet it is a goodly benediction of God to haue good education & to haue good faithful progenitours and Catholike parents. And it is a great sinne to forsake the faith of our fathers that be Catholikes, or contrarie to our education in the Church to follow strange doctrines, abandoning not only our next natural parents faith, but the ancient faith and beleeve of al our progenitours for many hundred yeares together. And if to follow the faith of mother and grandmother only, the Christian religion being then but newly planted, was so commendable euen in a Bishop, how much more is it now laudable to cleaue fast to the faith of so many our progenitours and Ages that continued in the same Christian religion which they first receiued.

Our Protestants in their great wisdom laugh at good simple men when they talke of their fathers faith. But S. Hierom, *I am a Christian*, said he, and borne of Christian parents, and carie the signe of the crosse in my forehead. And againe ep. 65. c. 3. *Until this day the Christian world hath been without this doctrine, that faith wth I hold fast being an old man, wherein I was borne a child.* And the holy Scriptures set vs often to schole to our fathers. *Aske thy fathers, and they wil shew thee, thy uncastours, and they wil tel thee.* And againe, *Our fathers haue shewed vnto vs.* And commonly the true God is called the God of the faithful and of their forefathers, Dan. 2. 3. And false Gods and new doctrines or opinions be named, *New and fresh, such as their fathers worshipped not.* Deut. 32. Finally S. Paul both here and often els alleageth for his defense and commendation, that he was of faithful progenitours. And it is a case that Heretikes can not lightly bragge of, no one sect commonly during so long without intermission, that they can haue many progenitours of the said sect. Which is a demonstration that their faith is not true, and that it is impossible our Catholike faith to be false, supposing the Christian religion to be true.

12 *depositum.*) A great comfort to al Christians, that euery of their good deedes and sufferings for Christ, and al the worldly losses sustained for defense or confession of their faith, be extant with God, and kept as *depositum*, to be repaid or receiued againe in heauen. Which if the worldlings beleeued or considered, they would not so much maruel to see Catholike men so willingly to lose land, libertie, credit, life and al for Christes sake and the Churches faith.

13. *A forme.*) The Apostles did set downe a platforme of faith, doctrine, and phrase of Catholike speech and preaching, & that not so much by writing (as here we see) as by word of mouth: to which he referreth Timothee ouer and aboue his Epistles vnto him. And how precisely



precisely Christian Doctours ought to keep the forme of words anciently appropriated We must speake to the mysteries & matters of our religion, S. Augustin expresseth in these wordes li. 10 in Catholike ter-
decim. c. 13. Philosophers speake with freedom of words &c. but we must speake according to a mes, after a cer-
tain rule, lest licentious libertie of words breed an impious opinion of the things also that are taine rule of
signified by the same. Trinitie, person, essence, Consubstantial, Transsubstantiation, Masse, faith, and forme
Sacrament, and such like, be *Verba sana* (as the Apostle speaketh) sound words, giuen to of wordes,
expresse certaine high truths in religion, partly by the Apostles and first Founders of our
religion vnder Christ, and partly very aptly inuented by holy Councils & Fathers, to ex-
presse as neere as could be the high ineffable or vnspeakeable veritie of some points, and to
stop the Heretikes audacitie and inuention of new words and prophane speeches in such
things, which the Apostle warneth Timothee to auoid 1. ep. c. 6. 10. and 1. ep. 1, 16. See the
Annotations there.

18. Our Lord.) To haue this praier of an Apostle, or any Priest or poore Cath. man so re- Relieuers of
lieued, giueth the greatest hope at the day of our death or general iudgement, that can be: Cath. prisoners;
and it is worth al the lauds, honours, and riches of the world.

CHAP. II.

He exhorteth him to labour diligently in his office, considering the reward in Christ, & his
denial of them that deny him: 1. 4 Not to contend, but to shun heretikes: neither to be
moued to see some subuerted, considering that the elect continue Catholikes, and that in
the Church be of al sorts. 2. 4 Yet with al sweetnesses to reclame the deceived.

HOW therefore, my sonne, be strong in the grace which is in
Christ I E S V S: 2. and the things which thou hast heard of me
by many witnesses, these commend to faithful men, which shal
be fit to teach others also. 3. Labour thou as a good souldiar of
Christ I E S V S. 4. "No man being a souldiar to God, intangleth
himself with secular busineses; that he may please him to whom he hath ap-
proued himself. 5. For he also that striueth for the maisterie, is not crowned
vnlesse he steeue lawfully. 6. The husband-man that laboureth, must first take
of the fruits. 7. Vnderstand what I say: for our Lord wil giue thee in al things
vnderstanding. 8. b Be mindfull that our Lord I E S V S Christ is risen againe
from the dead, of the seed of David, according to my Gospel, 9. wherein I
labour euen vnto bands, as a malefactor: but the word of God is not tied. 10.
Therefore: I sustaine al things for the elect, that they also may obtaine the sal-
uation, which is in Christ I E S V S, with heauenly glorie. ¶ 11. A faithful
saying. For if we be dead with him, we shal liue also together. 12. If we shal
sustaine, we shal also reigne together. * If we shal deny, he also wil denie vs.
13. * If we belecue not; he continueth faithful, he can not denie himself. 14.
These things admonish: testifying before our Lord.

Contend not in word, for it is profitable for nothing, but for the sub-
uersion of them that heare. 15. Carefully prouide to present thy self approued
to God, a worke-man not to be confounded, "rightly handling the word of
truth. 16. But e prophane and vaine speeches auoid: for they doe much grow
to impietie: 17. and "their speech spreadeth as a canker: of who is Hymeneus
and

b Part of the
Epistle vpon S.
Georges day.
April. 25. The
rest is pa. 541.
* Marke here
that the elect
(though sure of
saluation) yet are
saued by meanes
of their teachers
and Teachers, as
also by their
own endeauours.
See the Anno-
tations before 1.
Tim. 6. 7. 10.

Mat.
10.
Re. 3, 3.



and Philetus : 18. who haue erred from the truth , saying that the resurrection is done already, and haue subuerted the faith of some.

19. But the sure foundation of God standeth , hauing this scale , Our Lord knoweth, who be his, and let euery one depart from iniquitie that nameth the name of our Lord. 20. But " in a great house there are not only vessels of gold and of siluer , but also of wood and of earth : and certaine indeed vnto honour, but certaine vnto contumelie. 21. If any man therfore shal " cleanse himself from these, he shal be a vessel vnto honour, sanctified & profitable to our Lord, prepared to euery good worke.

22. But youthful desires fly , and pursue iustice , faith , charitie , and peace with them that inuocate our Lord from a pure hart. 23. And * foolish and vnlearned questions auoid , knowing that they ingender brauls. 24. But the seruant of our Lord must not wrangle : but be mild toward al men , apt to teach, patient, 25. with modestie admonishing them that resist the truth : lest sometime " God giue them repentance to know the truth : 26. and they recouer themselves from the snares of the diuel , of whom they are held captiue at his wil.

Tit. 13
91

Conversion from sinne & heresie is the gift of God and of his special grace: yet here we see, good exhortations and prayer, and such other helps of man be profitable thereunto. Which could not be if we had not free wil.

ANNOTATIONS.

CHAP. II.

4. *No man being a souldier.*) First of al, the Apostle (1. Cor. 7.) maketh marriage and the needful cares , solicitude, and distractions therevpon euer depending , special impediments , of al such as should employ themselves wholly to God's seruice , as Bishops and Priests are bound to doe. *He that is with a wife* (saith he) *is careful for the world, how to please his wife, and is distracted or denided.* 1. Cor. 7.

Secondly , the practise of physicke, merchandise , or any other profane facultie and trade of life to gather riches, and much more to be giuen to hunting, hawking, gaming , shewes, enterludes, or the like pastimes, is here forbidden.

Thirdly , the seruice of Princes and manifold base offices done to them for to obtaine dignities and promotions , are disagreeable to Priestly functions. Not so , to be their Chaplens for this purpose to preach vnto them, to heare their confessions , to minister the Sacraments vnto them , to say Diuine seruice before them , and such other spiritual duties. For , al such seruices done to principal persons both of the Clergie and Laity, be godly and consonant to Priestly vocation. As also seruing of Princes and Commonweales in ciuil causes and matters of state , in making peace and quietnes among the people , by deciding or compounding their controuersies , al such like affaires tending to the honour of God and good of men , and to the vpholding of true religion , when they may be done without notorious damage or hinderance of their spiritual charge, or when the hurts thereof be abundantly recompensed by the necessarie duties done for the general good of Kingdom or Countrie : al such things (I say) be lawful and often very requisit. And S. Augustin , S. Ambrose, S. Bernard, and other holy Bishops of old were much occupied therein , as we see in S. Augustines booke *de opere Monachorum* c. 19. & *Posid. in vit.* c. 19.

In vit.
S. Ambros.
Bern.

Catholikes only, right hand-
lers of the Scrip-
ture.

Heretikal books
and sermons are
to be avoided.

15. *Rightly.*) The Scriptures or chalenge of the word of God is common to Catholikes and Heretikes , but al is in the handling of them These later handle them guilefully, adultering the word of God , as * els-where the Apostle speaketh : the other sincerely after the manner of the Apostles and Doctours of God's Church. Which the Greek expresseth by a significant word of cutting a thing straight by a line, *ὀρθοτομία*.

1. Cor. 13
& 4.

17. *Their speache.*) The speeches , preachings , and writings of Heretikes be pestiferous, contagious, and creeping like a canker. Therefore Christian men must neuer heare their sermons.



sermons nor read their books. For such men have a popular way of talke whereby the well-learned, and specially women loden with sinne, are easily beguiled. *Nothing is so easy* (saith S. Hieron) *as with voluble and rolling tongue to deceive the rude people, which admire whatsoever they understand not.* Ep. 2. ad Nepot. c. 10.

10. *In a great house.* He meaneth not that Hymenæus and Philetus (of whom he spake immediately before) or other heretikes, be properly within the Church, as Catholike men are, though grievous sinners: but that evil men who for the punishment of their sinnes be come heretikes, were before they fel from their faith as vessels of contumelie, within the Church. Yea and often also after they be leuered in hart and in the sight of God, so long as they stand in external profession and vse of the same Sacraments, and in the outward fellowship of Catholikes, not yet either separated off themselves, nor cast out by the Gouvernours of the Church, so long (we say) they be after a sort in the Church: though properly and indeed they be out of the compasse of God's house. Many of those that are openly seuered in Sacraments, Seruice, and communion, there is no question but they are out of the Church.

11. *Cleanse himself.* Man then hath free-wil to make himself a vessel of saluation or damnation: though saluation be attributed to God's mercie principally, the other to his iust iudgement: neither of both being repugnant to our free-wil, but working with and by the same, al such effects in vs as to his prouidence and our deserts be agreeable.

CHAPTER III.

He prophesieth of Heretikes to come, 6 and noteth certaine then also for such, bidding him to auoid them, 10 and (whatsoever persecution befall for it) to continue constant in the Catholike doctrine, both because of his Maister (S. Paul himself) 15 and also because of his owne knowledge in the Scriptures.



AND this know thou, that * in the last daies shal approach perillous times. 2. And " men shal be louers of themselves, contentious, haughty, proud, blasphemous, not obediēt to their parents, vnkind, wicked, 3. without affection, without peace, accusers, incontinent, vnmerciful, without benignitie, 4. traitours, stubburne, puffed vp, and louers of voluptuousnes more then of God: 5. hauing an appearance indeed of pietie, but denying the vertue thereof. And these auoid. 6. For of these be they that craftily enter into houses; & lead captiue seely " women loden with sinnes, which are led with diuers desires: 7. alwaies learning, and neuer attaining to the knowledge of the truth. 8. But as " a Iannes and Mambres * resisted Moyses, so these also resist the truth, men corrupted in mind, reprobate concerning the faith. 9. But they shal prosper no further: for their " folly shal be manifest to al, as theirs also was.

10. b But thou hast attained to my doctrine, institution, purpose, faith, longanimitie, loue, patience, 11. persecutions, passions: what manner of things were done to me at Antioche, at Iconium, at Lystra: what manner of persecutions I sustained. And out of al our Lord deliuered me. 12. And " al that wil liue godly in Christ Iesus, shal suffer persecutiō. 13. But evil men & seducers shal prosper to the worse: erring, and driuing into errour. 14. But thou, " continue in those things which thou hast learned, & are committed to thee: knowing of whom thou hast learned; 15. & because from thine infancie thou hast known

That those Magicians which resisted Moyses, were thus called, it is not written in al the old Testament: therefore it came to the Apostles knowledge by tradition, as the Church now hath the names of the 4. Kings, of the penitents these, of the souldier that peared Charls side on the Crosse, and of they like. In al donee and diuentione lye Seely, the

Tim.
1.1.

Exo. 7.

b The
rest of
the
Epist.
for S.
Geor-
ges
day.



S. Paul's admonition is, ever to abide in that was first taught and deliuered, neuer to giue ouer our old faith for a new fanſie. This is it which before be calleth *depoſitum*, 1 Tim. 6. and 2 Tim. 1.3.

the holy Scriptures, which can inſtruct thee to ſaluation, by the faith that is in Chriſt I E S U S.

16. " * Al Scripture inſpired of God, is profitable to teach, to argue, to correct, to inſtruct in iuſtice: that the man of God may be perfect, inſtructed to euery good worke.

1. Pa.
1, 11.

ANNOTATIONS.

CHAP. III.

Women eaſily ſeduced by hereſie.

The folly of Heretikes in time appeareth.

Perſecution.

The great profit of reading the Scriptures.

The Heretikes fooliſh argumēt: Al Scripture is profitable, ergo only Scripture is neceſſarie & ſufficient.

1. *Men ſhal be.*) Al theſe words S. Cyprian expoundeth of ſuch as by pride and diſobedience reſiſt Gods Priests. Let no faithful man, ſaith he, that keepeth in mind our Lordes and the Apoſtles admonition, maruel if he ſee in the later times ſome proud and ſtubborne fellows and the enemies of Gods Priests, goe out of the Church or impugne the ſame: when both our Lord and the Apoſtle foretold vs that ſuch ſhould be. *Cyp. ep. 55. nu. 3.*

6. *Women loden.*) Women loden with ſinnes, are for ſuch their deſeruings, and through the frailtie of their ſexe, more ſubiect to the heretikes deceits, then men: the enemy attempting (as he did in the fal of our firſt parents) by them to ouerthrow men. See S. Hierom vpon the 3. chapter of Ieremie, where he addeth that euery hereſie is firſt broched *propter gulam & uenirem*, for gluttonie and belly-cheere.

9. *Folly manifeſt.*) Al heretikes in the beginning ſeeme to haue ſome ſhew of truth, God for iuſt puniſhment of mens ſinnes permitting them for ſome while in ſome perſons and places to preuaile: but in ſhort time God detecteth them, and openeth the eyes of men to ſee their deceits: in ſo much that after the firſt brunt they be maintained by force only, al wiſe men in a manner ſeeing their falſhood, though for troubling the ſtate of ſuch commor-weales where vnluckily they haue been receiued, they can not be ſo ſodenly extirped.

12. *Al that wil liue.*) Al holy men ſuffer one kind of perſecution or other, being greeued & moleſted by the wicked, one way or another: but not al that ſuffer perſecution be holy, as al malefactours. The Church and Catholike Princes perſecute heretikes, and be perſecuted of them againe, as S. Auguſtin often declareth. *See ep. 48.*

11. *Proſper*) Though hereſies and the Authours of them be after a while diſcouered and by litle and litle forſaken generally of the honeſt, diſcret, and men careful of their owne ſaluation; yet their Authours and other great ſinners proceed from one errour and hereſie to another, and finally to plaine Atheiſme and al diueliſh diſorder.

16. *Al Scripture.*) Beſides the Apoſtles teaching and tradition, the reading of holy Scriptures is a great deſenſe and help of the faithful, and ſpecially of a Biſhop, not only to auoid and condemne al hereſies, but to the guiding of a man in al iuſtice, good life, and workes. Which commendation is not here giuen to the books of the new Teſtament only (whereof he here ſpeaketh not, as being yet for a great part not written) but to the Scripture of the old Teſtament alſo, yea and to euery booke of it. For there is not one of them, nor any part of them, but it is profitable to the end aforeſaid, if it be read and vnderſtood according to the ſame Spirit wherewith it was written.

The Heretikes vpon this commendation of holy Scriptures, pretend (very ſimply in good ſooth) that therefore nothing is neceſſarie to iuſtice and ſaluation but Scriptures. Al Scripture is profitable, ergo and were only enough to attaine the ſame. By which reaſon a man might as wel prone that the old Teſtament were enough, and ſo exclude the new: or any one peece of al the old, and thereby exclude the reſt. For he affirmeth euery Scripture to haue the aforeſaid vtilities. And they might ſee in the very next line before, that he requireth his conſtant perſeuerance in the doctrine which he had taught him ouer and aboue that he had learned out of the Scriptures of the old Teſtament, which he had read from his infancie, but could not thereby learne al the myſteries of Chriſtian religion therein. Neither doth the Apoſtle affirm here that he had his knowledge of Scriptures, by reading only, without help of

Maſters.



Maisters and Teachers, as the Aduersaries hereupon (to commit the holy Scriptures to euery mans presumption) doe gather: but affirmeth only that Timothee knew the Scriptures and therefore had studied them by hearing good Readers and Teachers, as S. Paul himself did of Gamaliel and the like, and as al Christian students doe, that be trained vp from their youth in Catholike vniuersities in the studie of Diuinitie.

C H A P. IIII.

He requireth him to be earnest while he may, because the time wil come when they wil not abide Catholike preaching, 5 and to fulfil his course, as himselfe now hath done: 9 and to come vnto him with speed, because the rest of his traine are dispersed, and he draweth now to heauen.



Testific before God and I E S V S Christ who shal iudge the liuing and the dead, and by his aduent, and his Kingdom: 2 Preach the word. Vrge in season, out of season, reprove, beseech, rebuke in al patience and doctrine. 3. For "there shal be a time when they wil not beare sound doctrine: but according to their owne desires they wil heap to themselves Maisters, hauing itching eares, 4. and from the truth certes they wil auert their hearing, and to fables they wil be conuerted. 5. But be thou vigilant, labour in al things, doe the worke of an Euangelist, fulfil thy ministerie. Be sober. 6. For I am euen now to be sacrificed: and the time of my resolution is at hand. 7. I haue fought a good fight, I haue consummate my course, I haue kept the faith. 8. Concerning the rest, there is laid vp for me "a crowne of iustice, which our Lord wil render to me in that day, a iust iudge: and not only to me, but to them also that loue his comming. ¶

The Epistle for holy Doctours, and for S. Siluester. Decemb. 31. & for S. Hilarie, Ian. 14. and S. Dominike

August 4. The martyrdom of Saints is so acceptable to God, that it is counted as it were a Sacrifice in his sight, and therefore hath many effects both in the partie that suffereth it, and in others that are partakers of the merit as of a Sacrifice: which name it hath by a Metaphore.

Col. 4.
14.

* wil deliuer.

1 Tim. 3, 16.

9. Make hast to come to me quickly. 10. For Demas hath left me, louing this world, and is gone to Thessalonica: Crescens into Galatia, Titus into Dalmatia. 11. * Luke only is with me. Take Marke, and bring him with thee: for he is profitable to me for the ministerie. 12. But Tychicus I haue sent to Ephesus. 13. The cloke that I left at Troas with Carpus, comming bring with thee, and the books, especially the parchment. 14. Alexander the Copper-smith hath shewed me much euil: our Lord wil reward him according to his workes: 15. whom doe thou also auoid, for he hath greatly resisted our words. 16. In my first answer no man was with me, but al did forsake me: be it not imputed to them. 17. But our Lord stood to me, and strengthened me, that by me the preaching may be accomplished, and al Gentils may heare: and I was deliuered from the mouth of the lion. 18. Our Lord hath deliuered me from al euil worke: and wil saue me vnto his heauenly Kingdom. To whom be glorie for euer and euer. Amen.

19. Salute Priscas and Aquila, and * the house of Onesiphorus. 20. Erastus remained at Corinth. And Trophimus I left sicke at Miletum. 21. Make hast to come before winter. Eubulus and Pudens and c Linus and Claudia, and al the Brethren, salute thee. 22. Our Lord I E S V S Christ be with thy spirit. Grace be with you. Amen.

c This Linus was Coadiutor with and vnder S. Peter, and so counted second in the number of Popes.

M m ANNOTATIONS



ANNOTATIONS

CHAP. III.

The Apostle
prophecied of
our new delicate
Preachers.

3. *There shall be a time.*) If euer this time come (as needs it must that the Apostle fore-saw and fore-told) now it is vndoubtedly. For the properties fall so iust in euery point vpon our new Maisters and their Disciples, that they may seem to be pourtered out, rather then prophecied of. Neuer were there such delicate Doctours that could so pleasantly claw and so sweetly rubbe the itching eares of their hearers, as these, which haue a doctrine framed for euery mans phansie, lust, liking, and desire; the people not so fast crying, *Speake placentia, things that please*: but the Maisters as fast warranting them to doe *placentia*.

*Esa. 38.
v. 10.*

Workes merito-
rious.

8. *A crowne of iustice.*) This place conuinceth for the Catholikes, that al good workes done by Gods grace after the first iustification, be truly and properly meritorious, and fully worthy of euerlasting life: and that thereupon heauen is the due and iust stipend, crowne, or recompense, which God by his iustice oweth to the persons so working by his grace. For he rendereth or repaith heauen as a iust iudge, & not only as a merciful giuer. And the crowne which he paith, is not only of mercie or fauour or grace, but also of iustice. It is his merciful fauour and grace, that we worke wel and merit heauen: it is his iustice, for thoe merits to giue vs a crowne correspondent in heauen. S. Augustin vpon these words of the Apostle, expresseth both briefly thus, *How should he repay as a iust iudge, vnles he had first giuen as a merciful father* Li de great. & lib arbit c. 6

How heauen is
due both of iusti-
ce and mercie.

It is not of vs, but
of Gods grace,
that workes be
meritorious.

To such good
workes heauen is
due: to say the
contrarie, is to
derogate from
Gods grace.

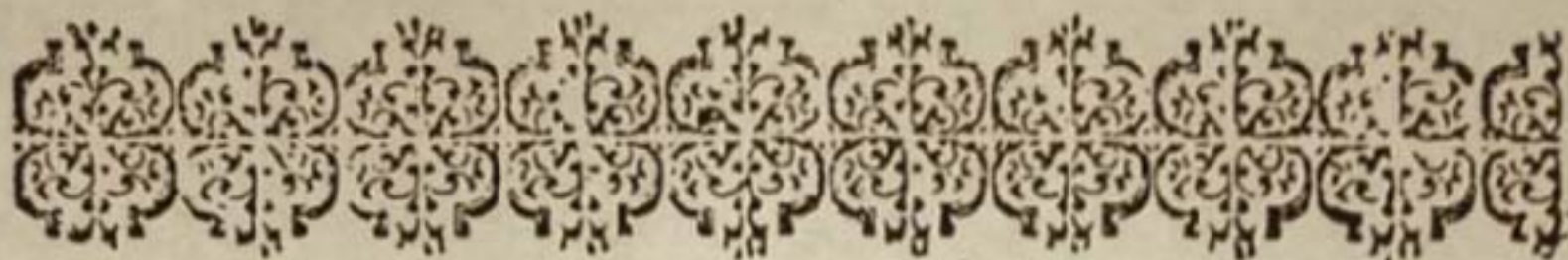
And when you heare or read any thing in the Scriptures, that may seeme to derogate from mans workes in this case, it is alwaies meant of workes considered in their owne nature and valure, not implying the grace of Christ, by which grace it cometh, and not of the worke in it-self that we haue a right to heauen and deterue it worthily; which the Apostle in the 6. to the Hebrewes more then insinuateth, saying these words, *God is not vnjust, so forget not your wake and loue which you haue shewed in his name, &c.* As though he would say; that he were vnjust if he did forget to recompense their workes. * The parable also of the men sent into the vineyard, proueth that heauen is our owne right, bargained for and wrought for, and accordingly paid vnto vs as our hire at the day of iudgement for that is *merces & μισθός* whereby the Scripture so often calleth it. It is the goale, the marke, the price, the hire of al struiuing running, labouring, due both by promise & by couenant & right debt. See a notable place in S. Augustin in *Psal. 81. in fine*: and 100 in *intro.* & *ho. 14. c. 1. li. 10. hom. S. Cyprian* also, and namely the later end of his booke *de opere & elemosyna*: and thou shalt easily contemne the contrarie falshood, which doth not so much derogate from mans workes, as from Gods grace which is the cause and ground of al worthines in mans merits. S. Augustines words be these, *Marke that he to whom our Lord gaue grace, hath our Lord also his debter. He found him a giuer, in the time of mercie: he hath him his debter in the time of iudgement.* 100. See the place and the rest here coted, where he examineth and explicated the matter at large.

*Mat.
10.*

*In Ps.
100.*

THE





THE ARGUMENT OF THE
EPISTLE OF S. PAUL
TO TITUS.

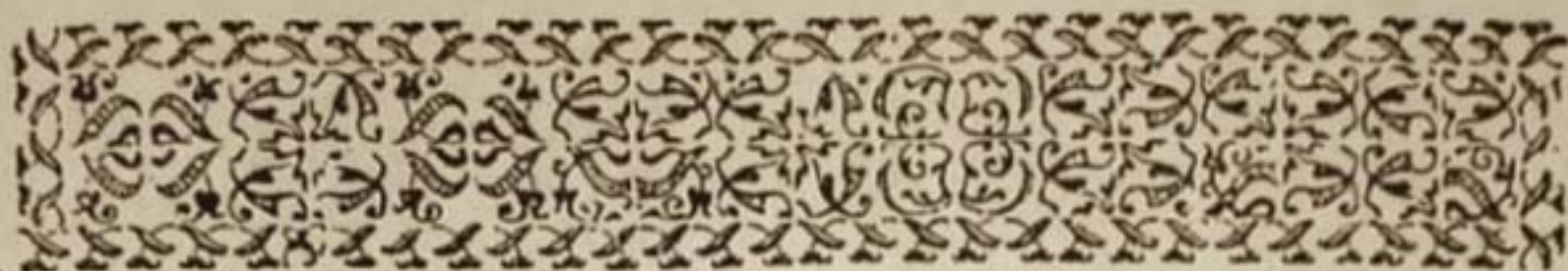
THAT Titus was a Gentil, and not a Jew, and that he was in S. Pauls traine, at the least the 14. yeare after his conuersion, if not before, we vnderstand by the Epistle to the Galatians c. 2. And that he continued with him to the very end, appeareth in the second to Timothee c. 4. Where he maketh mention that he sent him from Rome into Dalmatia, when himself was shortly after to be put to death.

And therefore although S. Luke neuer name him in the Actes, as neither himself, yet no doubt he comprehendeth him commonly, when he speaketh thus in the first person plural: Forthwith we sought to goe into Macedonia. Act. 16. For S. Paul also sent him to Corinth, between the writing of his 1. & 2. to the Corinthians (which time concurrieth with Act. 19) by occasion whereof he maketh much and honourable mention of him in the said second Epistle c. 2. & c. 7. and againe * he sent him with the same Epistle: both times about great matters: so that no doubt he was euen then also a Bishop, and receiued according ly of the Corinthians, with feare and trembling. 2. Cor. 7. v. 15. But the same is prouer in this Epistle to himself c. 1. v. 5. Where the Apostle saith: for this cause I left thee at Crete, &c. by which words it is manifest also, that this Epistle was not written during the storie of the Actes (seeing that no mention is there of S. Pauls being in the ile of Crete) but after his dismission at Rome out of his first trouble: and before his second or last trouble there, as is euident by these words: When I shal send to thee Artemas or Tychicus, make hast to come to me to Nicopolis, for there I haue determined to winter. Tit. 3.

Therefore he instructeth him (and in him al Bishops) much like as he doth Timothee, what qualities he must require in them that he shal make Priests and Bishops, in what sort to preach, and to teach al sorts of men, to commend good workes vnto them: finally, himself to be their example in al goodnes.

THE





THE EPISTLE OF S. PAUL TO TITVS.

CHAP. I.

Of what qualitie the Priests and Bishops must be: 9 namely learned, considering the Iudaical seducers of that time. 12 That the Cretensians must be roughly vsed, to haue them continue sound in faith.

PAUL the seruant of God, and an Apostle of IESVS Christ according to the faith of the elect of God and knowledge of the truth: which is according to pietie. 2. Into the hope of life eueralasting, which he promised that lieth not, God,* before the secular times: 3. but hath manifested in due times his word in preaching, which is committed to me according to the precept of our Sauour God: 4. to Titus my beloued sonne according to the common faith, grace and peace from God the Father, and Christ IESVS our Sauour.

5. For this cause left I thee in Crete, that thou shouldest reforme the things that are wanting, and shouldest ordaine Priests by cities, as I also appointed thee: 6. * If any be without crime, the husband of one wife, hauing faithful children, not in the accusation of riot, or not obedient. 7. For a Bishop must be without crime, as the steward of God: not proud, not angrie, not giuen to wine, no striker, not couetous of filthy lucre: 8. but giuen to hospitalitie, gentle, sober, iust, hoie, continent: 9. embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine, and to reprove them that gaine say it.

10. For there be many disobedient, vaine-speakers, and seducers, especially they that are of the Circumcision. 11. Who must be controuled. Who subuert whole houses, teaching the things they ought not, for filthy lucre. 12. One of them said, their owne proper Prophet, *the Cretensians alwaie liars, naughty beasts, slouthful bellies.* 13. This testimonie is true. For the which cause rebuke them sharply, that they may be found in the faith, 14. not attending to Iewish fables, and commandments of men, auerting themselves from the truth.

15. All things are cleane to the cleane: but to the polluted and to infidels nothing is cleane: but polluted are both their mind and conscience. 16. They confess that they know God: but in their workes they deny, whereas they be abominable and incredulous and to euery good worke reprobate.

*He speaketh not of the Churches abstaining from meates sometimes, which is not for any vncleane in the creatures, but for chastening their bodies: but he meaneth the Iewish superstition, who now being Christians, would not cease to put difference of cleane and vncleane according to their old law. See S. Augustin. Cont. Faust. li. 31.

1. Tim.
1, 9.

1. Tim.
1, 2.

Epime-
nides.

Rom.
14, 10.

ANNO T.



ANNOTATIONS.

C H A P. I.

5. *Ordaine Priests.*) Though Priests or Bishops may be nominated and elected by the Priests must be Princes, people, or Patrons of places, according to the use of the time and diversitie of consecrated by Countries and fashions, yet they can not be ordered and consecrated but by a Bishop who Bishops only, was himself rightly ordered or consecrated before, as this Titus was by S. Paul. And here it seemeth that he did not only consecrate them whom the people had elected before, but himself also made choise of the persons, no mention being here made of any other election popular. Which though it were long used in the primitive Church, yet for divers causes The popular and specially for continual tumultes, partialities, and disorders which S. Augustin much election of the complaineth of in his time, was iustly taken away, and other better meanes of their designe- Clergie taken ment appointed. See *Conc. Loadic. cap. 12. 13.* S. August *de adul. coniug. li. 1. c. 10. Ep. 110.* away. and *Posit. in vita Aug. c. 8.*

And that the ordering of Priests or imposition of hands to that purpose, belongeth only to Bishops, and to no inferiour Priests or other persons, it is plaine by the Apostolike The preeminence of a Bishop about a Priest. practise set downe in the Scriptures, namely in the Actes, and in the Epistles to Timothee and Titus. And S. Hierom, who seemeth sometimes to say that in the primitive Church there was no great difference betwixt a Bishop and Priest, yet he euer excepteth giuing holy Orders which preeminence he attributeth to Bishops only *ep. 81.* as he doth also Confirming the Baptized by giuing them the holy Ghost through imposition of hand and holy To put no difference between them is Acrius-Christme. *Dial. cont. Lucifer. c. 4.* Note also that Acrius was of old condemned of heresie, for holding that there was no difference betwixt a Priest and a Bishop. *Epiph. har. 75.* August. *her. 53.* Note lastly the fraudulent translation of the Heretikes, alwaies turning for heresie. Priests (which here is euident to be a calling of Order and office) Elders, saying, *Tha thou Heret. translation. ordaine Elders.* Which in our vulgar tongue signifieth the age, and not the Office properly: tion. and al this for hatred of Priests,

6. *Of newwife.*) to that which is said vpon the like words 1. Tim. 3. adde this testimonie of Bigami excluded: S. Epiphanius *li. 3. to 1. cont. haereses in fine. Holy Priesthood,* saith he, *for the most part pro-* from holy Orders, and the-ceedeth of virgins: and if not of virgins, yet of them that live a sole or single life: but and if the single causes thereof, and sole persons suffice not to the Ministerie, of such as continue from their wiues, or after once marrying remaine widowers. For, him that hath been married twice, it is not lawfull to take to Priesthood, &c. If you list to see the causes why bigamic is forbidden them that are to be Priests, and continencie required of the Clergie, see the same Authour *li. 1. to 1. li. 1. f. 59.* S. Ambrose *li. 1. Offic. c. 50* and vpon 1. Tim. 3. S. Augustin *de bono Coniugal. c. 18.* S. Hierom *ep. 30. c. 5. ad Pammachium,* and against Iovinian *li. 1. c. 19.* S. Leo *ep. 87.* and other ancient Authours.

And if the studious Reader peruse al antiquitie, he shal find al notable Bishops and The notable Priests of Gods Church to haue been single, or continent from their wiues, if any were men of both Testaments, that married before they came to the Clergie. So was S. Paul, and exhorteth al men to the like liued continently: 1. Cor. 7. 7. So were al the Apostles after they followed Christ, as S. Hierom witnesseth, affirming that our Lord loued Iohn specially for his virginity. *Apol. ad Pammach. c. 8 & li. 1.* from wiues, *cont. Iovin. c. 4.* S. Ignatius *ep. 6. ad Philadelph.* saith of the said Iohn; and of Timothee, Titus, Euodius, Clement, that they liued and died in chastitie, reckning vp of the old Testament diuers notable personages that did the same: as Elias, Iesus Naue (otherwise called Iosue) Melchisedech, Elifxus, Hieremie, Iohn Baptist. No man is ignorant that al the notable Fathers of the Greek and Latin Church liued chaste: Athanasius, Basil, Nazianzen, Chrysostom, Cyprian, Hilarie (who entred into holy Orders after his wiues death) Ambrose, Hierom, Augustine, Leo, Gregorie the Great. Certaine other notable Fathers had once wiues, but no holy men euer used them; much lesse married after they were in holy Orders. A maruelous thing, that so many heretofore should haue the guilt of chastitie then, and now so few, if the Protestants say true, that skarse one among them in our Age of al their sectes, euen of their principal Superintendents, hath had it. Only the Protestants complaine that they haue not the guilt of chastitie.

C H A P.

M m iij



C H A P. II.

What to preach both to old and yong (not only with word but with example also) and to seruants. 11 For there are of al sorts in the Church , and they must be instructed accordingly.

BUT doe thou speake the things that become sound doctrine. 2. Old men that they be sober, & chaste, wise, sound in the faith, in loue, in patience. 3. Old women in like manner in holy attire, not ill speakers, not giuen to much wine: teaching wel, 4. that they may teach the yong women wisdom, to loue their husbands, to loue their children, 5. wise, chaste, sober, hauing a care of the house, gentle, subiect to their husbands, that the word of God be not blasphemed. 6. Yōg men in like manner exhort that they be sober. 7. In al things shew thy self an example of good workes, in doctrine, in integritie, in grauitie, 8. the word sound, irreprehensible: that he which is on the contrarie part, may be afraid, hauing no euil to say of vs. 9. * Seruants to be subiect to their Maisters, in al things pleasing, not gain saying: 10. not defrauding, but in al things shewing good faith, that they may adorne the doctrine of our Sauour God in al things.

11. For the grace of God our Sauour hath appeared to al men: 12. instructing vs that denying impietie and worldly desires, we liue soberly, and iustly, and godly in this world, 13. expecting the blessed hope and aduent of the glorie of the great God and our Sauour IESVS Christ, 14. who gaue himself for vs, that he might redeeme vs from al iniquitie, and might cleanse to himself a people acceptable, a pursuer of good workes. 15. These things speake, and exhort **I** and rebuke **∴** with al authoritie. Let no man contemne thee.

The Epistle at the first Masse on Christmas day, and vpon the Circumcision of our Lord.

Bishops must bestow & command in Gods cause and the people must in no wise disobey, or contemne them.

c. c. c. c.
v. 10
pudicos.

Eph. 6,
5.
Col. 3,
22.
1 Pet.
2, 18.
c. c. c. c.
pudicos.

C H A P.



C H A P. I I I.

To teach them obedience vnto Princes, and meeknes towardes al men, considering that we also were as they, til God of his goodnes brought vs to baptisme. 8 To teach good workes, 9 and to auoid vaine questions, 10 and obstate Heretikes.



ADMONISH them to be subiect to Princes and Potestates, to obey at a word, to be ready to euery good worke, 2. to blaspheme no man, not to be litigious, but modest: shewing al mildnes toward al men. 3. For we also were sometime vnwise, incredulous, erring, seruing diuers desires and voluptuousnesses, liuing in malice and enuie, odible, hating one another. 4. But when the benignitie and kindness toward man of our Sauour God appeared: 5. * not by the workes of Iustice which we did, but according to his mercie he hath saued vs :: by the lauer of regeneration and renouation of the Holy Ghost, 6. whom he hath powred vpon vs abundantly by I E S V S Christ our Sauour: 7. that being iustified by his grace, we may be heires according to hope of life euerlasting. **I**

b The Epistle at the 1. Masse on Christmas day, & within the octaue, and in the Votive Masse of our B. Lady between Christmas and Candlemas.

:: As before in the Sacrament of holy Orders (1. Tim. 4. and 1 Tim. 1.) so here it is plaine that Baptisme giueth grace, & that by it as by an instrumentall cause we be saued.

:: These admonitions or corrections must be giuen to such as erre, by our Spiritual Gouvernours and Pastours: to whom if they yeald not, Christian men must auoid them.

8. * It is a faithful saying, and of these things I wil haue thee auouch earnestly: that they which beleue in God, be careful to excel in good workes. These things be good and profitable for men. 9. But * foolish questions, and genealogies, and contentions, and controuersies of the Law auoid. For they are vnprofitable and vaine.

10. A man that is " an heretike after the first and second :: admonition auoid: 11. knowing that he that is such an one, is " subuerted, and sinneth, being condemned " by his owne iudgement.

12. When I shal send to thee Artemas or Tychicus, hasten to come vnto me to Nicopolis. For there I haue determined to winter. 13. Set forward Zenas the lawyer and Appollos carefully, that nothing be wanting to them. 14. And let our men also learne c to excel in good workes to necessarie vses: that they be not vnfruitful. 15. Al that are with me, salute thee: salute them that loue vs in the faith. The grace of God be with you al. Amen.

A N N O T.

Mm 4

C φι-
λαδελ-
φία
2, Tim.
1, 9.

2. Tim.
3, 13.

επε-
ισταται
παις.



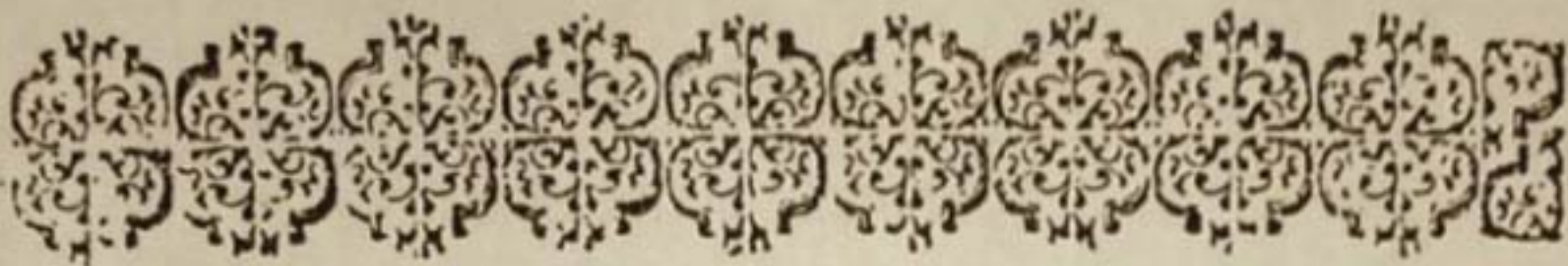
ANNOTATIONS

CHAP. III.

- Who is properly an Heretike, and who is not. *10. A man that is an Heretike.*) Not every one that erreth in religion, is an Heretike, but he only that after the Churches determination wilfully and stubbornly standeth in his false opinion, not yealding to decree of Council or the cheefe Pastours of the Church therein. They (saith S. Augustin ep. 161) that defend their sentence (though false and peruerse) with no stubburne stomake or obstinate hart, specially if it be such as themselves by bold presumption broched not, but receiued it of their decoined parents, and doe seeke the truth warily and carefully, being ready to be reformed if they finde it, such are not to be reputed among Heretikes. And againe li. 13. de Ciuit. c. 51. They that in the Church of Christ haue any crased or peruerse opinion, if being admonished to be of a sound and right opinion, they resist obstinately, and wil not amend their pestiferous opinions, but persist in defense of them, are thereby become Heretikes: and going forth out of the Church, are counted for enemies that exercise vs. Againe li. 4 de Bapt. cont. Donat. c. 16. He is an Heretike that, when the doctrine of the Catholike faith is made plaine and manifest vnto him, had rather resist it, and choose that which himself held &c. And in diuers places he declareth that S. Cyprian, though he held an errour, yet was no Heretike because he would not haue defended it after a general Council had declared it to be an errour. li. 1 de bapt. c. 4. So Pollidonius in the life of S. Augustin reporteth, how, after the determination of the See Apostolike that Pelagius opinion was heretical, all men esteemed Pelagius an Heretike, and the Emperour made lawes against him as against an Heretike. Againe S. Augustin saith, *He is an Heretike in my opinion, that for some temporal commodity, and specially for his glerie and principallitie, coineeth or els followeth false or new opinions.* de utilit. credendi cap. 1.
- The former markes agree to the Protestants. Let our Protestants behold themselves in this glasse, and withal let them marke all other properties that old Heretikes euer had, and they shal find all definitions and markes of an Heretike to fall vpon themselves. And therefore they must not maruel if we warne all Catholike men by the words of the Apostle in this place to take heed of them, and to shun their preachings, bookes, conuenticles and companies. Neither need the people be curious to know what they say, much lesse to confute them: but they must trust Gods Church, which doth refuse and condemne them. And it is enough for them to know that they be condemned, as S. Augustin noteth in the later end of his booke de heresibus. And S. Cyprian saith notably to Antonianus demanding curiously what heresies Nouatianus did teach. *Nouatianus saith he, What heresies he hath or preacheth, when he teacheth without: that is to say, out of the Church.*
- The Church seeketh the amendment of the most obstinate Heretikes. *11. Subuerted.*) Heretikes be often incorrigible yet the Church of God ceaseth not by all meanes possible to reuoke them. Therefore S. Augustin saith ep. 162. *The Heretike himself though wiling with odious & detestible pride, and mad with the frowardnes of wicked contention, as we admonish that he be auoided lest he deceiue the weaklings and little ones, so we refuse not by all meanes possible to seeke his amendment and reformation.*
- Heretikes cut themselves from the Church. *11. By his owne iudgement.*) Other grievous offenders be separated by excommunication from communion of Saints and the fellowship of Gods Church, by the sentence of their Superiours in the same Church: but Heretikes more miserable and infortunate then they runne out of the Church of their owne accord, and so giue sentence against their owne soules to damnation.

THE





THE EPISTLE OF S. PAVL TO PHILEMON.

THE ARGUMENT.

Hearing of Philemons vertue, who was a Colossian, he writeth a familiar letter from Rome (being prisoner there) about his fugitive servant Onesimus : not doubting but that he might command him, yet rather requesting that he wil forgive him, yea and receive him as he would Paul himself, who also bo, eth to come vnto him.

PAVL the prisoner of Christ I E S V S, and brother Timothee : to Philemon the beloued and our Coadiutor, 2. and to Appia our dearest sister, and to Archippus our fellow-souldiar and to the Church which is in thy house. 3. Grace to you and peace from God our Father, and our Lord I E S V S Christ.

“ a Faith and charitie commended alwaies together, both necessarie to make a complete Christian man & to iustification & saluation.

4. I giue thanks to my God, alwaies making a memorie of thee in my praies, 5. hearing thy ^a charitie & faith which thou hast in our Lord I E S V S, and ^b toward al the Saints : 6. that the communication of thy faith may be made euident in the agnition of al ^c good that is in you in Christ I E S V S : 7. For I haue had great ioy and consolation in thy charitie, because the bowels of the Saints ^b haue rested by thee brother.

“ b The duties of charitie and mercie done to Christes prisoners, are exceedingly acceptable to God and al good men.

8. For the which thing hauing great confidence in Christ I E S V S to command thee that which pertaineth to the purpose : 9. for charitie rather I beseech, whereas thou art such an one, as Paul being old and now prisoner also of I E S V S Christ. 10. I beseech thee for my sonne whom I haue begotten in bands, ^a Onesimus, 11. who hath been sometime vnprofitable to thee, but now profitable both to me and thee, 12. whom I haue sent backe to thee. And ^b thou receiue him as mine owne bowels. 13. Whom I would haue retained with me, that for thee he might minister to me in the bands of the Gospell : 14. but without thy counsel I would doe nothing : that thy good might be not as it were of necessitie, but voluntarie. 15. For perhaps therefore he departed for a season from thee, that thou mightest take him againe for euer. 16. Now not as a seruant, but for a seruant, a most deare brother, especially to me, but how much more to thee both in the flesh and in our Lord ? 17. If therefore thou take me for thy fellow ; receiue him as my self. 18. And if he hath hurt thee any thing or is in thy debt, that impute to me. 19. I Paul haue written with mine owne hand : I wil repay it : not to say to thee, ^c that thou owest me thine owne self also. 20. Yea brother. ^c God grant I may enioy thee in our Lord. Refresh my bowels in our Lord. 21. Trusting in thy obedience I haue written to thee, knowing that thou wilt doe aboue that also which I doe say. 22. And withal prouide me also a lodging. For I hope by your praies that I shal be giue to you.

“ Al Spiritual men ought to be exceeding propense & ready to procure mens pardon and reconciliation to al penitents.

“ The great debt and dutie that we owe to such as be our spiritual parents in Christ.

23. There salute thee Epaphras my fellow-prisoner in Christ I E S V S, 24. Marke, Aristarchus, Demas and Luke my Coadiutors. 25. The grace of our Lord I E S V S Christ be with your spirit. Amen.

ANNO T,

good worke

Col. 4, 2.

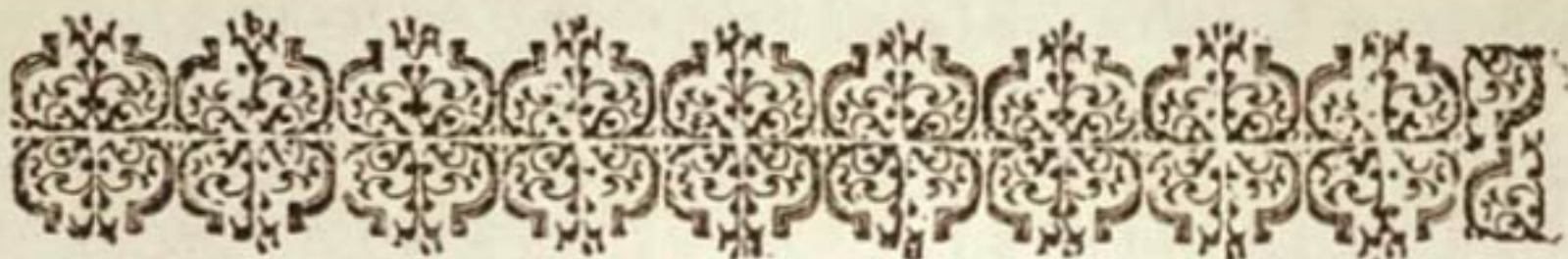
c. 6. 14. 15.



ANNOTATIONS.

Faith and beleefe
in Saints.

¶ *Toward al the Saints.*) The Apostle sticketh not to say, Charitie and faith in Christ and al his Saints, which our captious Aduersaries count in Catholike mens speakes and writings, very absurd, feining that in al such we make no difference betwixt the loue we beare to Christ, and the loue we owe to our neighbours: betwixt the trust or beleefe we haue in God, and that which we haue in his holy Saints. Malice and contention doth so blind al Heretikes.



THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE HEBREWES.

THAT the Hebrewes were not al the Iewes, but only a part of them, is manifest Act. 6. where the primitive Church of Hierusalem, although it consisted of Iewes only, as we read Act. 2. yet is said to consist of two sorts, Greekes and Hebrewes. Which againe is manifest Phil. 3. where S. Paul comparing himself with the Iudaical false-Apostles, saith, that he also is an Hebrew of Hebrewes. Finally, they seeme to haue been those Iewes which were borne in Iurie, which for the most part dwelled also there. Therefore to the Christian Iewes in Hierusalem and in the rest of Iurie, S. Paul writeth this Epistle, out of Italie: saying thereupon, The brethren of Italie salute you. Heb. 13. By which words, and by these other in the same place, Know ye our brother Timothee to be dismissed, with whom (if he come the sooner) I wil see you, it is euident, that he wrot this, not only after he was brought prisoner to Rome, wherein in S. Luke endeth the Actes of the Apostles, but also after he was set at libertie there againe.

Many causes are giuen of the Doctours, why writing to the Iewes, he doth not put his name in the beginning, Paul an Apostle, &c. as he doth lightly in his Epistles to the Churches and Bishops of the Gentils. The most likely cause is, for that he was the Preacher and Apostle and Maister of the Gentils. And againe in another place he saith, that himself was appointed the Apostle of the Gentils, as Peter of the Iewes. Gal. 2. Only S. Peter therefore writing to the Iewes, doth vse this stile: Peter an Apostle of IESVS Christ &c. because he was more peculiarly their Apostle, as being the Vicar of



Rem. 5. of Christ, who was also himself * more specially the Minister of the Circumcision, that is (as himself speaketh) not sent but to the sheep which were lost of the house of Israël. Mat. 15. * Yet was Christ head of the Gentils also, So likewise his vicar S. Peter, notwithstanding his more peculiar Apostleship over the Iewes;

Heb. 13. The Argument of the Epistle S. Paul himself doth tel vs in two words, calling it verbum solatij, the word of solace and comfort. Which also is plaine in the whole course of the Epistle, namely in the tenth chapter. v. 32. &c. Where he exhorteth them to take great comfort and confidence in their manifold tribulations sustained of their owne Countreymen the Iewes, whereof the Apostle also maketh mention to the Thessalonians. 1. Thess. 2. v. 14. Those persecutions then of the obstinate incredulous Iewes their countreymen, was one great temptation vnto them. Another temptation was, the persuasions that they brought vnto them out of Scriptures, to cleave vnto the Law, and not to beleue in IESVS the dead man.

And whereas the Iewes did magnifie their Law, by the Prophets; and by the Angels by whom it was giuen, and by Moyses, and by their land of promise, into which Iosue brought them, and by their father Abraham, and by their Aaronical or Leuitical priesthood and Sacrifices, by their Tabernacle, and by their Testament: he sheweth, that our Lord IESVS, as being the natural Sonne of God, passeth incomparably the Prophets, the Angels, and Moyses: that the rest or quietnes which God promised, was not in their earthly land, but in heauen: that his figure Melchisedech farre passed Abraham: and that his priesthood, Sacrifice, Tabernacle, and Testament, farre passed theirs. In all which he sheweth often at these three markes: to take away the scandal of Christs death, by giuing them sundrie good reasons and testimonies of it: to erect their minds from visible and earthly promises (to which only, the Iewes were wholly bent) to inuisible and heavenly: and to insinuate that the Ceremonies should now cease, the time of their correction by Christ being now come.

The Epistle may be deuided into these parts: the first, Of Christs excellencie aboue the Prophets, Angels, Moyses, and Iosue, c. 1. 2. 3. 4. The second, of his priesthood and excellencie thereof aboue the Priesthood of the old Testament: c. 5. vnto the middest of the 10. The last part is of exhortation c. 10. v. 9. to the end of the Epistle.

THE



THE EPISTLE OF

S. PAVL THE

APOSTLE TO THE

HEBREWES.

Heretical corruption.

The Epistle to the Hebrewes is, S. Pauls,

Let the Christian Reader note the corruption and impudent boldnes of our Aduersaries, that vpon a false priuate persuation of their owne, that S. Paul was not the Authour of this Epistle, * leaue out his name in the title of the same, contrarie to the authentical copies both Greeke and Latin. In old time there was some doubt who should be the writer of it, but then when it was no lesse doubted whether it were Canonical Scripture at al. Afterward the whole Church (by which only we know the true Scriptures from other writings) held it and deliuered it, as now she doth, to the faithful for Canonical, and for S. Pauls Epistle. Notwithstanding the Aduersaries would haue refused the Epistle, aswel as they doe the Authour, but that they falsely imagin certaine places thereof to make against the Sacrifice of the Masse.

* In the English Bible of the year 1579.

CHAP. I.

The Epistle at the third masse on Christmas day.

God spake to their fathers by the Prophet: but to themselves by his owne Sonne, 14 who incomparably passeth al the Angels.

b χαρμενης
υπερανω

The excellencie of Christ about Angels.

The holy Angels (saith S. Augustin) to the societie of whom we aspire in this our peregrination, as they haue eternitie to continue, so also facilitie to know and felicitie to rest: for they doe help vs without al difficultie, because with their spiritual motiōs pure & free, they labour or traual

DIVERSELV and many waies in times past God speaking to the Fathers in the Prophets, 2. last of al in these daies hath spoken to vs in his Sonne, whom he hath appointed heire of al, by who he made also the worlds. 3. * Who being the brightnesse of his glorie, and the figure of his substance, and carying al things by the word of his power, making purgation of sinnes, sitteth on the right hand of the Maiestic in the high places: 4. being made so much better then Angels, as he hath inherited a more excellent name about them.

5. For to which of the Angels hath he said at any time, *Thou art my Sonne, to day haue I begotten thee?* and againe, *I wil be to him a Father, and he shal be to me a Sonne.* 6. And when againe he bringeth in the first-begotten into the world, he saith, *And let al the Angels of God adore him.* 7. And to the Angels truly he saith, *be that maketh his Angels, spirits: and his Ministers, a flame of fire.* 8. But to the Sonne: *Thy throne O God for euer and euer: a rod of equity, the rod of thy Kingdom.* 9. *Thou hast loved iustice, and hated iniquitie: therefore thee, God, thy God hath anointed with the oile of exultation about thy fellowes.* 10. And, *Thou in the beginning O Lord didst found the earth: and the workes of thy hands are the heauens.* 11. *They shal perish, but thou shalt continue: and they shal al waxe old as a garment.* 12. *And as a refoule shalt thou change them, and they shal be changed: but thou art the self-same, and thy yeares shal not faile.* 13. But to which of the Angels said he at any time: *Sit on my right hand, until I make thine enemies the foot-stool of thy feet?* 14. Are they not al, a ministring spirits: sent to minister for them which shal receiue the inheritance of saluation?

Sap. 7.
16.
c απαν-
τασμα

Pf. 1, 7.
2. reg. 7.
14.
Pf. 96,
8.
Pf. 103,
4.

Pf. 44,
7.
Pf. 101,
16.

Pf. 109,
1.
1. Cor.
11. 2. 5.

ANNO T.



ANNOTATIONS,

CHAP. I.

3 The figure.] To be the figure of his substance, signifieth nothing els but that which S. Paul speaketh in other vordes to the Philipians c. 2. v. 6. that he is the forme and most expresse resemblance of his Fathers substance. So S. Ambrose and others expound it, and the Greeke word *Charakter* is very significant to that purpose. Note also by this place, that the Sonne, though he be a figure of his Fathers substance, is notwithstanding of the same substance. So Christes body in the Sacrament and his myttical death and sacrifice in the same, though called a figure, image, or representation of Christes visible body and Sacrifice vpon the Crosse, yet may be and is the self-same in substance.

The B. Sacramēt a figure, and yet the true body.

6. Let al the Angels adore.) The heretikes marvel that we adore Christ in the B. Sacrament, when they might learne by this place, that wheresoeuer his person is there it ought to be adored both of men and Angels. And where they say it was not made present in the Sacrament nor instituted to be adored; we answer that no more was .i.e. incarnate purposely to be adored: but yet straight vpon his descending from heauen, it was the duty both of Angels and al other creatures to adore him.

The adoration of Christ in the B. Sacrament,

CHAP. II.

He inferreth of the foresaid, that it shal be incomparably more damnable for them to neglect the new Testament then the old, 3 considering the irrefragable authoritie of the Apostles also. 5 Then he prosecuteth the excellencie of Christ above the Angels, 9 who neuertheles, was made lesser then Angels, to suffer and die for men to destroy the dominion of the Diuel, 13 to deliuer men from feare of death, 17 and be a fit Priest for men.

THEREFORE more abundantly ought we to obserue those things which we haue heard: c lest perhaps we runne out. 2. For if the word that was spoken by Angels, became sure, and al perurication and disobedience hath receiued a iust retribution of reward: 3. how shal we escape if we neglect so great saluation? which when it was begun to be declared by our Lord, of them that heard was confirmed on v. 4. * God withal testifying by signes, and vonders, and diuers miracles, and distributions of the Holy Ghost according to his wil. 5. For not to Angels hath God made subiect the world to come, whereof we speake. 6. But one hath testified in a certaine place, saying: What is man, that thou art mindful of him: or the sonne of man, that thou visitest him? 7. Thou didst minish him litle lesse then Angels: with glorie and honour thou hast crowned him, and constituted him ouer the workes of thy hands. 8. Al things hast thou made subiect vnder his feet. For in that he subiected al things to him, he left nothing not subiect to him. But now we see not as yet al things subiect to him. 9. But * him that was

c A that which runneth out of a broken vessel, or that runneth by, is lost.

c μὴ
παύσῃ
παρα-
σκευα-
σμένη

Mat.
16, 10.

Pf. 8, 1.

1 Cor.
15
Eph. 1.
Philip



∴ This proueth against the Calvinists that Christ by his Passion merited his owne glorification: which they would not for shame deny of Christ, but that they are at a point to deny al meritorious workes, yea euen in Christ also. And therefore they translate also this sentence heretically, by transposing the words. *In the Bible printed the yeare 1579.* c The dignitie of man, in that Christ took our nature vnto his Person in Deitie, and not the nature of Angels.

a litle lessened vnder the Angels, we see I E S V S, ∴ because of the passion of death, crowned with glorie and honour: that through the grace of God he might tast death for al. 10. For it became him for whom al things, and by whom al things, that had brought many children into glorie, to consummate the Authour of their saluation, by his passion. 11. For he that sanctifieth, and they that be sanctified; al of one. For the which cause he is not ashamed to call them Brethren, 12. saying, *I wil declare thy name to my Brethren: in the middes of the Church wil I praise thee.* 13. And againe, *I wil haue affiance in him.* And againe, *Behold here am I & my children: whom God hath giuen me.* 14. Therefore because the children haue communicated with flesh and bloud, himself also in like manner hath been partaker of the same: that* by death he might destroy him that had the empire of death, that is to say, the Diuel: 15. and might deliuer them that by the feare of death through al their life were subiect to seruitude. 16. For no where doth he take Angels: but the seed of Abraham he taketh. 17. Wherevpon he ought in al things to be like vnto his brethren: that he might become a merciful and faithful high Priest before God, that he might repropitiate the sinnes of the people. 18. For in that wherein himself suffered and was tempted: he is able to help them also that are tempted.

CHAP. III.

By example of Christ (who is incomparably more excellent then Moyses also) he exhorteth them to be faithful vnto God. 7 Their reward shal be, to enter into euerslasting rest, if they perseuer: as contrariwise to be excluded (as was shadowed in their forefathers in the wilderness) if they sinne and become incredulous.



The excellencie of Christ above Moyses.

HEREFORE, holy Brethren, partakers of the heauenly vocation, consider the Apostle, and high Priest of our confession I E S V S: 2. who is faithful to him that made him, as also * Moyses in al his house. 3. For, this man is esteemed worthie of more ample glorie about Moyses, by so much as more ample glorie then the house, hath he that framed it. 4. For euery house is framed of some man. But he that created al things, is God. 5. And Moyses indeed was faithful in al his house as a seruant, for a testimonie of those things which were to be said: 6. but Christ as the Sonne in his owne house: which house are we, if we keep firme the confidence and glorie of hope vnto the end.

7. Wherefore, as the Holy Ghost saith, *To day if you shal heare his voice, 8 harden not your hearts as in the exacerbation according to the day of tentation in the desert, 9 where your fathers tempted me: proued and saw my workes 10 fourtie yeares. For the which cause I was offended with this Generation, and said, They doe alwayes erre in hart. And they haue not knowen my waies.* 11. *'to whom' I sware in my wrath, If they shal enter into my rest.*

12. Beware Brethren, lest perhaps there be in some of you an euil hart of incredulitie, to depart from the liuing God. 13. But exhort your selues euery day,

Pf. 11.

23.

Pf. 17, 13

Es. 8,

18.

Ose. 13,

14.

1 Cor.

15, 54.

Nu. 12,

7.

ai.

Pf. 94,

8.



day, whiles *to day* is named, that none of you be obdurate with the fallacie of sinne. 14. For we be made partakers of Christ: yet so if we keep the beginning of his substance firme vnto the end. 15. While it is said, *to day if you shall heare his voice, doe not obdurate your hearts as in that exacerbation.* 16. For some hearing did exasperate: but not al they that went out of Ægypt by Moyses. 17. And with whom was he offended fourtie yeares? was it not with them that sinned, * whose carcasses were ouerthrowen in the desert? 18. And to whom did he sweare that they should not enter into his rest: but to them that were incredulous? 19. And we see that they could not enter in, because of incredulitie.

Faith is the groundworke of our creation in Christ, which if we hold not fast, al the building is lost.

C H A P. IIII.

That they must feare to be excluded out of the foresaid rest (which he proueth out of the psalme) 12 considering that Christ seeth their must inward secrets. 14 And that he (as their Priest who also himself suffered) is able and ready to strengthen them in confession of their faith.

a If the Apostle had not euidently here shewed that the Sabbath rest was a figure of the eternal rest in heaven, who durst to haue applied that Scripture of Gods rest the seuenth day, to that purpose? Or how can our Aduersaries now reprehend the like application many toldly vied in al holy ancient Writers to the like end?

b Whatsoever God threatneth by his word concerning the punishment of sinne and incredulitie, shall be executed, be the offence neuer so secret, deepe, or hidden in our hearts because Gods speech passeth easily and searcheth thoroughly euery part, power, and facultie of mans soul.

The Epistle is a Maile for the election of the Pope.

LET vs feare therefore lest perhaps forsaking the promise of entering into his rest, some of you be thought to be wanting. 2. For to vs also it hath been denounced, as also to them. But the word of hearing did not profit them, not mixt with faith of those things which they heard. 3. For we that haue beleueed, shall enter into the rest: as he said, *As I swore in my wrath, if they shall enter into my rest:* & truely the workes from the foundation of the world being perfited. 4. For he said in a certaine place of the seuenth day thus: *And God rested the seuenth day from al his workes.* 5. And againe in this, *if they shall enter into my rest.* 6. Because then it remaineth that certaine enter into it, and they to whom first it was preached, did not enter because of incredulitie: 7. againe he limiteth a certaine day: *to day*, in Dauid saying, after so long time, as is aboue said, *to day if you shall heare his voice; doe not obdurate your hearts.* 8. For ife Iesus had giuen them rest: he would neuer speake of another day afterward. 9. Therefore there is left a sabbatisme for the people of God. 10. For he that is entred into his rest, the same also hath rested from his workes, as God from his.

11. Let vs hasten therefore to enter into that rest: that no man fall into the same example of incredulitie. 12. For b the word of God is liuely and forcible, and more piercing then any two-edged sword: & reaching vnto the diuision of the soule and the spirit, of the ioynts also and the marowes, and a discerner of the cogitations and intents of the hart. 13. And there is no creature inuisible in his sight. But al things are naked and open to his eyes, to whom our speech is.

14. Hauing therefore a great high Priest that hath entred the heauens, Iesus the Sonne of God, let vs hold the confession. 15. For we haue not a high Priest that cannot haue compassion on our infirmities: but tempted in al things by similitude, except sinne. 16. Let vs goe therefore with confidence to the throne of grace: that we may obtaine mercie and find grace in seasonable aid.

A N N O T.

N^o. 14.
37. 21,
23.

Ps. 94.
11

Gen. 1
2

Heb. 3.
7
c So
Iohue
is cal
led in
Greecae.



ANNOTATIONS.

CHAP. IV.

Scripture abused
against inuocatio
of Saints.

16. *Let vs goe with confidence.*) The Aduersaries goe about to proue by these words that we need no help of Saints to obteine any thing, Christ himself being so readie, and we being admonished to come to him with confidence as to a most merciful Mediatour and Bishop. But by that argument they may as wel take away the helps and praier of the liuing one for another. And we doe not require the help either of the Saints in heauen, or of our brethren in earth, for any mistrust for God's mercie, but of our owne vnworthines: being assured that the praier of a iust man auaieth more with him, then the desire of a grieuous sinner; and of a number making intercession together, rather then of a man alone. Which the Heretikes can not deny except they reprove the plaine Scriptures. Neither doe we come lesse to him, or with lesse confidence, when we come accompanied with the praier of Angels, Saints, Priests, or iust men ioyning with vs, as they fondly imagine and pretend: but with much more affiance in his grace, mercie, and merits, then if we praied our selues alone.

CHAP. V.

That Christ being a man and infirme, was therein but as al Priests; and that he also was called of God to this office: offering as the others: 8 and suffered obediently for our example. 11 Of whose Priesthood he hath much to say, but that the Hebrewes haue need rather to heare their Catechisme againe.

The Epistle vpo
the feast of S.
Thomas of Can
terburie Decem.
24. And in his
Translatiō Iulij.
7. And for a Bis
hop that is a
Confessor.

FOR "every high Priest taken from among men, is appointed for men in those things that pertain to God: that he may offer guilt and Sacrifices for sinnes: 2. that can haue compassion on them that be ignorant and doe erre: because himself also is compassed with infirmitie: 3. & therefore he ought, as for the people, so also for himself to offer for sinnes. 4. * Neither doth any man " take the honour to himself, but he that is called of God, * as Aaron. ¶ 5. So Christ also " did not glorifie himself that he might be made a high Priest; but he that spake to him, *My Sonne art thou, I this day haue begotten thee.* 6. As also in another place he saith, *Thou art " a Priest for euer, according to the order of Melchisedech.* ¶ 7. Who in the daies of his flesh, " with a strong crie and teares, offering praier and supplications to him that could saue him from death, was heard " for his reuerence. ¶ 8. And truely whereas he was the Sonne, he learned by those things which he suffered, obedience: 9. and being consummate, " was made to al that obey him, cause of eternal saluation, 10. called of God a high Priest according to the Order of Melchisedech.

11. Of whom we haue great speech and " inexplicable to vtter: because you are become weake to heare. 12. For whereas you ought to be Maisters for your time, you need to be taught againe your selues what be the elements of the beginning of the words of God: & you are become such

1. Par.
16. 18.
1. Par.
13. 13.
Psal. 2.
7.
Psal.
109. 4.



as haue need of milke, and not of strong meat. 13. For euery one that is partaker of milke, is vnskilful of the word of iustice: for he is a child. 14. But strong meate is for the perfect, them that by custome haue their senses exercised to the discerning of good and euil.

ANNOTATIONS

CHAP. V.

1. *Euery high Priest.* By the descriptiō of a Priest or high Priest (for to this purpose al is one matter) he proueth Christ to be one in most excellēt sort. First then, a Priest must not be an Angel, or of any other nature but man's. Secōdly, euery mā is not a Priest, but such an one as is specially chosen out of the rest, and preferred before other of the community, seuered, assumed, and exalted into a higher state and dignitie then the vulgar. Thirdly, the cause and purpose why he is so sequestred and picked out from the residue, is to take charge of Diuine things, to deale as a Mediatour betwixt God and the people, to be the Deputie of men in such things as they haue to craue or to receiue of God, and to present or giue to him againe. Fourthly, the most proper and principal part of a Priests office is, to offer oblations, giifts, and Sacrifices to God for the sinnes of the people: without which kind of most soueraigne duties, no person, people, or common-wealth can appertaine to God: and which can be done by none, of what other dignitie or calling soeuer he be in the world, that is not a Priest: diuers Princes (as we read in the Scriptures) punished by God, and King Saul deposed from his Kingdom, specially for attempting the same.

The descriptiō of a Priest, and his office,

And generally we may learne here, that *in iis cur sunt ad Deum*, in al matters touching God, his seruice, and religion, the Priest hath only charge & authority: as the Prince temporal is the peoples Gouvernour, Guider, & Soueraigne, in the things touching their worldly affaires: Which must for al that by him be directed and manneged no other wise, but as is agreable to the due worship and seruice of God. Against which if the terrene Powers commit any thing, the Priests ought to admonish them from God.

The Princes temporal authority how farre it extendeth,

We learne also hereby, that euery one is not a Priest, and that the people must alwaies haue certaine persons chosen out from among them, to deale in their suites and causes with God, to pray, to Minister Sacraments, and to Sacrifice for them. And whereas the Protestants wil haue no Priest, Priesthood, nor Sacrifice, but Christ and his death, pretending these words of the Apostle to be verified only in the Priesthood and Seruice of the old law, and Christes Person alone, and after him of no more; therein they shew themselves to be ignorant of the Scriptures, & of the state of the new Testament, and induce a plaine Atheisme and Godlesnelle into the world. For so long as man hath to doe with God, there must needs be some deputed, & chosen out from among the rest, to deale according to this declaration of the Apostle, in things pertaining to God, and those must be Priests. For els, if men need to deale no more, but immediately with Christ, what doe they with their Ministers? Why let they not euery man pray, and Minister for himself & to himself: What doe they with Sacraments, seeing Christes death is as wel sufficient without them, as without Sacrifice? Why standeth not his death as wel with Sacrifice, as with Sacraments: as wel with Priesthood, as with other Ecclesiastical functiō? There is no other cause in the world, but that (Sacrifice being the most principal act of religiō that mā oweth to God, both by his Law, and by the Law of nature) the Diuel by these his Ministers, vnder pretence of deferring or attributing the more to Christes death, would abolish it.

There is a peculiar order & calling of Priests of the new Testamēt.

Priests and Sacrifice necessarie in the new Testament, and nothing derogatorie to Christ's priesthood or Sacrifice.

This definition of a Priest and his function, with al the properties thereto belonging, holdeth not only in the law of Moyses, and order of Aarons Priesthood, but it was true before, in the law of nature, in the Patriarches, in Melchisedech, and now in Christ, and al his Apostles, and Priests of the new Testament. Sauiug that it is a peculiar excellencie in Christ, that he only offered for other mens finnes, and not at al for his owne, as al other doe.

The difference & excellence of Christ's Priesthood.

4 *Take it to himself.* A special promise for al Priests, Preachers, and such as haue to deale for the people in things pertaining to God, that they take not that honour or office at their

N n owne



Al true Priests and Preachers must be lawful. ly called there- to. owne hands, but by lawful calling & consecration, euen as Aaron did. By which clause if you examine Luther, Caluin, Beza, and the like or if al such as now a-daies intrude themselves into sacred functions, looke into their consciences, great and foul matter of damnation wil appeare.

The dignitie and function of Priesthood is not to be vsurped.

5. *Did not glorifie himself.*) The dignity of Priesthood must needs be passing high and so- ueraigne, when it was a promotion & preferment in the Sonne of God himself according to his manhood, and when he would not vsurpe, nor take vpon him the same, without his Fathers expresse commission and calling thereunto. An eternal example of humility, & an argument of condemnation to al mortal men, that arrogate vniustly any function or power spiritual, that is not giuen them from aboue, and by lawful calling and commis- sion of their Superiours.

Christ both Priest & King: but his Priest- hood more ex- cellent of the two.

6. *A Priest for euer.*) In the 109. Psalm, from whence this testimonie is taken, both Christes Kingdom and Priesthood are set forth. But the Apostle vrgeth specially his Priesthood, as the more excellent & preeminent state in him, our Redemption being wrought & atchieued by Sacrifice, which was an act of his Priesthood, and not of his Kingly power: though he was properly a King also, as Melchisedech was both Priest & King, being a resemblance of Christ in both, but much more in his Priesthood. And our Lord had this excellent double dignitie (as appeareth by the discourse of S. Paul, & his allegations here out of the Psalmes) at the very first moment of his conception or incar- nation. For you must beware of the wicked heresie of the Arians and Calvinists (except in these later it be rather an error proceeding of ignorance) that sticke not to say, that Christ was a Priest, or did Sacrifice, according to his Godhead. Which is to make Christ God the Fathers Priest, & not his Sonne, & to doe Sacrifice & homage to him as his Lord, and not as his equal in dignity & nature. Therefore S. Augustin saith in *Psalm. 109. That as he was man, he was Priest: as God, he was not Priest.* And Theodoret in *Psalm. 109. As man, he did offer Sacrifice: but as God, he did receive Sacrifice.* And againe, *Christ teaching his huma- nity was called a Priest, and he offered no other host but his owne body, &c.* Dialog. 1. circa med. Some of our new Maisters not knowing so much, did let fall out of their penne the con- trarie, and being admonished of the error, and that it was very Arianisme, yet they per- sist in it of mere ignorance in the grounds of Diuinitie.

Psalm 109.

Christ a Priest as he is man not as he is God.

Retent. pag. 89.

The Sacrifice on the Crosse was the princi- pal acte of Christ's priest- hood.

7. *With a strong cry.*) Though our Sauour make intercession for vs, according to his humane nature, continually in heauen also, yet he doth not in any external creatures ma- ke Sacrifice, nor vse the praier's Sacrificial, by which our redemption was atchieued, as he did in the time of his mortal life, and in the act of his Passion, and most principally when with a loud voice, and with this praier, *In manus tuas commendo spiritum meum*, he vo- luntarily depoued his soul, yealding it in most proper sort for a Sacrifice. For in that last point of his death, consisteth specially his high Priestly office, and the very worke and consummation of our redemption.

Luc. 23. 46.

Priests praier's more effectual.

Obserue more-ouer, that though commonly euery faithful person pray both for him- self and others, and offer his praier's to God, yet none offereth by office and special de- putation, and appointment, in the person of the whole Church and people, sauing the Priest. Whose praier's therefore be more effectual in themselves, for that they be the voice of al faithful men together, made by him that is appointed & receiued of God for the peoples Legate. And of this kind were al Christes praier's, in al his life and death, as al his other actions were: his fasting, watching, preaching, instituting, ministring, or re- ceiuing Sacraments: euery one being done as Priestly actions.

Christ's Prie- stly actions.

Notorious He- retical transla- tion to main- taine Caluin's horrible blas- phemie.

7. *For his reverence.*) These words haue our English translators perniciously and most presumptuously corrupted, turning them thus, *In that which he feared*, contrarie to the ver- sion and sense of al antiquity, and to Erasmus also, and contrarie to the ordinarie vse of the Greek word, as Beza himself defineth it *Luc. 1. v. 25.* and contrarie to the propriety of the Greek phrase, as not only the Catholikes, but * the best learned Lutherans doe shew & proue by many examples. They follow herein the singular presumption of Cal- uin, who was the first (as his fellow Beza confesseth) that euer found out this interpreta- tion. Which neither S. Chrysostom, nor any other, as perfect Grecians as they were, could euer espie. Where, only to haue made choise of that impious and arrogant Secta- ries sense, before the said Fathers & al the Churches besides, had been shameful enough; but to set the same downe for very Scripture of God's blessed word, that is intolerable, and passeth al impiety. And we see plainly that they haue no conscience, indifferencie,

ἀπὸ τοῦ ἀρεβταίου Flac. Il- lyr. upon this pla- ce.

nor



nor other purpose, but to make the poore Readers beleefe, that their opinions be Gods owne word, and to draw the Scriptures to sound after the fantasie of their heresies. But if the good Reader knew, for what point of doctrine they haue thus framed their translation, they would abhorre them to the depth of Hel. Forsooth it is thus: they would haue this Scripture meane, that Christ was in horrible feare of damnation, & that he was not only in paines corporal vpon the Crosse (which they hold, not to haue been sufficient for man's redemption) but that he was in the very sorrowes & distresses of the damned, without any difference, but that it was not euerlasting, as theirs is.

For this horrible blasphemie (which is their interpretation of Christes descending in- to Hel) Gods holy word must be corrupted, and the Sacrifice of Christes death (whereof they talke so presumptuously) must not be enough for our redemption, except he be damned for vs also to the paines of Hel. Woe be to our poore Countrie, that must haue such books, and read such translations. See Caluin and Beza in their Commentaries and Annotations vpon this place, & you shal see, that for defense of the said blasphemies they haue thus translated this text. See the Annotations before. *Mat. 27. 46.*

9. *Consummate.*) The ful worke of his Sacrifice, by which we were redeemed, was wholly consummate and accomplished, at the yealding vp of his spirit to God the Father, when he said, *Consummatum est*: though for to make the same effectual to the saluation of particular men, he himself did diuers things, and now doth in heauen, and our selues also must vse many meanes, for the application thereof to our particular necessitie. See the next Annotation.

9. *Was made to al.*) The Protestants vpon pretence of the sufficiencie of Christes Passion, and his only redemption; oppose themselves guilefully in the sight of the simple, against the inuocation of Saints, and their intercession, and help of vs, against our penitential workes or suffering for our owne sinnes, either in this life or the next: against the merits of fasting, praying, almes, and other things commended to vs in holy Writ, and against most things done in the Church, in Sacrifice, Sacrament, and ceremonie. But this place and many other shew, that Christes Passion, though it be of it-self farre more sufficient and forcible, then the Protestants in their basenesse of vnderstanding can consider, yet profiteth none but such, as both doe his commandements, and vse such remedies and meanes to apply the benefit thereof to themselves, as he appointeth in his word, or by the holy Ghost in his Church. And the Heretikes that say, faith only is the thing required to apply Christes benefits vnto vs, are hereby also easily refuted. For we doe not obey him only by beleeuing, but by doing whatsoever he commandeth. Lastly, we note in the same words, that Christ appointeth not by his absolute and eternal election, men so to be partakers of the fruit of his redemption, without any condition or respect of their owne workes, obedience, or free-wil: but with this condition alwaies, if men wil obey him, and doe that which he appointeth. See S. Augustin (or Prosper) to. 7. Respons. Prosperi li. 2. articulo 1. ad obiectiones Vincentij, where he saith of the cup of Christes passion, *It hath indeed in it-self, to profit al: but if it be not drunken, it healeth not.*

11. *Inexplicable.*) Intending to treat more largely and particularly of Christes or Melchisedechs Priesthood, he fore-warneth them that the myserie thereof is farre passing their capacite, and that through their feeblenes in faith and weakenes of vnderstanding, he is forced to omit diuers deep points concerning the Priesthood of the new law. Among which (no doubt) the myserie of the Sacrament and Sacrifice of the altar, called MASSE was a principal & pertinent matter: which the Apostles & Fathers of the Primitive Church vsed not to treat of so largely & particularly in their writings, which might come to the hands of the vnfaithful, who of al things tooke soonest scandal of the B. Sacrament, as we see Io. 6. *He spake to the Hebrewes (saith S. Hierom ep. 126.) that is to the Iewes, and not to faithfull men, to whom he might haue been hold to utter the Sacrament.* And indeed it was not reasonable to talke much to them of that Sacrifice which was the resemblance of Christes death, when they thought not right of Christes death it-self. Which the Apostles wisdom and silence our Aduersaries wickedly abuse against the holy Masse.

Caluins blasphemie that Christ suffered hel paines vpon the Crosse, and that his death otherwise was insufficient.

Christ's Passio sufficient for al but profitable to them only which obey, not by faith only, but by doing as he & his Church command.

The Apostle omitteth to speake of the B. Sacrament as a Myserie then too deep for the Iewes capacite.



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CHAP. VI.

He exhorteth them to be perfect scholars, and not to need to be Catechumens againe, 4. considering they can not be baptized againe: 9. and remembring their former good workes, for the which God wil not faile to performe them his promise, if they faile not to imitate Abraham by perseuerance in the faith with patience. 20. And sheweth his digression, and returneth to the matter of Christes Priesthood.



HERFORE intermitting the word of the beginning of Christ, let vs proceed to perfection, not againe laying the foundation of penance from dead workes, & of faith toward God, 2. of the doctrine of Baptismes, & of imposition of hands, & of the resurrection of the dead, & of eternal iudgment. 3. And this shal we doe, if God wil permit. 4. For * it is impossible for them that were once

illuminated, haue tasted also the heauenly guist, & were made partakers of the holy Ghost, 5. haue moreouer tasted the good word of God, & the powers of the world to come, 6. and are fallen, to be renewed againe to penance, crucifying againe to themselves the Sonne of God, and making him a mockerie. 7. For the earth drinking the raine often coming vpon it, & bringing forth grasse commodious for them by whom it is tilled, receiveth blessing of God. 8. But bringing forth thornes and bryers, it is reprobate, and very neer a curse, whose end is, to be burnt.

9. But we confidently trust of you, my best Beloued, better things and neerer to saluation; although we speake thus. 10. For God is not vnjust, that he should forget your worke & loue which you haue shewed in his name, which haue ministred to the Saints and doe minister. 11. And our desire is that euery one of you shew forth the same carefulnesse to the accomplishing of hope vnto the end: 12. that you become not slouthful, but imitators of them which by faith and patience shal inherit the promises. 13. For God promising to Abraham, because he had none greater by whom he might sweare, he sweare by himself, 14. saying * Vnlesse blessing I shal blesse thee, and multiplying shal multiplie thee. 15. And so patiently enduring he obtained the promise. 16. For men sweare by a greater then themselves: and the end of al their controuersie, for the confirmation, is an oth. 17. Wherein God meaning more abundantly to shew to the heires of the promise the stabilitie of his counsel, he interposed an oth: 18. that by two things vnmoueable, whereby it is impossible for God to lie, we may haue a most strong comfort. Who haue fled to hold fast the hope proposed, 19. which we haue as an anker of the soule, sure and firme, and going in into the inner parts of the veile, 20. where Iesus the Precursour for vs is intred, made a high Priest for euer according to the order of Melchisedech.

* It is euident by these wordes, against the Nouatians and the Calvinists, that S. Paul meant not precisely, that they had done, or could doe any such sinne, whereby they should be put out of all hope of saluation, & be sure of damnation, during their life.

Hib. 10.
26.

Gen.
22, 16.



ANNOTATIONS.

CHAP. VI.

1. *The foundation of penance* } We see hereby, what the first grounds of Christian institution or Catechisme were in the Primitive Church, and that there was ever a necessarie instruction and beleefe of certaine points had by word of mouth and tradition, before men came to the Scriptures: which could not treat of things so particularly, as was requisite for the teaching of al necessarie grounds. Among these points were the 12. Articles contained in the Apostles Creed: the doctrine of penance before Baptisme: the manner and necessitie of Baptisme: the Sacrament of Imposition of hands after Baptisme, called Confirmation: the articles of the Resurrection, Iudgement, and such like. Without which things first laid, if one should be sent to picke faith out of the Scripture, there would be made rule quickly. See S. Augustin in *exposit. inchoat. ep. ad Rom. versus finem.*

4. *Impossible.*) How hard the holy Scriptures be, and how dangerously they be read of the vnclearned, or of the proud be they neuer so wel learned, this one place might teach vs. * Whereat the Nouatians of old did so stumble, that they thought, & heretically taught that none, falling into any mortal sinne after Baptisme, could be receiued to mercie or penance in the Church: and so to a contentious man, that would follow his owne sense, or the bare words, without regard of the Churches sense and rule of faith (after which every Scripture must be expounded) the Apostles speach doth here sound. Even as to the simple, and to the Heretike that submitteth not his sense to the Churches iudgement, certaine place of this same Epistle seeme at the first sight, to stand against the daily oblation or Sacrifice of the Masse: which yet in truth make no more for that purpose, then this text we now stand on, scruteth the Nouatians: as when we come to the places, it shall be declared.

And let the good Readers beware here also of the Protestants exposition, for they are herein worse then Nouatians, specially such as precisely follow Caluin; holding impiously, that it is impossible for one that forsaketh entirely his faith, that is, becommeth an Apostate or an Heretike, to be receiued to penance or to God's mercie. To establish which false and damnable sense, these fellows make nothing of S. Ambrose's, S. Chrysostom's, and the other Fathers expositions, which is the holy Churches sense, That the Apostle meaneth of that penance which is done before and in Baptisme. Which is no more to say, but that it is impossible to be baptized againe, and thereby to be renewed and illuminated, to die, be buried, and rise againe the second time in Christ, in so easie and perfect penance and cleansing of sinnes, as that first Sacrament of generation did yeald: which applieth Christs death in such ample manner to the receiuers, that it taketh away al paines due for sinnes before committed: and therefore requireth no further penance afterward, for the sinnes before committed, al being washed away by the force of that Sacrament duely taken. S. Augustin calleth the remission in Baptisme, *Magnum indulgentiam*, a great pardon. *Enchir. c. 64.*

The Apostle therefore warneth them, that if they fall from their faith, and from Christs grace and Law which they once receiued in their Baptisme, they may not looke to haue any more that first great and large remedie applied vnto them, nor no man els that sinneth after Baptisme: though the other penance, which is called the *Second table after shipwracke*, which is a more painful medicine for sinne then Baptisme, requiring much fasting, praying, and other afflictions corporal, is open not only to other sinners, but to al once baptized, Heretikes, or oppugners of the truth maliciously, and of purpose, or what way so-euer, during this life. See S. Cyprian *ep. 51.* S. Ambrose vpon this place. S. Augustin *cons. ep. Parm. li. 2. c. 13.* and *ep. 50.* S. Damascene *li. 4. c. 16.*

10. *God is not iniust.*) It is a world to see, what wringing & writhing the Protestants make to shifte themselves from the euidence of these words, which make it most cleere to al not blinded in pride and contention, that good workes be meritorious, and the very cause of saluation, so farre that God should be iniust, if he rendered not Heauen for the same. *Remera grandis iniustitia Dei* (saith Hierom) *si tantum peccata puniret, & bona opera non suscipere.* That is, *Indeed great were Gods iniustice, if he would only punish sinnes, and would not receiue good workes.* *Li. 2. cons. Iovin. c. 2.*

The Apostles forme of Catechisme, and the points thereof

The Nouatians (as al Heretikes) made Scripture the ground of their heresies.

Other places make no more for the Protestants then this doth for Nouatians.

Caluins heresie vpo this place, worse then the Nouatians.

The fathers exposition of this place.

The Sacrament of penance is ready for al sinners whatsoeuer.

Gods iustice in rewarding meritorious workes.



CHAP. VII.

To proue the Priesthood of Christ incomparably to excel the Priesthood of Aaron (and therefore that Levitical Priesthood now to cease, and that law also with it) he scan-
neth euery word of the verse alleaged out of the Psalme, Our Lord hath swor-
ne: thou art a Priest for euer, according to the order of Melchise-
dech.



OR this Melchisedech, the King of Salem, Priest of the
God most high, * who met Abraham returning from the
slaughter of the Kings, and blessed him: 2. to whom also A-
braham deuided tithes of all: first indeed by interpretation,
the King of iustice: & then also King of Salem, which is to
say, King of peace, 3. without father, without mother, without Ge-
nealogie, hauing neither beginning of daies nor end of life, but likened
to the Sonne of God, continueth a Priest for euer.

4. And behold how great this man is, to whom also Abraham the
Patriarke gaue tithes of the principal things. 5. And certes * they of
the soones of Leui that take the priesthood haue commandement to ta-
ke tithes of the people according to the Law, that is to say, of their
Brethren: albeit themselues also issued out of the loines of Abraham.
6. But he whose Generation is not numbred among them, tooke tithes
of Abraham, and blessed him that had the promises. 7. But without al
contradiction, that which is lesse, is blessed of the better. 8. And here
indeed, men that die, receiue tithes: but there he hath witnes, that he
liueth. 9. And (that it may so be said) by Abraham Leui also, which
receiued tithes, was tithed. 10. For as yet he was in his Fathers loines,
when Melchisedech met him. 11. If then consummation was by the Le-
uitical Priesthood (for vnder it the people receiued the Law) what ne-
cessitie was there yet another Priest to rise according to the order of
Melchisedech, and not to be called according to the order of Aaron? 12.
For the Priesthood being translated, it is necessarie that a translation
of the Law also be made. 13. For he on whom these things be said, is of
another Tribe, of the which, none attended on the altar. 14. For it is
manifest that our Lord sprung of Iuda: in the which Tribe Moyses spake
nothing of Priestes. 15. And yet it is much more eident: if according
to the similitude of Melchisedech there arise another Priest, 16. which
was not made according to the Law of the carnal commandament, but
according to the power of life indissoluble. 17. For he witnesseth, That
thou art a Priest for euer, according to the order of Melchisedech. 18. Reprobation
certes is made of the former commandement, because of the weak-
nesse and vnprofitablenesse thereof. 19. For the Law brought nothing to
perfection, but an introduction of a better hope, by the which we ap-
proch to God. 20. And in as much as it is not without an othe, (the o-
ther truely without an othe were made Priestes: 21. but this with an
othe

When the Fa-
thers & Catho-
like Expositi-
ons pike out
allegories and
mysteries out
of the names of
men the Prote-
stants not endo-
wed with the
Spirit whereby
the Scriptures
were giue, de-
ride their holy
labours in the
search of the
same: but the
Apostle findeth
high mystrie
in the very na-
mes of persons
& places, as
you see.

The tithes gi-
uen to Melchi-
sedech were
not giuen as to
a mere mortal
man, as al of the
Tribe of Leui &
Aarons order
were: but as to
one represen-
ting the Sonne
of God, who
now liueth &
reigneth & hol-
deth his Priest-
hood & the fun-
ctions thereof
for euer.

Gen. 14,
18.

Nu 18,
21. D. 113
18, 1.
Ios. 14,
4.

Priest-
hood.

Pf. 109,
4.



Ps. 109. othe, by him that said vnto him: *Our Lord hath sworne; & it shal not repent*
him: thou art a Priest for euer) 22. by so much, is I E S V S made a suretie of
 4. a better Testament. 23. And the other indeed were made Priestes, "being
 many, because that by death they were prohibited to continue: 24. but
 this, for that he continueth for euer, hath an euerlasting priesthood. 25.
them whereby he is able to saue also for euer 'going' by himself to God: "al-
that waies liuing to make intercession for vs.

26. For it was seemely that we should haue such a high Priest, holy, in-
 nocent, impolluted, separated from sinners, and made higher then the
 Heauens. 27. which hath not necessitie daily (as the Priestes) first * for
 his owne sinnes to offer Hostes, then for the peoples. For " this he did
 once, in offering himself. **I** 28. For the Law appointeth Priestes men
Leu. 9, that haue infirmitie: but the word of the othe which is after the Law,
7. 16, 6. the Sonne for euer perfected.

The Epistle v^o 6
 S. Leo his day
 Iunii 28. And
 for some other
 Confessours
 Bishops.
 " Christ accor-
 ding to his hu-
 mane nature
 praieeth for vs,
 & continually
 representeth
 his former pas-
 sion and merits
 to God the
 Father.

ANNO TATIONS

C H A P. VII.

1. *Melchisedech.*) The excellencie of this person was so great, that some of the antiqui-
 tie tooke him to be an Angel, and some the holy Ghost. Which opinion not only the He-
 brewes, that auouch him to be Sem the Sonne of Noe, but also the cheefe Fathers of the
 Christians doe condemne: not doubting but he was a mere man, and a Priest, and a King,
 whosoever he was. For els he could not in office and order and Sacrifice haue been so
 perfect a type and resemblance of our Sauour, as in this Chapter and other is shewed.

3. *Without father.*) Not that he was without father and mother, saith S. Hierom *ep. 136.*
 for Christ himself was not without father, according to his diuinity, nor without mother
 in his humanity: but for that his Pedegree is not set out in the Genesis, as the Genealogie
 of other Patriarches is, but is sodenly induced in the holy historie, no mention made of
 his stocke, Tribe, beginning, or ending, and therefore in that case also resembling in a
 sort the Sonne of God, whose generation was extraordinarie, miraculous, and ineffable,
 according to both his natures, lacking a father in the one, & a mother in the other: his
 Person hauing neither beginning nor ending, & his Kingdom, & Priesthood specially, in
 himself & in the Church, being eternal, both in respect of the time past, and the time to
 come; as the said Doctour in the same epistle writeth.

The resemblā-
 ce of Melchise-
 dech to Christ,
 in many points

4. *Behold.*) To proue that Christes Priesthood farre passeth the Priesthood of Aaron;
 and the Priesthood of the new Testament, the Priesthood of the old law; & consequently
 th: the Sacrifice of our Sauour and the Sacrifice of the Church doth much excel the
 Sacrifice of Moyses law, he disputeth profoundly of the preeminences of Melchisedech
 aboue the great Patriarch Abraham who was father of the Leuites.

By the sundrie
 excellencies of
 Melchisedechs
 Priesthood is
 proued the ex-
 cellencie of the
 Priesthood and
 Sacrifice of the
 new Testamēt.

4. *Tithes.*) The first preeminence, that Abraham paid tithes, and that of the best and
 most cheefe things that he had, vnto Melchisedech, as a duty and homage, not for him-
 self only in person, but for Leui, who yet was not borne, and so for the whole Priesthood
 of Leuites stocke, acknowledging thereby, Melchisedech not only to be a Priest, but his
 Priest and Superiour, & so of al the Leuitical order. And it is here to be obserued, that
 whereas in the 14. of Genesis whence this holy narration is taken, both in the Hebrew, and
 in the 70. it standeth indifferent or doubtful whether Melchisedech paid tithes to Abra-
 ham or tooke tithes of him; the Apostle here putteth al out of controuersie, plainly de-
 claring that Abraham paid tithes to the other, as the inferiour to his Priest and Super-
 iour. And touching payment of tithes, it is a natural duety, that men owe to God in al
 lawes & to be giue to his Priests in his behalfe, for their honour & liuelihood. Iacob pro-
 mised or vowed to pay them, *Gen. 28.* Moyses appointed the *Leuit 27.* *Num. 18.* *Deut. 18. 14. 26.*

He receiued ti-
 thes of Abrahā,
 and consequēt-
 ly of Leui and
 Aaron.



Christ confirmeth that duety *Mat. 23.* and Abraham specially here giveth the to Melchisedech: plainly thereby approving them or their equivalent to be due to Christ and the Priesthood of the new Testament, much more then either in the Law of Moyses, or in the Law of Nature. Of which tithes due to the Clergie of Christes Church see *S. Cypr. ep. 66.* *S. Hierom ep. 1. c. 7.* and *ep. 2. c. 5.* to Heliodorus and Nepotianus, *S. Augustin ser. 219. de tempore.*

He blessed Abraham.

Blessing a great preeminence, specially in Priests.

7. *Is blessed of the better.*) The second preeminence is, that Melchisedech did bless Abraham: which we see here S. Paul maketh a great and soueraigne holy thing, grounding our Sauours prerogative above the whole Order of Aaron therein: and we see that in this sort it is the proper act of Priesthood: and that without al controuersie as the Apostle saith, he is greater in dignitie, that hath authority to bless, then the person that hath not, and therefore the Priests vocation to be in this behalfe farre above any earthly King, who hath no power to giue benediction in this sacred manner, neither to man, nor other creature. As here Melchisedech, so Christ blessed much more, and so haue the Bishops of his Church done, and doe. Which no man can maruel that our Fore-fathers haue so highly esteemed and sought for, if he marke the wonderful mystrie and grace thereof here exprest. This Patriarch also which here taketh blessing of Melchisedech, himself (though in an inferiour sort) blessed his sonnes, as the other Patriarches did, and fathers doe their children by that example.

The full accomplishment of man's redemption was not by Aaron, but by Melchisedech's Priesthood.

11. *If consummation.*) The principal proposition of the whole Epistle and al the Apostles discourse, is inferred and grounded vpon the former prerogatives of Melchisedech about Abraham and Leui: that is, that the end, perfection, accomplishment, and consummation of al man's dueties and debts to God, by the general redemption, satisfaction, full price and perfect ransom of al man-kind, was not achieved by any or al the Priests of Aarons Order, nor by any Sacrifice or act of that Priesthood; or of al the law of Moyses, which was grounded vpon the Leuitical Priesthood, but by Christ and his Priesthood, which is of the Order and rite of Melchisedech.

The Apostle to confute the Iewes false persuasion of Aarons Priesthood and Sacrifices, speaketh altogether of the Sacrifice of the Crosse.

11. *What necessitie*) This disputation of the preeminence of Christes Priesthood above the Leuitical Order, is against the erroneous persuasion of the Iewes, that thought their law, Priesthood, and Sacrifices to be euermore, & to be sufficient in themselves without any other Priest then Aaron and his Successors, and without al relation to Christes Passion or any other redemption or remission, then that which their Leuitical offices did procure: not knowing that they were al figures of Christes death, and to be ended and accomplished in the same. Which point wel vnderstood and kept in mind, wil cleere the whole controuersie betwixt the Catholikes and Protestants, concerning the Sacrifice of the Church. For, the scope of the Apostles deputation being, to auouch the dignity, preeminence, necessitie, and eternal fruit and effect of Christes passion, he had not to treat at al of the other, which is a Sacrifice depending of his Passion, specially writing to the Hebrewes, that were to be instructed & reformed first touching the Sacrifice of the Crosse before they could fruitfully heare any thing of the other. Though in couert and by most euident sequele of disputation, the learned and faithful may easily perceiue whereupon the said Sacrifice of the Church (which is the Masse) is grounded. And therefore S. Hierom saith, *ep. 26.* that al these commendations of Melchisedech are in the type of Christ *cuius profectus Ecclesie sacramenta sunt.*

No lawful State of people without an external Priesthood.

12. *Translated.*) Note wel this place, and you shal perceiue thereby, that enery lawful forme and manner of law, state, or gouernement of God's people dependeth on Priesthood; riseth, standeth, falleth or altereth with the Priesthood. In the Law of Nature, the state of the people hanged on one kind of Priesthood: in the law of Moyses, of another: in the state of Christianity, of another; & therefore in the former sentence, the Apostle said, that the Iewish people or Common-wealth had their law vnder the Leuitical Priesthood, and the Greek more properly expresteth the matter, that they were *legitimatus*, that is to say, made a lawful people, or communitie vnder God, by the Priesthood. For there is no iust nor lawful Common-wealth in the world, that is not made legal & God's peculiar, and distinguished from vnlawful Common-wealths that hold of false Gods, or of none at al, by Priesthood. Whereupon it is cleere, that the new law, & al Christian peoples holding of the same, is made lawful by the Priesthood of the new Testament, and that the Protestants shamefully are deceiued, and deceiue others, that would haue Christian Common-wealths to lacke an external Priesthood, or Christes death

ΥΕΥΟΜΟ-
ΣΙ ΤΗΤΩ



death to abolish the same. For, this is a demonstratiō, that if Christ haue abolished Priesthood, he hath abolished the new Law, which is the new Testament & state of Grace, which al Christian Common-weaths liue vnder. Neither were it true, that the Priesthood were translated with the Law, if al external Priesthood ended by Christes death, where the new law began. For so the law should not depend on Priesthood, but dure whe al Priesthood were ended: which is against S. Pauls doctrine.

Furthermore it is to be noted, that this legitimation or putting Communities vnder External Sacrifice also necessary for the same. law, & Priesthood, of what Order soeuer, is no other wise, but by iuyning one with another in one homage of Sacrifice external, which is the proper act of Priesthood. For, as no lawful state can be without Priesthood, so no Priesthood can be without Sacrifice. And we meane alwaies of Priesthood & Sacrifice taken in their owne proper signification, as here S. Paul taketh them. For, the constitution, difference, alteration, or translation of states & lawes rise not vpon any mutation of spiritual or metaphorically taken Priesthood, or Sacrifice: but vpon those things in proper acceptation, as it is most plaine.

Lastly, it followeth of this, that though Christ truly sacrificed himself vpon the Crosse, (there also a Priest according to the Order of Melchisedech) and there made the full redemption of the world, confirmed, and consummated his compact, and Testament, and the law and Priesthood of this his new and eternal state, by his blood: yet that can not be the forme of Sacrifice into which the old Priesthood and Sacrifices were translated, des be into the whereupon the Apostle inferreth the translation of the Law. For they al were figures of Christes death, and ended in effect at his death, yet they were not altered into that kind & Sacrifice of of Sacrifice, which was to be made but once, and was executed in such a sort, that peoples and Nations Christned could not meet oftē to worship at it, nor haue their law & Priests constituted in the same. Though for the honour and duty, remembrance and representation thereof, not only we Christians, but also al peoples faithfull, both of Iewes & Gentils, haue had their Priesthood and Sacrifices according to the difference of their states. Which kind of Sacrifices were translated one into another: and so no doubt is the Priesthood Leuitical properly turned into the Priesthood and Sacrifice of the Church, according to Melchisedechs rite, and Christes institution in the formes of bread and wine. See the next note.

17. *A Priest for euer.*) Christ is not called a Priest for euer, only for that his Person is eternal, or for that he sitteth on the right hand of God, & perpetually praieth or maketh intercession for vs, or for that the effect of his death is euermore lasting: for al this proueth not that in proper signification his Priesthood is perpetual: but according to the iudgement of al the Fathers grounded vpon this deep and diuine discourse of S. Paul, and vpon the very nature, definition, and propriety of Priesthood, and the excellent act and Order of Melchisedech, and the state of the new law, he is a Priest for euer according to Melchisedechs Order, specially in respect of the Sacrifice of his holy body and blood, instituted at his last supper, and executed by his commission, commandement, and perpetual concurrence with his Priests, in the formes of bread and wine: In which things only the said high Priest Melchisedech did Sacrifice. For though S. Paul make no expresse mention hereof, because of the depth of the myserie, and their incredulity or feeblenesse to whom he wrot: yet it is euident in the iudgement of al the learned Fathers (without exception) that euer wrot either vpon this Epistle, or vpon the 14. of Genesis, or the Psalm 109. or by occasion haue treated of the Sacrifice of the altar, that the eternity and proper act of Christes Priesthood, and consequently the immutabilitie of the new Law, consisteth in the perpetual offering of Christes body and blood in the Church.

Which thing is so wel known to the Aduersaries of Christs Church and Priesthood, and so granted, that they be forced impudently to cauil vpon certaine Hebrew particles, that Melchisedech did not offer in bread and wine: yea & when that wil not serue, plainly to deny him to haue been a Priest: which is to giue check-mate to the Apostle, and overthrow al his discourse. Thus whiles these wicked men pretend to defend Christes only Priesthood, they indeed abolish as much as in them lieth, the whole Order, office, and state of his eternal law and Priesthood.

Arnobius saith, *By the myserie of bread and wine he was made a Priest for euer.* And againe, *The eternal memorie, by which he gaue the food of his body to them that feare him, in Psal. 109. 110.* Lactantius, *In the Church he must needs haue his eternal Priesthood according to the Order of Melchisedech*

How Christ is a Priest for euer.

Christs eternal Priesthood consisteth in the perpetual Sacrifice of his body and blood in the Church.

The Protestants cauilling vpon particles, against Melchisedechs sacrifice & Priesthood directly against the Apostle.



Christ's eternal Priesthood and Sacrifice in the Church is produced out of the Fathers.

*Melchisedech. li. 14. Institut. S. Hierom to Euagrius, Aarons Priesthood had an end, but Melchisedech, that is Christes and the Churches is perpetual, * both for the time past and to come. S. Chrysostom therefore calleth the Churches Sacrifice, hostiam inconsumptibilem, an host or Sacrifice that can not be consumed. ho. 27. in 9. Hebr. S. Cyprian, hostiam qua sublata, nulla esset futura religio, an host which being taken away, there could be no religion. de Cæna domini nu. 2. Emilianus, perpetuam oblationem & perpetuo currentem redemptionem, A perpetual oblation and a redemption that runneth or continueth everlastingly. ho. 5. de Pasch. And our Saviour expresseth so much in the very institution of the B. Sacrament of his body and blood: specially when he calleth the later kind, the new Testament in his blood, signifying that as the old law was established in the blood of beasts, so the new (which is his eternal Testamēt) should be dedicated and perpetual in his blood: not only as it was shed on the Crosse, but as giuen in the Chalice. And therefore into this Sacrifice of the altar (saith S. Augustin li. 17. de Ciuit. c. 20. S. Leo ser. 8. de Passione, and the rest) were the old sacrifices to be translated. See S. Cyprian ep 63. ad Cecil. nu. 2. S. Ambrose de Sacram. li. 1. c. 4. S. Augustin in Psal. 33. Conc. 2. and li. 17. de Ciuit. c. 17. S. Hierom ep. 17. 22. & ep. 126. Epiph. har. 55. Theodoret in Psal. 109. Damascene li. 4. c. 14.*

Finally if any of the Fathers, or al the Fathers, had either wisdom, grace, or intelligence of Gods word and mysteries, this is the truth. If nothing wil serue our Adversaries, Christ Iesus confound them, and defend his eternal Priesthood, and state of his new Testament established in the same.

The old commandement & the new. Maundy thursd day why so called.

18. *Of the former commandment.*) The whole law of Moyse cōteining al their old Priesthood, Sacrifice, Sacraments and ceremonies is called the *Old commandment*: and the new Testament conteining the Sacrifice of Christes body and blood, and al the Sacraments & graces giuen by the same, is named the *New mandatum*: for which our forefathers called the Thursday in the holy week, *Maundy thursd day*, because that in it, the new law and Testament was dedicated in the Chalice of his blood: the old *mandatum*, law, Priesthood, & Sacrifices, for that they were insufficient and vnperfect, being taken away: and this new Sacrifice, after the order of Melchisedech giuen in the place thereof.

The introduction of a new Priesthood.

19. *The introduction.*) Euer obserue, that the abrogation of the old law, is not an abolishing of al Priesthood, but an introduction of a new, conteining the hope of eternal things, where the old had but temporal.

The eternitie of the new Priesthood confirmed by the Fathers & the Christs passion.

21. *With an othe.*) This othe signifieth the infallible and absolute promise of the eternitie of the new Priesthood and state of the Church. Christ by his death, and blood shed in the Sacrifice of the Crosse, confirming it, sealing it, and making himself the surety & pledge thereof. For though the new Testament was instituted, giuen and dedicated in the Supper, yet the warrant, confirmation, and eternal operation thereof, was atchieued vpon the Crosse, in the one oblation and one general and euerlasting redemption there made.

By the comparison of many Priests, & one, is not meant, that there is but one Priest

23. *Bring many.*) The Protestants not vnderstanding this place, feine very foolishly, that the Apostle should make this difference betwixt the old state and the new: that in the old, there were many Priests, in the new, none at al but Christ. Which is against the Prophet Esay, specially prophecying of the Priests of the new Testamēt (as S. Hierom declareth vpon the same place) in these words, *You shal be called the * Priests of God: the * Ministers of our God, shal it be said to you:* & it taketh away al visible Priesthood, and consequently the lawfull state that the Church and Gods people haue in earth, with al Sacraments and external worship.

of the new Testament.

The Apostle then meaneth first, that the absolute Sacrifice of consummation, perfection, and vniuersal redemption, was but one, once done, and by one only Priest done, and therefore it could not be any of the Sacrifices, or al the Sacrifices of the Iewes law, or wrought by any or by al of them, because they were a number at once, and succeeding one such an eternal redemption as by Christ only was wrought vpon the Crosse. Secondly, could S. Paul insinuateth thereupon that Christ neuer loseth the dignitie or practise of his eternal Priesthood, by death nor otherwise, neuer yealdeth it vp to any, neuer hath Successors after him, that may enter into his roome or right of Priesthood, as Aaron and al other Leuitical Priests, ther had in the Leuitical Priesthood, but that himself worketh and concurrereth with his Ministers the Priests of the new Testament, in al their actes of Priesthood, as well by one on- Christ Iesus of Sacrifice as Sacrament, blessing, preaching, praying, and the like what so euer.

This

Ep. 116. * That is from Adam to the end of the world. represented by Sacrifice.

Esai. c. 61 * Respō. * Λειτουργία.



This therefore was the fault of the Hebrewes, that they did not acknowledge their Levitical Sacrifices and Priesthood to be reformed and perfited by Christes Sacrifice of Priest for ever the Crosse: and against them the Apostle only disputeth, and not against our Priests of hath no Suc- holy Church, or the number of them, who al confesse their Priesthood and al exercises of cessour, and as the same, to depend vpon Christes only perpetual Priesthood. chiefe Priest,

27. *This did he once.*) This is the special preeminence of Christ, that he offereth for other worketh & cō- mens sinnes only, having none of his owne to offer for, as al other Priests both of the curreth with ad old and new law haue. And this againe is the special dignitie of his owne Person, not Priests in their communicable to any other of what order of Priesthood so-euer, that he by his death priestly fun- (which is the only oblation that is by the Apostle declared to be irreiterable in it-self) ctions, paid the one ful sufficient ransom for the redemption of al sinnes.

CHAP. VIII.

Out of the same Psalm 109. he vrgeth this also, Sitthou on my right hand, shewing that the Levitical tabernacle on earth, was but a shadow of his true Tabernacle in heauen: without which he should not be a Priest at al: 6. Whereas he is of a better Priesthood then they, as also he proueth by the excellencie of the new Testa- ment above the old.

BV T the summe concerning those things which be said, is: We haue such an high Priest, who is set on the right hand of the seat of maiestie in the heauens. 2. A Minister of the Ho- lies, and of the true tabernacle, which our Lord pight and not man. 3. For euery high Priest is appointed to offer guifts and holts, wherfore it is necessarye that he also haue some thing that he may offer: 4. if the he were vpon the earth, neither were he a Priest: whereas there were that did offer guifts according to the Law, 5. that e serue the exemplar and shadow of heauenly things. As it was answered Moyses, when he finished the tabernacle, * See (quoth he) that thou make al things according to the exemplar which was shewed thee in the mount.

Christe living & reiging in heaue continueth his priestly function stil, & is Minister not of Moyses Sancta & tabernacle, but of his owne body & bloud, which be the true holies, and tabernacle not formed by man, but by Gods owne hand. The promises and effects of the Law were temporal, but the promises & effects of christes Sacraments in the Church be eternal.

6. But now he hath obtained a better ministerie, by so much as he is Mediatour of a better Testamēt, which is established in better promises. 7. For if that former had been void of fault, there should not certes a place of a second been sought. 8. For blaming them, he saith: Behold the daies shal come, saith our Lord: and I wil consummate vpon the house of Israel, and vpon the house of Iuda a new Testamēt: 9. not according to the Testament which I made to their Fathers in the day that I tooke their hand to bring them out of the land of Egypt: because they did not continue in my Testamēt: and I neglected them. saith our Lord. 10. For this is the Testament which I wil dispose to the house of Israel after those daies, saith our Lord: Giving my lawes into their mind, and in their hart wil I superscribe them, & I wil be their God, and they shal be my people: 11. and euery one shal not reach his neighbour, and euery one his brother, saying, Know our Lord: because al shal know me from the lesser to the greater of them: 12. because I wil be merciful to their iniquities, & their sinnes I wil not now remember. 13. And in saying a new, the former he hath made old. And that which groweth ancient and waxeth old is nigh to vtter decay.



ANNOTATIONS

CHAP. VIII.

Christ's Priesthood & Sacrifice is external, not spiritual, only.

3. *Necessarie that he also.*) Even now being in heauen, because he is a Bishop and Priest, he must needs haue some-what to offer, and wherein to doe Sacrifice: and that not in spiritual sort only, for that could not make him a Priest of any certaine Order. And it is most false and wicked to hold with the Calvinists, * that Melchisedechs Priesthood was wholly spiritual. For then Christ's death was not a corporal, external, visible, and truly named Sacrifice: neither could Christ or Melchisedech be any otherwise a Priest then euery faithful man is: which to hold (as the Calvinists following their owne doctrine must needs doe) is directly against the Scriptures, and no lesse against Christes one oblation of his body vpon the Crosse, then it is against the daily Sacrifice of his body vpon the altar. Therefore he hath a certaine host in external and proper manner, to make perpetual oblation thereby in the Church: for, visible and external act of sacrificyng in heauen he doth not not exercise.

* See
in schol.
Test.
Gracol.
in c. 7.
Heb.
num. 8.

How Christ's body is made fit to be sacrificed and eaten perpetually.

4. *If vpon the earth.*) It is by his death, and resurrection to life againe, that his body is become apt and fit in such diuine sort to be sacrificed perpetually. For if he had liued in mortal sort stil, that way of mystical representation of breaking his body and separating the blood from the same, could not haue been agreeable. And so the Church and Christian people should haue lacked a priesthood and Sacrifice, and Christ himself should not haue been a Priest of a peculiar Order, but either must haue offered in the things that Aarons Priests did, or els haue been no Priest at al. For to haue offered only spiritually, as al faithful men doe, that could not be enough for his vocation, and our redemption, and state of the new Testament. How his flesh was made fit to be offered and eaten in the B. Sacrament, by his death, see Iſychius li. 1. in *Leuit. cap. 2.*

Kingdom of heauen & heauenly things, spoken of the Church.

5. *Heauenly things.*) As the Church or State of the new Testament is commonly called *Regnum celorum & Dei*, in the Scriptures, so these heauenly things be probably taken by learned men, for the mysteries of the new Testament. And it seemeth that the paterne giuen to Moyſes to frame his tabernacle by, was the Church, rather then the heauens themselves: al S. Paul's discourse tending to shew the difference betwixt the new Testament and the old, & not to make comparison between the state of heauen and the old law. Though incidently, because the condition of the new Testament more neerly resembleth the same the old state doth, he sometime may speake some-what thereof also.

Grace, the effect of the new Testament.

10. *Into their mind.*) This also and the rest following is fulfilled in the Church, and is the proper effect of the new Testament, which is the grace and spirit of loue grafted in the hearts of the faithful by the Goly Ghost, working in the Sacraments and Sacrifice of the new law to that effect.

The new Testament or covenant between God & man.

10. *Their God.*) Their mutual covenant made betwixt God and the faithful, is that which was dedicated and established, first in the chalice of his blood, called therefore *the new Testament in his blood*; and which was straight after ratified by the death of the Testator, vpon the Crosse.

Luc. 22;

Scriptures abused for phantastical inspirations.

11. *Shal not teach.*) So it was in the primitiue Church, in such specially as were the first founders of our new state in Christ. And that which was verified in the Apostles and other principal men, the Apostle speaketh generally as though it were so in the whole, as S. Peter applieth the like out of Ioel, and our Saujour so speaketh when he saith that such as beleue in him, shal worke miracles of diuers sorts. Christian men then must not abuse this place to make challenge of new inspirations and so great knowledge that they need no Scriptures or teaching in this life, as some Heretikes doe: with much like reason and shew of Scriptures as the Protestants haue to refuse external Sacrifice. And it is no lesse phantastical madnesse to deny external Sacrifice, Sacraments, or Priesthood, then it is to abolish teaching and preaching.

Act. 2.
Io. 14.
v. 12.

CHAP. IX.



C H A P. I X.

In the old Testament, that secular sanctuary had two partes: the one signifying that time, with the ceremonies thereof for the emundation of the flesh: the other signifying heaven, which then was that, until our High Priest Christ entr'd into it, & that with his owne blood, shed for the emundation of our consciences. Whereupon he concludeth the excellencie of his tabernacle and host above the old. 25. Noting also the difference, that he entred but once (so effectual was that one bloody offering of himself, for ever) whereas the Levitical High Priest entred every yeare once.

Exo. 25.

26.1,

36.

C APT. IX.

25.

3. Reg. 8.

2. Par. 5

Exo. 25,

25.

Exo. 30.

10.

Leu. 16,

2. 10.

b τὸν λα-

τρευσιν.

Leu. 9, 8.

16, 6. 14

Nu. 19.

1. 14.

1. cleanse.

Gal. 3,

5.

5.

5.

5.

5.



HE former also indeed had iustifications & of service, and a secular sanctuary. 2. For the tabernacle was made, the first, wherein were the candlestickes, and the table, and the proposition of loaves, which is called Holy. 3. But after the second veile, the tabernacle, which is called Sancta Sanctorum: 4. having a golden censar, and the arke of the Testament covered about on every part with gold, in the which was a golden pot having Manna, and the rod of Aaron that had blossomed, and the tables of the Testament, 5. and over it were the Cherubins of glorie over-shadowing the propitiatorie, of which things it is not needful to speake now particularly. 6. But these things being so ordered, in the first tabernacle indeed the Priests alwaies entred, accomplishing offices of the Sacrifices. 7. But in the second, once a yeare the high Priest only: not without blood which he offereth for his owne and the peoples ignorance: 8. the Holy Ghost signifying this, that the way of the Holies was not yet manifested, the former tabernacle as yet standing. 9. Which is a parable of the time present: according to which are offered gifts and hosts, which can not concerning the conscience make perfect him that serveth, 10. only in meats and in drinkes, and diuerse baptismes, and iustices of the flesh laid on them until the time of correction.

The Epistle
vpon Imber sa-
turday in Sept.

The way to
heaven was not
open before
Christs passion;
& therefore the
Patriarches &
good men of
the old Testa-
ment were in
some other
place of rest
until then.

c All things
done in the old
Testament and
priesthood we-
re figures of
Christs actions

b The Epistle
vpon Passion
Sunday.

11. But Christ assisting an high Priest of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation: 12. neither by the blood of goats or of calves, but by his owne blood entred in once into the Holies, eternal redemption being found. 13. For if the blood of goats and of oxen and the ashes of an heifer being sprinkled, sanctifieth the polluted to the cleansing of the flesh, 14. how much more hath the blood of Christ who by the Holy Ghost offered himself vnspotted unto God, cleansed our conscience from dead workes, to serue the living God? 15. And therefore he is the Mediatour of the new Testament: that death being a meane, unto the redemption of these prevarications which were vnder the former Testament, they that are called may receiue the promise of eternal inheritance. 16. For where there is a testament: the death of the testator must of necessitie come between. 17. For a Testament is confirmed in the



"Here we may learne that the Scriptures containe not al necessarie rites or truths, when neither the place to which the Apostle alludeth, nor any other, mentioneth half these ceremonies, but he had the by tradition.

By this word which signifieth to empie or draw out euen to the bottom, is declared the plentiful and perfect redemption of sinne by Christ.

the dead: otherwise it is yet of no value, whiles the testatour liueth. 18. Whereupon neither was the first certes dedicated without blood. 19. For al the commandement of the Law being read of Moyſes to al the people: he taking the blood of calves and goats with " water and scarlet wool and hyſlop, ſprinkled the very book alſo it ſelf and al the people, 20. ſaying, * " This is the blood of the Teſtament, which God hath commanded vnto you. 21. The tabernacle alſo & al the veſſel of the miniſterie he in like manner ſprinkled with blood. 22. And al things almoſt according to the law are cleaſed with blood: and without ſhedding of blood there is not remiſſion.

23. It is neceſſarie therefore that " the examplers of the celeſtials be cleaſed with theſe: but the celeſtials themſelues with better hoſts then theſe. 24. For I E S V S is not entred into Holies made with hand, examplers of the true: but into Heauen it-ſelf, that he may appeare now to the countenance of God for vs. 25. Nor that he ſhould " offer himſelf often, as the high Prieſt entreth into the Holies, euery yeare in the blood of others: 26. otherwiſe he ought to haue ſuffered often from the beginning of the world: but now once in the coſumation of the worlds, to the deſtruction of ſinne, he hath appeared by his owne hoſt. 27. And as it is appointed to men to die once, and after this, the iudgement: 28. ſo alſo Chriſt was offered once c to exhaust the ſinnes of many. The ſecond time he ſhal appeare without ſinne to them that expect him, vnto ſaluation.

Exg. 24.
8.

c ad ex-
haurien-
da pec-
cata.

ANNOTATIONS

CHAP. IX.

Relikes.

They continue without putrefaction.

The holy CROSSE. The ſepulchres of Chriſt and his Saints.

4. *A golden poſ.* The Proteſtants count it ſuperſtitious to keep with honour & reuerence the holy memories or monuments of Gods benefits & miracles, or the tokens of Chriſts Paſſion, as his Croſſe, garments, or other things appertaining to him or his Saints, and thinke it impoſſible that ſuch things ſhould dure ſo long: when they may here ſee the reuerent & long reſeruation of Manna, which of it-ſelf was moſt apt to putrefie, and of Aarons rod, only for that it ſodenly flouriſhed by miracle, the tables of the Teſtament &c. See a notable place in S. Cyrilli. 6. *conſ. Iulian.* where he defendeth againſt Iulian the Apoſtataes blaſphemie, the keeping and honouring of that Croſſe or wood which Chriſt died on. See alſo S. Paulinus *ep.* 11. & what reuerence S. Hierom and the faithful of his time did to the ſepulchres of Chriſt and his Martyrs, & to their relikes. We reuerence and worſhip (ſaith he) *euery-where Martyrs ſepulchres, and putting the holy aſhes to our eyes, if we may we touch it with our mouth alſo; and doe ſome thinke, that the monument wherein our Lord was buried, is to be neglected?* But our Proteſtants can not ſkil of this. They had rather follow Vigilantius, Iulianus the Apoſtata, and ſuch Maiſters, then the holy Doctours and euident praſtiſe of the Church in al Ages.

Ep. 17. c.
5.

Images in Salomons temple commanded by God.

5. *Cherubim.* You ſee it is a fond thing to conclude vpon the firſt or ſecond commandement, that there ſhould be no ſacred images in the Church, when euen among theſe people that were moſt prone to idolatrie, and groſſe in imagination of ſpiritual things ſuch as Angels are, & to who the precept was ſpecially giue, the ſame God that forbade the grane Idols, did command theſe images of Angels to be made & ſet in the ſoueraigne holieſt place of al the tabernacle or Temple. By which it is plaine, that much more the images of Chriſt and his B. Mother & Saints, that may be more truly pourtered then mere



mere spiritual substances can be, are not contrarie to Gods commandement, nor against his honour, or repugnant to any other Scripture at al, which condemne only the Idol, or pourtraictures of the Heathen made for adoration of false Gods.

10. *Unto the time of correction.*) Al those grosse and carnal Sacrifices, ceremonies, and observations instituted to cleanse and purifie the flesh from legal irregularities & impurities only, & not reaching to the purging of the soules & consciences of men, being commanded not forever, but til Christes coming, ceased then: and better, more forcible, and more spiritual Sacraments were instituted in their place. For we may not imagin Christ to have taken away the old, and put none in their place: or to alter the Sacraments only into other Sacraments external, and not also to translate the Sacrifices to some other more excellent. For it is called, *tempus correctionis, non abolitionis Sacrificij aut legis: the time of correction not of abolishing Sacrifice or Law.* Neither have they more reason to affirme Christes one oblation vpon the Crosse to have rather taken away al kind of Sacrifice, then al manner of Sacraments. The time and state of the new Testament is not made lawlesse, hostlesse, or without Sacrifice, but it is the time of correction or reformation and abettering al the foresaid things.

11. *Eternal redemption.*) No one of the Sacrifices, nor al the Sacrifices of the old law, could make that one general price, ransom, and redemption of al mankind, and al sinnes, saving this one highest Priest Christ, and the one Sacrifice of his blood once offered vpon the Crosse. Which Sacrifice of redemption can not be often done, because Christ could not die but once. Though the figures also therof in the law of nature & of Moyse, were truly called Sacrifices, as specially this high and maruelous commemoration of the same in the holy Sacrament of the altar, according to the rite of the new Testament, is most truly and singularly (as S. Augustin calleth it) a Sacrifice. But neither this sort, nor the other of the old law, being often repeated and done by many Priests (al which were and are sinners themselves) could be the general redeeming and consummating Sacrifice: nor any one of those Priests, nor al the Priests together, either of the law of Nature, or of Aarons, or Melchisedechs Order (except Christ alone) could be the general Redeemers of the world.

And this is the Apostles meaning in al this comparison and opposition of Christes death to the old Sacrifices, and of Christ to their Priests: and not that Christes death or Sacrifice of the Crosse should take away al Sacrifices, or proue that those Aaronical officers were no true Sacrifices at al, nor those Priests, verily Priests. They were true Priests & true Sacrifices, though none of those Sacrifices were the high, capital and general Sacrifice of our price and redemption: nor none of them, or of those Priests, could without respect to this one Sacrifice of Christes death, worke any thing to Gods honour, or remission of sinnes, as the Iewes did falsely imagin, not referring them at al to this general redemption and remission by Christ, but thinking them to be absolute Sacrifices in themselves. And that to have been the error of the Hebrues, you may read In S. Augustin *li. 3. de ff. Christ. c. 6.* And this, we tel the Protestants, is the only purpose of the Apostle.

But they be so grosse, or ignorant in the Scriptures, and so maliciously set against Gods and the Churches truth, that they peruersely and foolishly turne the whole disputation against the Sacrifice of the B. Masse, & the Priests of the new Testament: as though we held, that the Sacrifice of the altar were the general redemption or redeeming Sacrifice, or that it had not relation to Christes death, or that it were not the representation and most liuely resemblance of the same, or were not instituted and done, to apply in particular to the vse of the partakers, that other general benefit of Christes one oblation vpon the Crosse. Against the Iewes then only S. Paul disputeth, and against the false opinion they had of their Priests and Sacrifices, to which they attributed al remission and redemption, without respect of Christes death.

13. *Of those prevarications.*) The Protestants doe vnlearnedly imagin, that because al sinnes be remitted by the force of Christes passiõ, that therefore there should be no other Sacrifice after his death. Whereas indeed they might as wel say, there ought neuer to have been Sacrifice appointed by God, either in the law of Nature, or of Moyse: as al their arguments made against the Sacrifice of the Church vpon the Apostles discourse, proue as wel, or rather only, that there were no Sacrifices of Aarons Order or Levitical law at al. For against the Iewes false opinion concerning them, doth he dispute, and not a word touching the

Sacrifice



Sacrifice of the Church, unto which in al this discourse he neuer opposeth Christes Sacrifice vpon the Crosse: al Christian men wel knowing that the host and oblation of those two, though they differ in manner and external forme, yet is indeed al one.

The Apostle then sheweth here plainly, that al the sinnes that euer were remitted since the beginning of the world, were no otherwise forgiuen, but by the force and in respect of Christes Passion. Yet it followeth not thereupon, that the oblations of Abel, Abraham, Aaron, &c. were no Sacrifices, as by the Heretikes foolish deduction it should doe: S. Paul not opposing Christes Passion to them, for the intent to proue them to haue been no Sacrifices, but to proue, that they were not absolute Sacrifices, nor the redeeming or consummating Sacrifice, which could not be many, nor done by many Priests, but by one, and at one time, by a more excellent Priest then any of them, or any other mere mortal man.

Caluins argument against the Sacrifice of the altar, maketh no lesse against the Sacrifices of the old Law.

The correspondence of wordes in dedicating both Testaments proueth the real presence of blood in the Chalice.

In the old Testament were figures of the new: in the new, is resemblance of the heavenly state.

Christ once offered in bloody sort, but vnbloudily of en, namely in the Sacrifice of the altar.

The Sacrifice of the altar & that on the Crosse, both one.

And that you may see the blasphemous pride and ignorance of Calvin, and in him, of al his fellowes: read (so many as may read Heretical bookes) his comentarie vpon this place, and there you shal see him gather vpo this that Christes death had force from the beginning and was the remedie for al sinnes since the creation of the world, therefore there must be no moe but that one Sacrifice of Christes death. Which must needs by his deduction hold (as it doth indeed) no lesse against the old Sacrifices then the new Sacrifice of the Church, and so take away al, which is against the Apostles meaning and al religion.

10. *This is the blood*) Christes death was necessarie for the full confirmation, ratification, and accomplishment of the new Testament, though it was begun to be dedicated in the Sacrifice of his last supper, being also within the compasse of his Passion. Which is euident by the wordes pronounced by Christ ouer the holy chalice, which be correspondent to the wordes that were spoken (as the Apostle here declareth) in the first Sacrifice of the dedication of the old Law, hauing also expresse mention of remission of sinnes thereby as by the blood of the new Testament. Whereby it is plaine, that the B. Chalice of the altar hath the very sacrificial blood in it that was shed vpon the Crosse, in & by which, the new Testament (which is the law of spirit, grace, and remission) was dedicated, and doth consist. And therefore it is also cleere, that many diuine things, which to the Heretikes or ignorant may seeme to be spoken only of Christes Sacrifice vpon the Crosse, be indeed verified & fulfilled also in the Sacrifice of the altar. Wherof S. Paul for the causes aforesaid would not treat in plaine termes. See Isychius li. 4. in *Leuit. c. 4. paulo post initium*, applying al these things to the immolation of Christ also in the Sacrament.

23. *The exemplars*.) Al the offices, places, vessels, and instruments of the old law, were but figures and resemblances of the state and Sacraments of the new Testament, which are here called *celestialls*, for that they are the liuely image of the heavenly state next ensuing: which be therefore specially dedicated and sanctified in Christes blood, sacrificed on the altar, and sprinkled vpon the faithful, as the old figures and people were cleansed by the blood of beasts. And therefore by a transition vsual in the holy Scriptures, the Apostle sodenly passeth in the sentence immediately following, and turneth his talke to Christes entrance into heauen, the state wherof, both by the Sacraments of the old law, and also more specially by them of the new, is prefigured.

25. *Offer him self often*) As Christ neuer died but once, nor neuer shal die againe, so in that violent, painful, and bloody sort he ca neuer be offered againe, neither needeth he so to be offered any more, hauing by that one actiō of Sacrifice vpon the Crosse, made the full ransom, redemption, and remedie for the sinnes of the whole world. Neuerthelesse, as Christ died & was offered after a sort in al the Sacrifices of the Law and Nature, since the beginning of the world (al which were figures of this one oblation vpon the Crosse) so is he much rather offered in the Sacrifice of the altar of the new Testament, incomparably more neerly, diuinely, and truly expressing his death, his body broken, his blood shed, then did any figure of the old law, or other sacrifice that euer was: as being indeed (though in hidden, sacramental, and mystical, and vnbloudy manner) the very self-same B. body and blood, the self-same host, oblation and Sacrifice, that was done vpon the Crosse.

And this truth is most euident by the very forme of wordes vsed by our Saviour in the institution and consecration of the holy Sacrament, and by the profession of al the holy Doctours. *Our Sacrifice*, saith S. Cyprian, *is correspondent to the Passion of Christ*. And, *le sacrifice*



that we offer, is the Passion of Christ. cp. 63. nu. 4. & nu. 7. S. Augustin de fid. ad Pet. c. 19. in those carnal Sacrifices was the prefiguring of the flesh of Christ, which he was to offer for sinners, and of the blood, which he was to shed. But in this Sacrifice is the commemoration of the flesh of Christ which he hath now given, and of the blood which he hath shed: in illis prænunciabatur occidendus, in hoc annunciatu occisus. In them he was foreshewed as to be killed; in these he is shewed, as killed. And S. Gregorie Nazianzene saith, orat. in uerbum, that the Priest in this Sacrifice, immiscet se magnis Christi Passionibus. S. Ambrose, 1. Off. c. 48. Offeritur Christus in imagine quasi recipiens Passionem. Alexander the first, ep. ad omnes Orthodox. nu. 4 to 1. Cor. Cuius corpus & sanguis conficitur, passio etiam celebratur. S. Gregorie, ho. 37. in Euangel. So often as we offer the host of his Passion, so often we renew his Passion. And, He suffereth for us againe in mystrie. And Ilichius, li. 2. c. 8. in Leuit. post med. By the Sacrifice of the only-begotten many things are giuen unto us, to wit, the remission or pardoning of all mankind, and the singular introduction or bringing in of the mysteries of the new Testament.

And the said Fathers and others, by reason of the difference in the manner of Christes presence and oblation in respect of that on the Crosse, called this the vnbloudy Sacrifice, as * Caluin himself confelleth, but answereth them in the pride of Heretical spirit, with these words: *Nihil miror quod, eloquantur uetusii Scriptores; that is, I passe not for it, that the ancient Writers doe so speake: calling the distinction of bloudy and vnbloudy Sacrifice, scholastical and friuolous, and diabolicum commentum, a diuinish deuise* With such ignorant and blasphemous men we haue to doe, that thinke they vnderstand the Scriptures better then al the Fathers.

The Fathers call it: the vnbloudy Sacrifice of the altar. Caluins contempt of the Fathers.

C H A P. X.

Because in the yearely feast of Expiation was only a commemoration of sinnes, therefore in place of al those old Sacrifices the Psalme telleth vs of the oblation of Chrestes body. 10. Which he offered bloudily but once (the Leuitical Priests offering so euery day) because that once was sufficient for euer, 15. in that it purchased (as the Prophet also witnesseth) remission of sinnes. 19. After al this he prosecuteth and exhorteth them vnto perseuerance, partly with the opening of Heauen by our high Priest, 26. partly with the terror of damnation if they fal againe: 32. bidding them remember how much they had suffered already, and not lose their reward.



FOR the law "hauing a shadow of good things to come, not the very image of the things: euery yeare with the self-same hosts which they offer incessantly, can neuer make the commers thereto perfect: 2. otherwise" they should haue ceased to be offered, because the worshippers once cleansed should haue no conscience of sinne any longer. 3. But in them there is made a commemoration of sinnes euery yeare. 4. For it is "impossible that with the blood of oxen and goats sinnes should be taken away. 5. Therefore comming into the world he saith: "Host and oblation thou wouldest not:" but a body thou hast fitted to me: 6. Holocausts and c for sinne did not please thee. 7. Then said I, Behold I come: in the head of the booke it is written of me: That I may doe thy wil, o God. 8. Saying before, Because hosts and oblations & holocausts, & for sinne thou wouldest not, "neither did they please thee, which are offered according to the law, 9. then said I, Behold I come that I may doe thy wil, o God: he taketh away the first, that he may establish that that fellow eth. 10. In the which wil, we are sanctified by the oblation of the body of IESVS Christ once. 11. And euery Priest indeed is ready daily mini-

c For sinne, is the proper name of a certaine Sacrifice called in Hebrew קָדֹשׁ, as Holocat it is another kind. See the Answer. 2. Cor. 5. v. 21.



string, and" often offering the same hosts, which can neuer take away sinnes: 12. but This offering one host for sinnes, for euer * fitterh on the right hand of God, 13. hence-forth expecting, vntil his enemies be put the foot-stool of his feet. 14. For by one oblation hath he consummated for euer them that are sanctified. 15. And the Holy Ghost also doth testifie to vs. For after that he said: 16. *And this is the Testament which I wil make to them after those daies, saith our Lord, giuing my lawes in their harts, and in their minds wil I superscribe them:* 17. *and their sinnes and iniquities I wil now remember no more.* 18. But where there is remission of these, " now there is not an oblation for sinnes.

" This is partly fulfilled in & by the grace of the new Testament, but it shal be perfectly accomplished in heauen.

To dedicate, is to be an hour & beginner of a thing. The Protestants translate, he hath prepared, for their heresie that Christ was not the first man that entred into heauen.

" Heresie and Apostasie from the Catholike faith, punishable by death.

The Epistle for many Martyrs.

Good workes make great confidence of salvation, & haue great reward

19. Hauing therefore, Brethren, confidence in the entring of the Holies in the blood of Christ: 20. which he hath dedicated to vs a new & liuing way by the veile, that is, his flesh, 21. and a high Priest ouer the house of God, 22. let vs approche with a true hart in fulnesse of faith, hauing our harts sprinkled from euil conscience, and our body washed with cleane water. 23. Let vs hold the confession of our hope vndeclining (for he is faithful that hath promised) 24. and let vs consider one another vnto the prouocation of charitie and of good workes: 25. not forsaking our assemblie as some are accustomed, but comforting, and so much the more as you see the day approaching. 26. * For " if we sinne willingly after the knowledge of the truth receiued, now there is not left an host for sinnes, 27. but a certaine terrible expectation of iudgement & rage of fire, which shal consume the aduersaries. 28. A man making the Law of Moyse frustrate, without any mercie * dieth vnder two or three witnessies. 29. " How much more thinke you, doth he deserue worse punishments which hath troden the Sonne of God vnder-foot, and esteemed " the blood of the Testament polluted, wherein he is sanctified, and hath done contumelie to the Spirit of grace? 30. For we know him that said, *Reuenge to me, I wil repay.* And againe, *That our Lord wil iudge his people.* 31. * It is horrible to fall into the hands of the liuing God.

32. But cal to mind the old daies: wherein being illuminated, you sustained a great fight of passions. 33. And on the one part certes by reproches and tribulations made a spectacle; & on the other part made companions of them that conuersed in such sort. 34. For, " you both had compassion on them that were in bands: and the spoile of your owne goods you tooke " with ioy, knowing that you haue a better and a permanent substance. 35. Doe not therefore leese your confidence, which hath a great remuneration. 36. For patience is necessarie for you: that doing the wil of God, you may receiue the promise. 37. For * yet a litle and a very litle while, he that is to come, wil come, and wil not slacke. 38. And my iust " liueth of faith: but if he withdraw himself, he shal not please my soule. 39. But we are not the children of withdrawing vnto perdition: but of faith to the winning of the soule.

Pf. 109.
1. Cir.
15, 25.

Hier. 31.
33, 34.
Heb. 8,
8.

C. EYENK.
HOLY

Heb. 6.
4.

Deu. 19.
15.
Mat.
18, 16.
Io. 8, 17.

Deu. 32.
35. Re-
12, 19.
Pf. 134.
14.

Abac.
2, 3. Ro.
1, 17.
Gal. 3.
12.

ANNO.



ANNOTATIONS

CHAP. X.

A shadow.) The Sacrifices and ceremonies of the old law, were so farre from the truth of Christs Sacraments, and from giuing spirit, grace, remission, redemption, and iustification, and thereupon the entrance into heauen and ioyes celestial, that they were but mere shadowes, vnperfectly and obscurely representing the graces of the new Testament and of Christs death: whereas al the holy Churches rites and actions instituted by Christ in the Priesthood of the new law, containe and giue grace, iustification, and life euermore to the faithful and worthy receivers: and therefore they be not shades or darke resemblances of Christs passion, which is the fountaine of al grace and mercie, but perfect images and most liuely representations of the same, specially the Sacrifice of the altar, which because it is the same oblation, the same host, and offered by the same Priest Christ IESVS (though by the ministerie of man and in mysterie is the most pure and neer image, character, and correspondence to the Sacrifice Christs passion, both in substance, force, and effect, that can be.

The old Sacrifices obscurely shadowed, but the Sacrifice of the altar most plainly representeth the Sacrifice on the Crosse.

2. *They should haue ceased.*) If the hosts and offerings of the old Law had been of themselves perfect to al effects of redemption and remission: as the Hebrewes (against whom the Apostle disputeth) did thinke, and had had no relation to Christs Sacrifice on the Crosse or any other absolute and vniuersal oblation or remedie for sinne, but by and of their owne efficacie could haue generally purged & cleansed man of al sinne & damnation: then they should neuer haue needed to be so often repeated and reiterated. For being both generally available for al, by their opinion, and particularly applied (in as ample sort as they could be) to the seueral infirmities of euery offender, there had been no sinnes left. But sinnes did remaine, euen those sinnes for which they had offered Sacrifices before notwithstanding their Sacrifices were particularly applied vnto the offering yearly they did not only offer Sacrifices for the new committed crimes, but euen for the old, for which they had oftē sacrificed before: the Sacrifices being rather records and attestations of their sinnes, then a redemption or full remission, as Christs death is. Which being once applied to mā by Baptisme, wipeth away al sinnes past, God neuer remēbring them any more, nor euer any Sacrifice or Sacrament or ceremonie being made or done for them any more, though for new sinnes other remedies be daily requisite. Their Sacrifices then could not of themselves remit sinnes, much lesse make the general redemption, without relation to Christs Passion. And so you see it is plaine euery-where, that the Apostle proueth not by the often repetition of the Iewish Sacrifices, that they were no Sacrifices at al, but that they were not of that absolute force or efficacie, to make redemption or any remission, without dependance of the one vniuersal redemption by Christ: his whole purpose being, to inculcate vnto them the necessitie of Christs death and the oblation of the new Testament. As for the Churches holy Sacrifice, it is cleane of another kind then those of the Iewes, and therefore he maketh no opposition betwixt it, and Christs death or Sacrifice on the Crosse, in al this Epistle: but rather as a sequel of that one general oblation, couertly alwaies inferreth the same: as being in a different manner the very self-same host and offering that was done vpon the Crosse, & continually is wrought by the self-same Priest.

The Iewes Sacrifices were not absolute & independent, because they were often repeated.

The Apostle proueth by the oftē repeating of the Iewes Sacrifices, not that they were none, but that they were not absolute & sufficient.

4. *Impossible.*) The Hosts and Sacrifices of the old Law, which the carnal Iewes made al the count of, without relation to Christs death, were not only not perfect and absolute sufficient in themselves, but they did not, nor could not remit any sinnes at al, being but only signes thereof, referring the offenders for remission indeed, to Christs Passion. For the blood of bruite beasts could haue no other effect, nor any other element or creature, before Christs death. The fruit whereof, before it was extant, could be no otherwise properly applied vnto them, but by beliefe in him.

The old Sacrifices remitted not sinnes but were only signes thereof.

5. *Host and oblation.*) He meaneth not that God would no host nor Sacrifice any more



God refuseth the Jewes Sacrifices, not al Sacrifice.

That Christ should haue a body was necessarie for his Priesthood, & Sacrifice.

The body of Christs is the Sacrifice of the altar.

The Jewes Sacrifices refused, not al Sacrifice

We must often note that the Apostles speach of many Priests and often Sacrificing, concerneth onely the Jewes Priests and Sacrifices, not the Priests and Sacrifices of the new Testamēt.

The Calvinists arguments against Christs body often offered, and in many places answered by the Fathers long ago.

as the Protestants falsely imagin: for that were to take away not only the Sacrifice of Christs body vpon the altar, but the Sacrifice of the same body vpon the Crosse also. Therefore the Prophet speaketh only of the legal and carnal Sacrifices of the Jewes, signifying that they did neuer of themselves please God, but in respect of Christ, by whose oblation of his owne body they should please.

5. *For a body.*) If Christ had not had a body, he could not haue had any worthy matter or any matter at al to Sacrifice in visible manner, other then the hosts of the old Law. Neither could he either haue made the general redemption by his one oblation vpon the Crosse, nor the daily Sacrifice of the Church: for both which, his body was fitted by the diuine wisdom. Which is an high conclusion, not vnderstood of Jewes, Pagans, nor the Heretikes of our time, that Christs humane nature was taken to make the Sonne of God (who in his diuine nature could not be either Priest or Host) fit to be the Sacrifice & Priest of his Father, in a more worthy sort, then al the Priests or oblations of the old law. And that this body was giuen him, not only to be the Sacrifice vpon the Crosse, but also vpon the altar, S. Augustin affirmeth in these wordes: *The table which the Priest of the new Testament doth exhibit, is of his body and blood: for that is the Sacrifice which succeedeth al those Sacrifices that were offered in shadow of that is corpse. For the which also we acknowledge that voice of the same Mediator in the Psalm, BVT A BODY THOU HAST FITTED TO ME, because instead of al those Sacrifices and oblations his body is offered, & is ministred to the partakers or receivers. Li. 17. Cinit. Dei c. 20. And againe, li. 4 de Trinit. c. 14. Whoso is fit and holy a Priest, as the only Sonne of God? What might so conveniently be offered for men, of men, as man's flesh? and what so fit for this immolation or offering, as mortal flesh? what so cleane for cleansing the vices of mortal men, as the flesh borne of the virgins womb? and what can be offered and received so gratefully, as the flesh of our Sacrifice, made the body of our Priest?*

Neither did they please thee.) By that he saith, the things offered in the Law, did not please God, & likewise by that he saith, the former to be taken away, that the second may haue place, it is euident, that al hostes and Sacrifices be not taken away by Christ as the Heretikes foolishly conceiue: but that the old Hosts of brute beasts be abrogated to giue place to that which is the proper host of the new law, that is, Christs owne body.

11. *Often offering the same Hosts.*) As S. Paul is forced often to inculcate that one principle of the efficacie & sufficiencie of Christs death, because of the Hebrues too much attributing to their legal Sacrifices, and for that they did not referre them to Christs only oblation: so we, through the intolerable ignorance and importunity of the Heretikes of this time (abusing the words of the Apostle spoken in the due defence and declaration of the valure and efficacie of Christes passion about the Sacrifices of the Law) are forced to repeat often, that the Apostles reason of many Priests & often repetition of the self-same Sacrifices, concerneth the Sacrifices of the Law only, vnto which he opposeth Christs Sacrifice and Priesthood; & speaketh no word of, or against the Sacrifice of the new Testament: which is the Sacrifice of Christs owne Priesthood, Law, and institution, yea, the same Sacrifice done daily vnbloudily, that once was done bloudily: made by the same Priest Christ Iesus, though by his ministers hands: and not many Hosts, as those of the old Law were, but the very self-same in number, euen Christs owne body that was crucified. And that you may see that this is the iudgement of al antiquity, and their exposition of these and the like words of this Epistle, and that they seeing the very same arguments that the Protestants now make so much a doe withal among the simple and vnlearned, yet wel perceived that they made nothing against the daily oblation or Sacrifice of the altar, and therefore answered them before the Protestants were extant, 1200. yeares; we wil set downe some of their words, whose authoritie and exposition of the Scriptures must preuaile in al that haue wisdom or the feare of God, about the false and vaine glosses of Caluin and his followers.

Thus then first saith S. Ambrose: *Quid ergo nos &c. What we thougth do not: we offer euery day? We offer surely: but this Sacrifice is an exemplar of that: for we offer alwaies the self-same, and not now one lamb, to morrow another, but alwaies the self-same thing: therefore it is one Sacrifice. Otherwise, by this reason because it is offered in many places, there should be many Christs: not so, but it is one Christ in euery place, here whole, and there whole, one body. But this which we doe is done for a commemoration of that which was done. For we offer not another Sacrifice, as the high Priest of the old Law, but alwaies the self-same. &c. Primasius S. Augustines Scholer doth also preoccupate these Protestants objections thus: *What shall we say then? doe not**

P. 39.

in 10. c. Holy.



our Priests daily offer Sacrifice? They offer surely, because we sinne daily, and daily haue need to be cleansed: and because he can not die, he hath giuen vs the Sacrament of his body and blood: that as his Passion was the redemption and absolution of the world, so also this oblation may be redemption and cleansing to al that offer it in truth and veritie. So saith this holy Father, to wit, that as the The general Sacrifice of the Crosse was a general redemption, so this of the altar is, to al that vse it, redemption a particular redemption or application of Christes redemption to them. In which sense vpon the Crosse also V. Bede calleth the holy Masse, *redemptionem corporis & anime sempiternam*, the euerlasting redemption of body and soule. li. 4. c. 22. histor. Againe the same Primasius, The diuinely partly applied of the Word of God which is euery where, maketh that there are not many Sacrifices, but one, al- in the Sacrifice though it be offered of many, and that as it is on body which he tooke of the Virgins womb, not many of the altar. Lodier, then so also one Sacrifice, not diuers, as those of the lewes were.

* Ho. 17. * S. Chrysostom also, and after him Theophylact, and Oecumenius, and of the Latines, Haimo, Paschasius, Remigius, and others, object to themselves thus: *Doe not we also offer every day? We offer surely. But this Sacrifice is an exemplar of that, for we offer alwaies the self-same: and not now one lamb, to morrow another, but the self-same: therefore this is one Sacrifice. Otherwise, because it is offered in many places, there should be many Christes. And a little after, Not another Sacrifice, as the high Priests of the old Law, but the self-same we doe alwaies offer, rather working a remembrance or commemoration of the Sacrifice. See the Annotation Luke 22, 19. vpon these words, - A commemoration. Thus did al the ancient Fathers Greek and Latin treat of these matters, and so they said Masse, and offered daily, and many of them made such formes of celebrating the diuine Sacrifice, as the Greek and Latines doe vse in their Liturgies and Masses, and yet they saw these places of the Apostle, and made commentaries vpon them, and vnderstood them (I trow) as wel as the Protestants.*

He that for his further confirmation or comfort list see what the ancient Councils and Counsellors and Doctours beleueed, taught, and practised in this thing, let him read the first holy Council of Nice *cap. 14.* & *in fine Conc. ex Græco*, the Council of Ephesus Anathematist. *11.* the Chalcedon Council *act. 3. pag. 112. C. 17.* *Asyrian. c. 1. 4. and 5.* *Neocesar. can. 11.* *Laodic. can. 19.* *Carthag. 1. c. 8* *Carthag. 3. c. 24. & Carthag. 4. c. 33. & c. 41.* *S. Denys c. 3.* *Ecl. hier. S. Andrew in historia Passionis.* *S. Ignatius ep. ad Smyrnenfes.* *S. Martialis ep. ad Burdegalen.* *S. Iustine Dialog. cum Triphone.* *S. Irenæus l. 4. c. 32. 34.* *Tertullian de cultu faminarum.* & *de coronâ militi.* *Origen homil. 13. in Leuit.* *S. Cyprian ep. ad Cecilium nu. 2. & de Coena Domini nu. 14.* & *Eusebius demonstr. Evang. li. 1. cap. 10.* and the rest which we haue cited by occasion before, and might cite but for tediousnes: a truth most known and agreed vpon in the Christian religion.

18. *Vg. & there is not.*) Christes death can not be applied vnto vs in that ful and ample sort as it is in Baptisme, but once: Christ appointing that large remission and application to be made but once in euery man, as Christ died but once. For it is not meant, that al sinne shal cease after Christes Sacrifice vpon the Crosse, nor that there should be no oblation for finnes committed after Baptisme, or that a man could not sinne at al after Baptisme, or that if he sinned afterward, he could haue no remedie or remission by God's ordinance in the Church, which diuers falsehoods sundrie Heretikes gather of this and such like places: but only the Apostle telleth the Hebrewes, as he did before chap. 4. and as he doth straight afterward, that if they fal now (whereunto they seemed very prone) to their old law, and voluntarily after this knowledge and profession of the Christian faith by Baptisme, commit this sinne of incredulitie and apostasie, they can neuer haue that abundant remission applied vnto them by Baptisme, which can neuer be ministred to them againe. And that general full pardon he calleth here *oblation* & afterward in the 25. verse, *hostiam pro peccato, an host for sinne.*

When the Apostle seemeth to say, there is no remission or oblatio for sinne he alwaies meaneth that full remission by Baptisme.

16. *If we sine willingly.*) As the Calvinists abuse other like places against the holy Sacrifice of the Masse, so they abuse this as the Nonatians did before them, to prove that The Calvinists
an Heretike, A postata, or any that wilfully forsaketh the truth, can never be forgiven. heretic against
Which (as is before declared in the 6. chapter) is most wicked blasphemie; the meaning remission of
hereof being, as is there said, only to terrifie the Hebrewes, that falling from Christ they sinners.
can not so easily have the Host of Christes death applied vnto the because they can not be All sinnes may
baptized any more, but must passe by sacramental penance, & satisfaction, & other hard be remitted by
remedies which Christ hath prescribed after Baptisme in the Churches discipline. Ther- penance. but
fore S. Cyrill saith li. i. in lo. c. 17. *Penance is not excluded by these words of Paul, but the renewing* not so fully as
by the laver of regeneration. He doth not here take away the second or third remission of sinnes (for he by Baptisme.



rosa cum sep-
tem filiis. Iul.
18.
And for many
Martyrs.

strong in battel, turned away the camp of forrainers: 35. women re-
ceiued of resurrection their dead, and others were racked, not accep-
ting redemption, that they might find a better resurrection. 36. And
others had trial of mockeries and stripes, moreouer also of bands and
prisons: 37. they were stoned, they were hewed, they were tempted,
they died in the slaughter of the sword, they went about in sheep-
skinnes, in goats skinnes, needy, in distresse, afflicted: 38. of whom the
world was not worthie; wandering in desertes, in mountaines & dēnes,
and in caues of the earth. 39. And al these being approued by the testi-
monie of faith, & receiued not the promise, 40. God for vs prouiding
some better thing, that they without vs should not be consummate.

ANNOTATIONS.

CHAP. XI.

Not only or a
special faith.

1. *Faith is.*) By this description of faith, and by al the commendation thereof through
the whole chapter, you may wel perceiue that the Apostle knew not the forged special
faith of the Protestants, whereby euery one of these new Sect-Maisters and their follo-
wers beleeue their sinnes are remitted, and that themselves shal be saued, though their
sectes be cleane contrarie one to another.

Faith is of
things not seen:
as in the B. Sa-
crament.

1. *Not appearing.*) This is the praise of faith, saith S. Augustin, if that which is beleued,
be not seen. For what great thing is it, if that be beleued, which is seen? according to that sentence of
our Lord when he rebuked his disciple, saying: Because thou hast seen me Thomas, thou hast beleued:
blessed are they that haue not seen and haue beleued. *Aug. in euang. Io. trafl. 79.* Which may be a
rebuke also and a check to al those faithles speeches, I would see him, tast him, touch him,
and feele his very flesh in the Sacrament, otherwise I wil not beleeue.

Nothing profi-
table or meri-
torious with-
out faith.

6. *He that commeth.*) Faith is the foundation and ground of al other vertues, and wor-
ship of God, without which no man can please God. Therefore if one be a Iewe, a Hea-
then, or an heretike, that is to say, be without the Catholike faith, al his workes shal
profit him no whit to saluation.

The citations
in the new Te-
stament, not
only according
to the Hebrew,
but to the Sep-
tuaginta.
The vulgar
Latin transla-
tion.

* *ἐξ ὧν, rod.*
* *ἡμῶν, bed.*

11. *Adored the top of his rod.*) The learned may see here that the Apostle doth not tye *Gen.*
himself to the Hebrew in the place of Genesis whence it is alleaged, but followeth the *47, v.*
Septuaginta, though it differ from the Hebrew, as also the other Apostles and Euange- *31.*
gelists & our Sauour himself did: neither were they curious (as men now adaies) to exa-
mine al by the Hebrew only, because they writing and speaking by the Holy Ghost, * *Aug.*
knew very wel that this translation * is the sense of the Holy Ghost also, and as true, *de cin.*
and as directly intended as the other: and therefore also that translation continued alwaies *Deili.*
authenticall in the Greek Church, notwithstanding the diuersitie thereof from the He- *15. c. 14.*
brew. Euen so we that be Catholikes, follow with al the Latin fathers the authenticall
Latin translatiō, though it be not alwaies agreeable to the Hebrew or Greek that now is.
But Calvin is not only very saucie, but very ignorant, when he saith that the Septuaginta
were deceiued, and yet that the Apostle without curiosity was content to follow them:
because it is euident, that * the Hebrew being then without points, * might be translated
the one way as wel as the other. Which they vnderstood so wel (and therefore were not
deceiued), that within three lines after, in the beginning of the next chapter, they tran-
slate the same word, as he would haue it in this place.

Adoration of
creatures, and
namely of ho-
ly things.

Againe obserue in those words, *He adored the top of his rod*, that adoration (as the Scrip-
ture vseth this word) may be done to creatures, or to God at and before a creature: as, * *Ios. 7,*
at or * before the Arke of the Testament in old time, now at or before the crucifixe, re- *6.*
likes, images: and in the Psalmes 8. 131. *Adore ye his foot-stoole. Adore ye toward his holy* * *Oecū.*
mount. We wil adore towards the place where his feet stood: or (which by the Hebrew phrase is *in cel-*
*al one) Adore ye his hys mount. We wil adore the place where his feet stood; as also * the Greek* *list.*
Fathers



coheires of the same promise. 10. For he expected the citie that hath foundations: whose artificer and maker is God.

11. * By faith, Sara also her self being barren, receiued vertue in conceauing of seed, yea past the time of age: because she beleued that he was faithful which had promised. 12. For the which cause euen of one (and him quite dead) there rose as the starres of heauen in multitude, and as the sand that is by the sea shore innumerable.

13. According to faith died al these, not hauing receiued the promises, but beholding them a farre off, and saluting them, and confessing that they are pilgrimes & strangers vpon the earth. 14. For they that say these things, doe signifie that they seeke a countrie. 15. And indeed if they had been mindful of the same from whence they came forth, they had time verily to returne. 16. But now they desire a better, that is to say, a heauenly. Therefore God is not confounded to be called their God. For he hath prepared them a citie.

17. * By faith, Abraham offered Isaac, when he was tempted: and his onlie-begotten did he offer who had receiued the promises: (18. to whom it was said, *That in Isaac shall seed be called to thee.*) 19. accounting that God is able to raise vp euen from the dead. Whereupon he receiued him also for a parable. 20. * By faith, also of things to come, Isaac blessed Iacob and Esau.

21. * By faith, Iacob dying, blessed euery one of the sonnes of Ioseph: * and " adored the top of his rod.

22. * By faith, Ioseph dying, made mention of the going forth of the children of Israel: and gaue commandement " concerning his bones.

23. * By faith, Moyfes being borne, was hid three moneths by his parents: because they saw him a proper infant, and they feared not * the Kings edict.

24. * By faith, Moyfes being made great, denied himself to be the sonne of Pharaos daughter: 25. rather chosing to be afflicted with the people of God, then to haue the pleasure of temporal sinne, 26. esteeming the reproche of Christ, greater riches then the treasure of the AEgyptians. For " he looked vnto the remuneration. 27. * By faith, he left AEgypt: not fearing the fiercenes of the King. For him that is inuisible he susteined as if he had seen him. 28. By faith, he celebrated the Pasche, & the sleading of the bloud: that he which destroyed the first-borne, might not touch them. 29. * By faith they passed the red sea as it were by the drie land: which the AEgyptians assaying, were deuoured.

30. * By faith the walles of Iericho fel downe, by the circuiting of seuen daies.

31. * By faith, Rahab the harlot perished not with the incredulous, receiuing the spies with peazce.

32. And what shal I yet say? For the time wil faile me telling of Gedeon, Barac, Sampson, Iephth, Dauid, Samuel, & the Prophets: 33. who by faith ouercame Kingdoms, " wrought iustice, obtained promises, stopped the mouths of Lions, 34. extinguished the force of fire, repelled the edge of the sword, recovered of their infirmitie, were made

c That is, in figure and my-
sterie of Christ
dead, & aliue
again.

" The Transla-
tion of Reliques
or Saints bo-
dies, & the due
regard and ho-
nour we ought
to haue to the
same, are pro-
ued hereby.

" The Prote-
stants that
deny we may
or ought to
doe good in
respect or for
reward in hea-
uen, are con-
futed.

The Epistle
for SS. Fabian
and Sebastian
Jan. 20. S.
Sympho-



Fathers, S. Damascene, li. 1. *de imaginibus*, & Leontius cited of him, yea S. Chrysostom also doe handle these places, and namely that of the Apostle which we now speake of, interpreting the Greek as our Latin hath, and as we doe, He adored the rod or the top of his rod, that is, the scepter of Ioseph now Prince of Aegypt, so fulfilling Iosephs dreames which foretold the same Gen. 17. and wial signifying as it were, by this prophetical fact * the Kingdom of Israel or of the ten Tribes that was to come of Ioseph by Ephraim his younger sonne in the first King Ieroboam. Thus the Greek Fathers. Whereunto may be added, that al this was done in type and figure of Christs scepter & Kingdom, whom he adored by and in his Crosse, as he did Ioseph by or in his rod and scepter: and therefore the Apostle saith, he did it by faith, as hauing respect toward things to come. By al which it is euident, that it is false which the Calvinists teach, that we may not adore image, crucifixe, or any visible creature, that is, we may not adore God at or by such creatures, nor kneel before them: and therefore their corrupt translation of this place for the same purpose is intolerable, saying thus, (LEANING) upon his staffe he adored (GOD,) adding no lesse then two words more then is in the Greek. Which though it might be the sense of the place and S. Augustin so expoundeth it, yet they should not make his exposition the text of holy Scripture, specially whereas he only of al the ancient Fathers (as Beza confesseth) so expoundeth.

Corrupt translation against Dulia.

31. *Wrought iustice.*) Men are not iust by beleeve only, as the Protestants affirme, but by working iustice. And we may note that in al this long commendation of faith in the Fathers and holy persons, their good workes are also specially recounted, as Rahab harbouring the spies, Abrahams offering his sonne (which their workes S. James doth inculcate, Noes making the Arke Gen. 6. Abels better oblation then Cains Gen. 4. & Hells 11. v. 4. and so forth). Therefore S. Clement Alexandrinus saith, that the said persons & others were iust by faith and obedience, by faith and hospitality, by faith and patience, by faith and humility.

The Apostles purpose then is nothings els, but to proue to the Hebrewes (who made so great account of their Patriarches and forefathers and their famous actes) that al these glorious personages and their workes were commendable and acceptable only through the faith they had of Christ, without which faith none of al their lines & workes should haue profited them any whit: the Gentils doing many noble actes (as Heretikes may also by their faith doe) which are of no estimation before God, because they lacke faith. And that is the scope of S. Pauls Epistle to the Romanes, and of al other passages where he commendeth faith: further prouing specially in this Epistle to the Hebrewes, that al their Sacrifices were nothings els but figures and attestations of the Christian faith in Christ and his death. Al which high resolution & conclusion against the Iewes and Gentils, that the Christian faith is the true faith & religion, the Heretikes of our time ignorantly and brutishly abuse against Christian workes, Sacrifice and Sacraments, which the Apostle meant specially to commend and establish by his high commendation of the faith in Christ.

40. *Without vs should not.*) The Fathers before Christ should not be accomplished, that is, not admitted to the heauenly ioyes, vision, and fruition of God, til the Apostles and other of the new law were associate to them, and the way to euerlasting glorie opened iust not in by our Lordes death and Ascension. Neither shal either they or we be fully perfected in heauen before glorie both of body and soul, til the general resurrection: Gods providence being so, that we should not one be consummated without another, al being of one faith, and redeemed by one Lord Christ.

CHAP.



CHAP. XII.

By the foresaid examples he exhorteth them to patience, and by example of Christ himself crucified, 5. and because this discipline is an argument that they be God's children, 9. with whose rod they should be much more content then with that of their carnal Fathers: and because it bringeth iustification. 12. Exhorting them therefore to plucke vp their hearts, and to take faster footing: 18. considering that al being now so sweet, and not terrible as in the old Testament, their damnation, if they refuse to heare, wil be so much the greater.



AND therefore we also hauing so great a cloud of witnesses put vpon vs: * laying away al weight and sinne that compasseth vs, by patience let vs run to the fight proposed vnto vs, 2. looking on the author of faith, and the consummatour I E S V S, who, ioy being proposed vnto him, sustained the Crosse, contemning confusion, and sitteth on the right hand of the seat of God.

3. For, thinke diligently vpon him which sustained of sinners such contradiction against himself: that you be not wearied, fainting in your minds. 4. For you haue not yet resisted vnto bloud, repugning against sinne: 5. and you haue forgotten the consolation, which speaketh to you, as it were to children, saying, My sonne neglect not the discipline of our Lord: neither be thou wearied whiles thou art rebuked of him. 6. For whom our Lord loueth, he chasteneth; & " he scourgeth euery child that he receiueth,

7. Perseuer ye in discipline. As vnto children doth God offer himself to you. For what sonne is there, whom the father doth not correct? 8. But if you be without discipline, whereof al be made partakers; then are you bastards, and not children. 9. Moreouer the fathers indeed of our flesh we had for instructours, and we did reuerence them: shal we not much more obey the Father of spirits, and liue? 10. And they indeed for a time of few daies, according to their wil instructed vs: but he, to that which is profitable in receiuing of his sanctification. 11. And al discipline for the present certes seemeth not to be of ioy, but of sorrow: but afterward it wil render to them that are exercised by it, most peaceable fruit of iustice.

12. For the which cause stretch vp the slacked hands & the loose knees 13. and make straight steps to your feet: that no man halting erre, but rather be healed. 14. * Follow peace with al men, and holinesse: without which no man shal see God: 15. looking diligently lest any man be wanting the grace of God: lest any root of bitternes springing vp doe hinder and by it many be polluted. 16. Lest there be any fornicatour or profane person as Esau: * who for one dish of meat sold his first-birth-rights. 17. For know ye that afterward also desiring to inherit the benediction, he was reprobated: * for " he found not place of repentance, although with teares he had sought it.

18. For

11. That we be not good, there is noe lacke on Gods part, who offereth his grace to vs: but the defect is in our selues that are not answerable to Gods calling of vs and grace towards vs. c Such as forsake their sal-

Col. 3, 8
1 Pet. 2, 8
1,

Prov. 3
11.
Apoc. 3
19.

Rom. 12,
18.
Gen. 25,
33.
Gen. 27
38.



Ex. 19. 18. For you are not come to* a palpable mount, and an 'accessible' fire and whirle-wind, and darkenes, and storme, 19. and the sound of trompet, and voice of words, which they that heard excused themselves, that the word might not be spoken to them, (20. for they did not beare that which was said: *And if a beast shal touch the mount, it shal be stoned.* 21. And so terrible was it which was seen, Moyses said: *I am frighted and tremble.* 22. Butⁱⁱ you are come to mount Sion, and the citie of the living God, heavenly Hierusalem, and the assemblie of many thousand Angels, 23. & the Church of the first-borne, which are written in the Heauens, and the iudge of al, God: and the spirits of the iust & made perfect, 24. and the mediatur of the new Testament I E S V S, and the sprinkling of blood speaking better then* Abel.

ligion to save their lands and goods are like Esau.
The faithful are made fellows of Angels & of al the perfect soules departed since the beginning of the world, and of Christ himself.

Ag. 2, 7. 25. See that you refuse him not speaking. For if they escaped not refusing him that spake vpon the earth, much more we, that turne away from him speaking to vs from Heauen. 26. Whose voice moued the earth then: but now he promiseth, saying, *Yet once; and I wil moue not only the earth, but heauen also.* 27. And in that he saith, *Yet once*, he declareth the translation of moueable things as being made, that those things may remaine which are vnmoueable. 28. Therefore receiuing an vnmoueable Kingdom, we haue grace: by the which let vs serue pleasing God, with feare & reuerence. 29. For* our God is a consuming fire.

ANNOTATIONS.

CHAP. XII.

6. *He scourgeth.* By this we proue that God often punisheth the sinnes euen of his louing children, though not with eternal damnation, yet with temporal chastisement and correction; & that he doth not alwaies together with the remission of deadly sinnes and eternal punishment, exempt the offender receiued to his grace, from al fatherly correction either in this life or in the next. Neither haue the Heretikes of this time any reason or Scripture in the world, why they should take away Gods chastisement of his children in the next life, more then in this world.

Temporal punishment after remission of sinnes, either here or in Purgatorie.

17. *He found not.* It is not meant, that Esau could not find remission of his sinne at Gods hand: but that hauing once sold and yealded vp the right of his first-birth to his younger brother, it was too late to be sorie for his vnadvised bargaine.

CHAP.



CHAP. XIII.

He commendeth vnto them mutual loue, 2. hospitality, 3. compassion, 4. chastitie, 5 contentation, 7. imitation of the faith of their Catholike Prelates and Martyrs (not harkning to the doctrines of Heretikes, nor fearing the casting out of the iewes synagogue) 17. and obedience to their present Pastours. 18. And so with requesting their prayers, and praying for them, he endeth the Epistle.



ET the c charitie of the fraternitie abide in you. 2. And "hospitalitie doe not forget, for by this certaine being not aware, haue receiued Angels to harbour. 3. Remember them in bands, as if you were bound with them; & them that labour, as your selues also remaining in bodie. 4. "Marriage honourable in al, & the bed vndefiled. For, fornicatours and aduouterers God wil iudge. 5. Let your manners be without auarice: conten-

The Epistle for S. Nicolas 6. Decemb. & S. Augustin our Apostle Maij 28. and for some other Confessours Bishops.

"New, diuers, changeable, & strange doctrines to be auoided, for such be heretical.

Against which the best remedie or preseruation is alwaies to looke back to our first Apostles & the holy Fathers doctrine.

ted with things present. For he said, *I wil not leaue thee, neither wil I forsake thee.* 6. So that we doe confidently say: *Our Lord is my helper: I wil not feare what man shal doe to me.*

7. "Remember your Prelates, which haue spoken the word of God to you: the end of whose conuersation beholding, imitate their faith 8. I E S V S Christ yesterday, and to day: the same also for euer. 9. With "various & strange doctrines be not led away. For it is best that the hart be established with grace, "not with meats: which haue not profited those that walke in them.

10. "We haue an altar: whereof they haue not power to eate which serue the tabernacle: 11. For * the bodies of those beasts, whose bloud for sinne is caried into the holies by the high Priest, are burned without the camp. 12. For the which thing I E S V S also, that he might sanctifie the people by his owne bloud, suffered without the gate. 13. Let vs goe forth therefore to him without the cāp; carying his reproche. 14. For we haue not here a perimānet citie: but we seeke that which is to come. 15. By him therefore let vs offer "the host of praise alwaies to God, that is to say, * the fruits of lips confessing to his name.

16. And beneficence and communication doe not forget, for with such hostes "God is promerited. 17. "Obey your Prelates, and be subiect to them. For they watch as being to réder acount for your soules: In that they may doe this with ioy, and not mourning.. For this is not expedient for you. 18. Pray for vs. For we haue confidence that we haue a good conscience, willing to conuerse wel in al. 19. And I beseech you the more to doe this, that I may the more speedily be restored to you. 20. And the God of peace which brought out from the dead the great Pastour of the sheep, in the bloud of the eternal testament, our Lord I E S V S Christ, 21. c fit you in al goodnes, that you may doe his wil doing in you that which may please before him by I E S V S Christ: to whom is glorie for euer and euer. Amen,

Rom. 12. 10.

1 Pet. 4. Gen. 8.

3. 19. 2. 3.

Deu. 17. 10. 1.

Psal. 55. 12. 117. 6.

Leu. 16. 27.

Of. 14. 3.

c aplice vos.

And

c xrtxtiā. that is, make you perfect and absolute in al goodnes.



22. And I desire you, Brethren, that you suffer the word of consolation. For in very few words haue I written to you. 23. Know you our brother Timothee to be disinised: with whom (if he come the sooner) I wil see you. 24. Salute al your Prelates, and al the Saints. The Brethren of Italie salute you. 25. Grace be with you al. Amen

ANNOTATIONS.

CHAP. XIII.

2. *Hospitality.*) Hospitality, that is, receiuing & harbouring of poore pilgrimes, persecuted and desolate persons, is so acceptable to God and so honourable, that often-times it hath been mens good hap to harbour Angels instead of poore folke vnawares. Which must needs be euer a great benediction to them and their families, as we see by Abraham and Lot Gen. 18. & 19. (and the like fel also to S. Gregorie, as Io. Diaconus writeth, to whose ordinarie table of poore men, not only Angels but Christ also came in pilgrimes weed. *In it li. 1. c. 10 & li. 1. c. 21. 23.*) whercof if we had not example and warrant by S. Paules words in this place, and many other expresse Scriptures of the old Testament, these scornful miscreants of this time making so litle account both of good workes and such miraculous entrance of Christ and his Angels into holy mens harbour, would make this also seeme fabulous, as they doe other like things. Hospitalitie. Angels harboured.

4. *Marriage honourable*) The Apostle (saith a holy Doctour) saith, *Marriage honourable in al, and the bed undefiled.* And therefore the seruants of God in that they are not married, thinke not the good of marriage to be a fault, but yet they doubt not perpetual continencie to be better then good marriage, specially in this time when it is said of continencie, *He that can take, let him take. De fid ad Pet. c. 3. apud Aug. in fine.* Marke the doctrine of the Fathers and of the Catholike Church concerning matrimonic, that it is honourable, and so honourable, that it is a holy Sacrament, but yet inferior to virginity and perpetual continencie: honourable in al, that is, al such as may lawfully marrie and are lawfully married: not in brother and sister, not in persons that haue vowed the contrarie, to whom the same Apostle saith it is damnable 1. Tim. 5. v. 11. And this were the meaning of this place, if it were to be read thus, *Marriage is honourable.* How marriage is honourable in al, if the Apostle did so say, as he doth not.

But to see how the Protestants in al their translations, to abuse the simple, doe falsifie this sentence of the Apostle, to make it serue for the marriage of Votaries, it is notorious. First, they vse deceit in supplying the verbe substantive that wanteth, making it the Indicative mood thus, *Marriage is honourable &c.* as though the Apostle affirmed al marriage to be honourable or lawful, where the verbe to be supplied ought rather to be the Imperative mode, *Let Marriage be honourable*, that so the speech may be an exhortation or commandment to them that be or wil be married, to vse themselves in that state in al

One short place manifestly corrupted by the Protestants. They restraine the sense to their Heretical fantasie.

1. Pet. 3. fidelity, cleanness, & coniugal continencie one toward another: as w^he S. Peter also & 2. Cor. 7. 28. this Apostle exhort married men to giue honour to their wiues as to the weaker vessels, and to possesse their vessel in honour not in the passions of ignominie and vncleanness. This is honourable or chaste marriage, to which he here exhorteth. And that it is rather exhortation, then an affirmation, it is euident by the other parts and circumstances of this place both before & after: al which are exhortations in their owne translations. This only being in the middes, & as indifferent to be an exhortation as the rest (by their owne confession) they restraine of purpose. Our text therefore & al Catholike translations leaue the sentence indifferent * as it is in the Greek, and as true translatours ought to doe, not presuming to addict it to one side, lest they should restraine the sense of the Holy Ghost to their owne particular fantasie.

τὴν ἐν ἡμῶν
καὶ τὴν ἐν ὑμῖν

The Eng Lib. 1577 Againe, * our new translatours corrupt the text in that they translate, in omnibus, among al men, because so they thinke it would sound better to the ignorant, that Priests, Religions, and al whosoeuer, may marrie: where they can not tel either by the Greek, or Latin, that in omnibus should be the masculine gendre, rather then the neutre (as not only Erasmus, but * the Greek Doctours also take it) to signifie that marriage should be honourably kept between man & wife in al points and in al respects. See S. Chrysostom & Theoph.



Theoph. in lunc locū. For there may be many filthy abuses in wedlocke, which the Apostle warneth them to take heed of, and to keep their marriage-bed undefiled. But the third corruption for their purpose aforesaid, and most impudent, is, * that some of the Calvinistes for, *in omnibus*, translate, *inter quosvis*, with a marginal interpretation to signifie al orders, conditions, states, and qualities of men. So boldly they take away al indifferencie of senses, and make Gods word to speake iust that which themselves would, and their heresie requireth, in which kind they passe al impudencie and al heretikes that euer were.

We must haue regard to the faith and doctrine of the Fathers.

Memories and feasts of Saints.

Judaical abstinence from meats.

Material altars for the Sacrifice of Christes body.

The Sacrifice of the altar is the principal host of praise and thanksgiving, therefore called, *Eucharistia*.

7. *Remember your Prelates.*) We be here warned to haue great regard in our life and beleefe, to the holy Fathers, Doctours and glorious Bishops gone before vs in Gods Church, not doubting but they being our lawful Pastours, had and taught the truth: of whom S. Augustin said, *That which they found in the Church, they held fast: that which they learned, they taught: that which they received of their Fathers, the same they deliuered to their children.* *Cont. Iulian. li. 2. c. 10.* Which respect to our holy forefathers in faith, is now in this wicked contempt of the Heretikes, so much the more to be had. See the said holy Doctours second booke against Iulian the Pelagian throughout, what great account be maketh of them in the confutation of heresies, and how farre he preferreth the above the proud Sectmaisters of that time: as we must now doe against our new Doctours. This place also is rightly vsed to proue that the Church of God should keep the memories of Saints departed, by solempne holidiaies & other deuout waies of honour.

9. *Not with meats.*) He speaketh not of Christian fasts, but of the legal difference of meats, which the Hebrewes were yet prone vnto, not considering that by Christes faith they were made free from al such obseruations of the Law.

10. *We haue an altar.*) He putteth them in mind by these words, that in following too much their old Iewish rites, they depriued themselves of another manner and a more excellent Sacrifice and meat: meaning, of the holy altar, and Christes owne blessed body offered and eaten there. Of which, they that continue in the figures of the old Law, could not be partakers. *This altar, (saith Isychius) is the altar of Christes body, which the Iewes for their incredulity must not behold.* *Li. 6. c. 21 in Lewis.* And the Greek word (as also the Hebrew, answering thereunto in the old Testament) signifieth properly an altar to Sacrifice on and not a metaphorical and spiritual altar. Whereby we proue against the Heretikes, that we haue not a common table or profane communion-bord, to cate meer bread vpon, but a very altar in the proper sense, to Sacrifice Christes body vpon: and so called of the Fathers in respect of the said body sacrificed. *Greg. Nazianz. in orat. de sorore Gorgonia. Chrys. demonstr. quod Christus sit Deus, Socrat. li. 1. c. 20. 25. Aug. ep. 86. De ciu. Dei li. 8. c. 27. & li. 22. c. 10. Confess. li. 9. c. 11. 13. Cont. Faust. Manich. li. 20. c. 21. Theophyl. in 13. Mat.* And when it is called a table, it is in respect of the heauenly food of Christs body and bloud receiued.

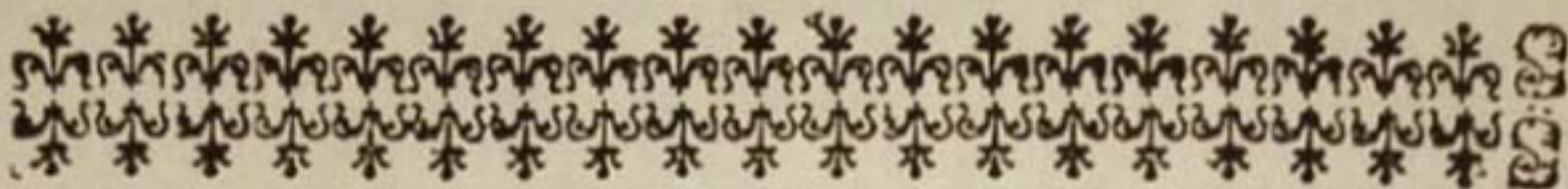
15. *The host of praise.*) Though it may signifie the spiritual Sacrifice of praise and thanksgiving of what sort soeuer: yet it specially may be thought to signifie the great Sacrifice of the B. body and bloud of Christ: not as vpon the Crosse, which was but once done in bloody sort, but as in the Church and new Testament, where it is daily done vnbloudily, being the proper host of laud and thanks-giving and therefore called the *Eucharist*, and being the fruit and effect of Christ and his Priestes lips or words, that is of consecration. Because this Sacrifice is made by the force of the holy words. And when we read in the psalme and other places of the old Testament, of the host of praise, it may be thought to be a prophecie of the new Sacrifice, and not of euery vulgar thanks-giving. And so the old Fathers in the primitive Church to hide the mysteries from the vnworthy or heathen, often speake. *What is (saith S. Augustin) a more holy Sacrifice of praise, then that which consisteth in thankes-giving, at which the faithful doe know in the sacrifice of the Church.* *Li. 1. cont. aduers. leg. & proph. c. 18. Againc, c. 10.* The Church from the times of the Apostles by the most certaine succession of Bishops, offereth to God in the body of Christ the Sacrifice of praise. And a litle afterward: *Now Israel according to the spirit, that is, the Church offereth a singular Sacrifice according to the spirit: of whose house he wil not take calves nor goats, but wil take the Sacrifice of praise, not according to the order of Aarō, but according to the order of Melchisedech.* *See ep. 120. c. 19. & ep. 17. ad q. 1. in fine.* Thus you see, when the holy Fathers handle the Scriptures, they find Masse and Sacrifice in many places, where the ignorant heretikes or the simple might thinke they speake only of a common thankes-giving.



16. *God is promerited*) This latin word *promeretur*, can not be expressed effectually in The Prote- any one English word. It signifieth, Gods fauour to be procured by the foresaid workes stands auoid- of alme and charitie, as by the deserts and merits of the doers. Which doctrine & word the word me- of merits the Aduersaries like so il, that they flye both here and els-where from the word, rit. traslating here for, *promeretur Deus*, God is pleased, more neere to the Greeke, as they pretend, Which indeed maketh no more for them then the latin, which is agreeable to most ancient Good workes. copies, as we see by Primasius S. Augustines scholer. For if God be pleased with good meritorious, workes and shew fauour for them, then are they meritorious, and then only faith is not: the cause of Gods fauour to men.

17. *Obey your Prelates.*] There is nothing more inculcated in the holy Scriptures; then The Apostle obedience of the lay people to the Priests and Prelates of Gods Church, in matters of doth inculcate: soule, conscience, and religion. Whereof the Apostle giueth this reason, because they obedience to the Priests and. haue the charge of mens soules, and must answer for them: which is an infinit preemi- Bishops of nence and superiority, ioyned with burden, and requireth marvelous submission and Gods Church, most obedient subiection of al that be vnder them and their gouernement. From this obe- dience there is no exception nor exemption of Kings nor Princes, be they neuer so great. If they haue soules, and be Christian men, they must be subiect to some Bishop, Priest, or other Prelate. And whatsoever he be (though Emperour of al the world) if he take vpon No person ex- him to prescribe and giue lawes of religion to the Bishops and Priests, whom he ought emptied from this obedience, to obey and be subiect vnto in religiō, he shal be damned vndoubtedly, except he repent, in matters of because he doth against the expresse word of God and law of nature. And by this you may religion. see the difference of an heretical and a disordered time, from other Catholike Christian daies. For heresie and the like damnable reuolts from the Church of God, is no more but a rebellion and disobedience to the Priest of Gods Church, when men refuse to be vnder their discipline, to heare their doctrine, and interpretation of Scriptures, to obey their lawes and counsels. This disobedience and rebellion from the Spiritual Gouernour, vnder pretence of obedience to the Temporal, is the bane of our daies, and specially of our Countrie, where these new Sects are properly maintained by this false principle, That the Prince in matters of soule and religion may command the Prelate: which is directly and euidently against this Scripture and al other, that command the sheep of Christs fold to obey their spiritual Officers.





THE ARGUMENT OF THE EPISTLE OF S. IAMES.

His Epistle (as the rest following) is directed specially, as S. Augustin saith, against the error of only faith, which some held at that time also, by misconstruing S. Pauls words. Tea not only that, but many other errors (which then also were annexed vnto it, as they are now) doth this Apostle here touch expressly.

He saith therefore, that not only faith, but also good workes are necessarie, that not only faith, but also good workes doe iustifie: that they are acts of Religion, or seruice and worship of God: that to keep al the commandements of God, and so to abstaine from al mortal sinne, is not impossible, but necessarie: that God is not author of sinne, no not so much as of temptation to sinne: that we must stay our selues from sinning, with feare of our death, of the iudgement, of hel: and stirre our selues to doing of good, with our reward that we shal haue for it in heauen. These points of the Catholike faith he commendeth earnestly vnto vs, inueighing vehemently against them that teach the contrarie errors. Howbeit he doth withal admonish not to neglect such, but to seeke their conuersion, shewing them how meritorious a thing that is. Thus then he exorteth generally to al good workes, & deborteth from al sinne. But yet also namely to certaine, and from certaine: as, from acception of persons, from detraction and rash iudging, from concupiscence and loue of this world, from swearing: and to prayer, to almes, to humilitie, confession and penance: but most copiously to patience in persecution.

Which Iames
wrot this Epi-
stle.

Now, who this Iames was: It is not he, whose feast the Church keepeth the 25. of Iulie, which was S. Iohns brother, and whose martyrdom we haue Act. 12. but he, whom the Church worshippeth the first of Maie, who is called Frater Domini, our Lordes brother, and brother to Iude, and which was the first Bishop of Hierusalem, of whom we read, Act. 15. and 21. and also Gal. 2. of whose wonderful austeritie and puritie of life, the Ecclesiastical stories doe report. Euseb. li. 2. c. 22. Hiero. in Catalogo.

Ia. 1. Therefore as the old High-Priest had power and charge ouer the Iewes, not only in Hierusalem and Iurie, but also dispersed in other Countries (as we vnderstand Act. 9. v. 1, & 2.) so S. Iames likewise, being Bishop of Hierusalem, and hauing care not only of those Iewes with whom he was resident there in Iurie, but of al the rest also, writeth this Epistle, To the twelue Tribes that are in dispersion. And in them, to al Christians vniuersally dispersed through the world.

THE





THE CATHOLIKE

EPISTLE OF S. IAMES

THE APOSTLE.

The Church readeth these Catholike or Canonical Epistles in order at Matins, from the 4. Sunday after Easter vntil Whitsunday.

Euseb.
li. i. hist.
2. 22.

Catholike Epistle.) The word Catholike, though in the title of this Epistle & the rest following (called, The Catholike Epistles) it be not wholly in the same sense as it is in the Creed, yet the Protestants so feare and abhorre the word altogether, that in some of their Bibles they leaue it cleane out, although it be in the Greek, and in some they had rather translate ridiculously thus, *The general Epistle*, &c. whereas these are famously known and * specified in antiquitie by the name of Catholike Epistles, for that they are written to the whole Church, not to any peculiar people or person, as S. Pauls are.

The Protestants abhorre the word Catholike.

CHAP. I.

We haue to reioyce in persecution (but if we be patient, and withal abstaine from al mortal sinne) 9. considering how we shal be exalted and crowned for it, when the persecutour (who enricheth himself with our spoiles) shal fade away. 13. But if any be tempted to fal, or to any other euil, let him not say, God is the Authour of it, who is the Authour of al good only. 19. Such points of the Cath. saith we must be content to learne without contradiction & anger, and to doe accordingly. 26. Because otherwise we may talke of Religion, but indeed it is no Religion.



IAMES the seruant of God and of our Lord IESVS Christ, to the twelue Tribes that are in dispersion, greeting.

2. Esteeme it, my Brethren, al ioy, when you shal fal into diuers tentations: 3. knowing that * the probation of your faith worketh patience. 4. And let patience haue

The Epistle for some Martyrs.

a perfect worke: that you may be perfect & entire, failing in nothing. 5. But if any of you lacke wisdom, let him aske of God who giueth to al men abundantly, and vpbraideth not: and it shal be giuen him. 6. But * let him aske in faith nothing doubting. For he that doubteth, is like to a waue of the sea, which is moued & caried about by the wind. 7. Therefore let not that man thinke that he shal receiue any thing of our Lord. 8. A man double of mind is inconstant in al his waies.

9. But let the humble Brother glorie, in his exaltation: 10. and the rich, in humilitie, because * as the floure of grasse shal he passe: 11. for the sunne rose with heat, & parched the grasse, and the floure of it fel away, and the beantie of the shape thereof perished: so the rich man also shal wither in his waies. 12. Blessed is the inan that suffereth tentation: for

The Epistle for Martyrs
for Bishops.

Pp

for Bishops.

Ro. 5, 3.

Mt. 21,
22.
Mr. 11,
24.

Pf. 102,
11. Psal.
14, 18.
Ez. 4, 6.
1. Pet. 1,



for when he hath been proued, he shal receiue the crowne of life, which God hath promised to them that loue him. ¶

The ground of temptation to sinne, is our concupiscence, and not God.

The Epistle on the 4. Sunday after Easter.

The Epistle on the 5. Sunday after Easter.

Beatitude or saluation consisteth in well-working.

13. " Let no man when he is tempted, say that he is tempted of God. For " God is not a tempter of euils, and he tempteth no man. 14. But " euery one is tempted of his owne concupiscence abstracted and allured. 15. Afterward " concupiscence when it hath conceiued, bringeth forth sinne. But " sinne when it is consummate, ingendreth death.

16. Doe not erre therefore, my dearest Brethren. 17. Euery best guift, and euery perfect guift, is from aboue, descending from the Father of lights, with whom is no transmutation, nor shadowing of alteration. 18. Voluntarily hath he begotten vs by the word of truth, that we may be some beginning of his creature. ¶ 19. You know, my dearest Brethren, And * let euery man be swift to heare, but slow to speake, and slow to anger. 20. For the anger of man worketh not the iustice of God.

21. For the which thing casting away al vncleannesse and aboundance of malice, in meeknesse receiue the engrafted word, which is able to saue your soules. ¶ 22. But * be doers of the word, and not hearers only, deceauing your selues. 23. For if a man be a hearer of the word, and not a doer, he shal be compared to a man beholding the countenance of his natiuitie in a glasse. 24. For he considered himself, and went his way, and by and by forgot what an one he was. 25. But he that hath looked in " the law of perfect libertie, and hath remained in it, not made a forgetful hearer, but a doer of the worke; this man shal be " blessed in his deed. 26. And if any man thinke himself to be religious, not bridling his tongue, but seducing his hart, this man's religion is vaine. 27. " Religion cleane and vnspotted with God and the Father, is this, to visit pupilles and widowes in their tribulation: and to keep himself vnspotted from this world. ¶

Prov. 17, 27.

Mat. 7 21. Ro. 13 13.

ANNOTATIONS.

CHAP. I.

What faith is required in praier.

6. *Aske in faith nothing doubting.*) The Protestants would proue by this, that no man ought to pray without assurance that he shal obtaine that which he asketh. Where the Apostle meaneth nothing els, but that the asker of lawful things may not either mistrust God's power & hability, or be in diffidence and despaire of his mercie: but that our doubt be only in our owne vnworthinesse or vndue asking.

God is not Author of euil.

53. *Let no man say that he is tempted of God.*) We see by this, that when the Scriptures (as in the *Pater noster* and other places) seeme to say, that God doth sometimes tempt vs, or lead vs into temptation; they meane not, that God is any waies the Authour, causer, or mouer of any man to sinne, but only by permission, and because by his gracious power he keepeth not the offender from tentations. Therefore the blasphemie of Heretikes, making God the Authour of sinne, is intolerable. See S. *August. ser. 9. de diuers. c. 9.*

Partial & wilful translation.

13. *God is not a tempter of euils.*) The Protestants as much as they may, to diminish the force of the Apostles conclusion against such as attribute euil tentations to God (for other tentations God doth send to trie mens patience and proue their faith) take and translate the word passiuely, in this sense, that God is not tempted by our euils. Where more consonantly to the letter & circumstance of the words before & after, &



*
ἐπι-
στει-
ναι
κα-
τα-
ναι.

as agreeably * to the Greeke, it should be taken actiuelly as it is in the Latin, that God is no tempter to euil. For being taken passiuelly, there is no coherence of sense to the other words of the Apostle.

15. *Concupiscence when it hath conceived.*) Concupiscence (we see here) of it-self is not sinne, as Heretikes falsely teach: but when by any consent of the mind we doe obey or yeald to it, then is sinne ingendred and formed in vs. Concupiscence of it-self no sinne.

15. *Sinne consummate ingendreth death.*) Here we see that not al sinne nor al consent vnto concupiscence is mortal or damnable, but when it is consummate, that is, when the consent of mans mind fully and perfectly yealdeth to the committing or liking of the acte or motion whereunto concupiscence moueth or inciteth vs. Not euery sinne mortal.

15. *The law of perfect libertie.*) The law of the Ghospel and grace of Christ, is called the law of libertie, in respect of the yoke and burden of the old carnal ceremonies, and because Christ hath by his blood of the new Testament deliuered al that obey him, from the seruitude of sinne & the Diuel. But not as the Libertines and other Heretikes of this time would haue it, that in the new Testament euery man may follow his owne liking & conscience, and may choose whether he wil be vnder the lawes & obedience of Spiritual or Temporal Rulers, or no. What is the law of libertie in the New Testament.

17. *Religion cleane.*) True religion standeth not only in talking of the Scriptures, or only faith, or Christes iustice: but in puritie of life, and good workes, specially of charitic and mercie done by the grace of Christ. This is the Apostolical doctrine, and farre from the Heretical vanitie of this time. Good workes & part of mans iustice.

CHAP. II.

Against acception of persons. 10. From al and euery sinne we must abstaine, hauing in al our words and deeds, the Iudgement before our eyes: wherein workes of mercie shal be required of vs, 14. and only faith shal not auail vs. 18. And that the Catholike by his workes sheweth that he hath faith: whereas the Heretike hath no more faith then the Diuel, talke he of faith neuer so much, and of iustification thereby only, by the example of Abraham Ro. 4. For Abraham indeed was iustified by workes also, 25. and likewise Rahab.



MY Brethren, Haue not the faith of our Lord Iesvs Christ of glorie in acception of persons. 2. For if there shal enter into your assemblie a man hauing a golden ring in goodly apparel, and there shal enter in a poore man in homely attire, 3. and you haue respect to him that is clothed with the goodly apparel, and shal say to him, Sit thou here wel: but say to the poore man, Stand thou there, or sit vnder my foot-stoole: 4. doe you not iudge with your selues, and are become iudges of vniust cogitations? 5. Heare, my dearest Brethren: hath not God chosen the poore in this world, rich in faith, and heires of the Kingdom which God hath promised to them that loue him? 6. But you haue dishonoured the poore man. Doe not the rich oppresse you by might: and the selues draw you to iudgemets? 7. Doe not they blaspheme the good name that is inuocated vpon you? 8. If not-withstanding you fulfil the roial law according to the Scriptures, *Thou shalt loue thy neighbour as thy self*, you doe wel: 9. But if you accept persos, you worke sinne, reproued of the Law as transgressours. 10. And * whosoever shal keep the whole Law, but offedeth in one, is made guilty of al. 11. For he that said, *Thou shalt not commit aduoutrie*, said also, *Thou shalt not kil*. And if thou doe

Leu. 19,
15. Deu.
1, 16.
Pro. 24.
23. Eccl.
41, 1.

Leu. 19,
18. Mt.
23, 29.
Rom. 13.
Leu. 19,
37. Ps.



not commit aduoutrie, but shal kil; thou art made a transgressour of the Law. 12. So speake ye, and so doe, as beginning to be iudged by the law of libertie. 13. For " iudgement without mercie to him that hath not done mercie. And mercie * exalteth it-self aboute iudgement.

14. " What shal it profit, my Brethren, if a man say he hath faith, but hath not workes? Shal faith be able to saue him? 15. And * if a Brother or Sister be naked, and lacke daily food, 16. and one of you say to them, Goe in peace, be warmed and filled; but you giue them not the things that are necessarie for the bodie; what shal it profit? 17. So faith also, if it haue not workes, is dead in it-self. 18. But some man saith, Thou hast faith, and I haue workes: shew me thy faith without workes; and I wil shew thee by workes my faith. 19. Thou beleeuest that there is one God. Thou doest wel: the Diuels also beleeue and tremble. 20. But wilt

He speaketh to al heretikes that say, faith only without workes doth iustifie, calling them vaine men, and comparing them to Diuels.

thou know, " o vaine man, that faith without workes is ' idle'? 21. " Abraham our Father was he not iustified by workes * offering Isaac his sonne vpon the altar? 22. Seest thou that " faith did worke with his workes: and by the workes the faith was consummate? 23. And the Scripture was fulfilled, saying, *Abraham beleeued God, and it was reputed him to iustice, and he was called " the friend of God.* 24. Doe you see that by workes a man is iustified; & " not by faith only? 25. And in like manner also * " Rahab the harlot, was not she iustified by workes, receiuing the messengers, and putting them forth another way? 26. For euen as the bodie without the spirit is dead: so also " faith without workes is dead.

с кѣтѣ
каѵчѣ-
талѣ.

Is 3, 17.

Dead
G n 12,
10.

Gen. 15,
6, Ro 4.
3. Gal. 3.
Ios. 2, 1.
18. and
6, 22.

ANNOTATIONS.

CHAP. II.

Scripture abused by the Anabaptistes to make no distinction of persons. What the Apostle meaneth by acception of persons.

1. *In acception of persons.*) The Apostle meaneth not, as the Anabaptists and other seditious persons sometime gather hereof that there should be no difference in Commonweales or assemblies betwixt the Magistrate and the subiect, the free man and the bond, the rich and the poore, betwixt one degree & another: for God and nature, and the necessity of man, haue made such distinctions, and men are bound to obserue them. But it is meant only, or specially, that in spiritual gifts and graces, in matters of faith, Sacraments, and saluation, and bestowing the spiritual functions and charge of soule, we must esteeme of a poore man or a bond man, no lesse then of the rich man and the free, then of the Prince or the Gentleman: because as Christ himself calleth al, and endoweth al sorts with his graces; so in such and the like things we must not be partial, but count al to be fellowes, Brethren, and members of one head. And therefore the Apostle saith with a special clause, That we should not hold or haue the Christian faith with or in such differences or partialities.

How he that offendeth in one commandement, is guilty of al.

10. *It made guilty of al.*) He meaneth not, that whosoever is a theefe, is also a murderer, or that euery murderer is an aduouterer also: or that al sinnes be equal, according to the Stoikes & the Heresie of Iouinian: much lesse, that he shal haue as great damnation that transgresseth one commandement, as if he had offended against euery precept: but the sense is, that it shal not auaille him to saluation, that he seemeth to haue kept certaine & not broken al the commandements: seeing that any one transgression of the law, proueth that he hath not obserued the whole, which he was bound to doe, so farre as is required, & is possible for a man in this life. S. Augustin disputing profoundly in his 25. Epistle to S. Hierom



S. Hierom, of this place of S. James, expoundeth it thus: that he which offendeth in one, that is, against the general and great commandment of loue or charitie (because it is in a manner al, as being the summe of al, the plenitude of the law, and the perfection of the rest) breaketh after a sort and transgresseth al, no sinne being committed but either against the loue of God, or of our neighbour.

11. *Iudgements without mercie.*) Nothing giueth more hope of mercie in the next life, then the workes of almes, charitie, and mercie, done to our neighbours in this life. Neither shal any be vsed with extreme rigour in the next world, but such as vsed not mercie in this world, *August. de pecc. merit. li. 2. c. 3.* Which is true, not only in respect of the indgement to euermlasting damnation, but also of the temporal chastisement in Purgatorie, as S. Augustin signifieth, declaring that our venial sinnes be washed away in this world with daily workes of mercie, which otherwise should be chastised in the next. See *epist. 29.* aforesaid *in fine*, and *li. 21. de Civ. Dei c. 17. in fine.*

14. *What shal it profit, if a man say he hath faith?*) This whole passage of the Apostle is so cleere against iustification or saluation by only faith, damnably defended by the Protestants, & so euident for the necessitie, merit, & concurrence of good workes, that their first Authour Luther and such as exactly follow him, boldly (after the manner of Heretikes) when they can make no shift nor false glosse for the text, deny the booke to be Canonical Scripture. But Calvin and his companions disagreeing with their Masters, confesse it to be holy Scripture. But their shiftes & fond glosses for answer of so plaine places, be as impudent as the denying of the Epistle was in the other: who would neuer haue denied the booke, thereby to shew themselves Heretikes, if they had thought those vulgar euasions that the Zuinglians and Calvinists doe vse (whereof they were not ignorant) could haue serued. In both sorts the Christian Reader may see, that al the Heretikes vantiing of expresse Scriptures & the word of God, is no more but to delude the world. Whereas indeed, be the Scriptures neuer so plaine against them, they must either be wrested to sound as they say, or els they must be no Scriptures at al. And to see Luther, Calvin, Beza, & their fellowes, sit as it were in iudgement of the Scriptures to allow or disallow at their pleasures, it is the most notorious example of Heretical pride & miserie that can be. See their prefaces and censures vpon this Canonical Epistle, the Apocalypse, the Machabees, and other.

11. *Abraham, was he not iustified by workes?*) It is much to be noted that S. Augustin in his booke *de fide & operibus c. 14.* writeth, that the heresie of only faith iustifying or sauing, was an old Heresie euen in the Apostles time, gathered by the false interpretation of some of S. Pauls profound disputation in the Epistle to the Romans, wherein he commended so highly the faith in Christ, that they thought good workes were not available: adding further, that the other three Apostles, James, Iohn, and Inde, did of purpose write so much of good workes, to correct the said errour of only faith, gathered by the misconstruction of S. Pauls words. Yea when S. Peter (*Ep. 1. c. 3.*) warneth the faithful that many things be hard in S. Pauls writings, and of light vnclearned men mistaken to their perdition; the said S. Augustin affirmeth, that he meant of his disputation concerning faith, which so many Heretikes did mistake to condemne good workes. And in the preface of his commentarie vpon the 31. Psalm, he warneth al men, that this deduction vpon S. Pauls speech, *Abraham was iustified by faith, therefore workes be not necessarie to saluation*: is the right way to the gulfe of Hel and damnation.

And lastly (which is in it-self very plaine) that we may see this Apostle did purpose-ly thus commend vnto vs the necessitie of good workes, & the inanity and insufficiencie of only faith, to correct the errour of such as misconstrued S. Pauls words for the same: * the said holy Doctour noteth that of purpose he tookē the very same example of Abraham, whom S. Paul said to be iustified by faith, and declareth that he was iustified by good workes, specifying the good worke for which he was iustified and blessed of God, to wit, his obedience and immolation of his only sonne. But how S. Paul saith that Abraham was iustified by faith, see the Annotations vpon that place. *Ro. 4. v. 1.*

22. *Faith did worke with.*) Some Heretikes hold, that good workes are pernicious to saluation and iustification: other, that though they be not hurtful but required, yet they be no causes or workers of saluation, much lesse meritorious, but are as effects and fruits issuing necessarily out of faith. Both which fictions, falshoods, & slights from the plaine truth of God's word, are refuted by these words, when the Apostle saith, That faith

Workes of mercie exceeding grateful to God,

The proud and impudent dealing of the heretikes against this Epistle, because it is so plaine against only faith.

Only faith, an old heresie.

S. James & the rest inculcate good workes against the errour of only faith falsely gathered of S. Pauls words.

S. Augustines whole disputation in this point very notable, & directly against only faith.

Heresies against good workes.



Workes con-
curre with
faith as cause
of iustification.
Workes make
vs iust indeed
before God.

worketh together with good workes: making faith to be a coadiutour or cooperatour with workes, and so both ioyntly concurring as causes and workers of iustification: yea afterward he maketh workes the more principal cause, when he resemblance faith to the body, and workes to the spirit or life of man.

23. *The freind of God.*) By this also another false and friuolous euasion of the Heretikes is ouertaken, when they seine, that the Apostle here when he saith, workes doe iustifie, meaneth that they shew vs iust before men, and auaille not to our iustice before God. For the Apostle euidently declareth that Abraham by his workes was made or truly called the freind of God, and therefore was not (as the Heretikes say) by his workes approued iust before man only.

The Protestants
say by faith on'y:
S. Iames cleane
contrarie, *Not
by faith only.*

24. *Not by faith only.*) This proposition or speach is directly opposit or contradictorie to that which the Heretikes hold. For the Apostle saith, Man is iustified by good workes, and not by faith only. But the Heretikes say, Man is not iustified by good workes, but by faith only. Neither can they pretend that there is the like contradiction or contrarietie betwixt S. Iames speeches and S. Pauls. For though S. Paule say, man is iustified by faith, yet he neuer saith, by faith only, nor euer meaneth by that faith which is alone, but alwaies by that faith which worketh by charitie, * as he expoundeth himself. * Gal. 5. Though concerning workes also, there is a difference betwixt the first iustification, whereof S. Paul specially speaketh: and the second iustification, whereof S. Iames doth more specially treat. Of which thing els-where there is enough said.

* See the an-
not. vpon the
epistle to the
Romans c. 2.
v. 11.

The manifold
meaning of
certaine Fa-
thers, when
they say,
Only faith.

The Fathers indeed vse sometimes this exclusiue, *sola, only*, but in farre other sense then the Protestants. For some of them thereby exclude only the workes of Moyse law, against the Iewes: some, the workes of nature and moral vertues without the grace or knowledge of Christ, against the Gentils: some, the necessitie of external good workes where the parties lacke time and meanes to doe them, as in the case of the penitent theefe: some, the false opinions, sectes, and religions contrarie to the Catholike faith, against Heretikes and miscreants: some exclude reason, sense, and arguing in matters of faith and myserie, against such as wil beleue nothing but that they see or vnderstand: some the merit of workes done in sinne before the first iustification: some, the arrogant Pharisaical vinting of man's owne proper workes and iustice, against such as referre not their actions and good deeds to God's grace. To these purposes the holy Doctours say sometimes, that only faith saueth and serueth: but neuer (as Protestants would haue it) to exclude from iustification and saluation, the cooperation of mans free-wil, dispositions and preparations of our harts by praiers, penance, and sacraments, the vertues of hope and charitie, the purpose of wel-working and of the obseruation of God's comandements: much lesse, the workes and merits of the children of God, proceeding of grace and charitie, after they be iustified & are now in his fauour: which are not only dispositions and preparations to iustice, but the meritorious cause of greater iustice, and of saluation.

S Paul nameth
faith & S. Iames
workes,
causes of iusti-
fication: but
neither the
one, faith only,
nor the other,
workes only.

25. *Rahab.*) This Apostle alleageth the good workes of Rahab by which she was iustified, and S. Paul (11. Heb.) saith she was iustified by faith. Which are not contrarie one to the other: for both is true that she was saued by faith, as one saith, and that she was saued by her workes, as the other saith. But it were vntuely said, that she was saued either by only faith as the Heretikes say; or by only good workes, as no Catholike man euer said. But because some Iewes and Gentil Philosophers did affirme; they, that they should be saued by the workes of Moyse law; these, by their moral workes: therefore S. Paul to the Romans disputed specially against both, prouing that no workes done without or before the faith of Christ, can serue to iustification or saluation.

Faith without
workes is a
true faith, but
not available:
as the body
without the
spirit is a true
body, though
it be dead.

26. *Faith without workes is dead.*) S. Iames (as the Protestants seine) saith that faith without good workes is no faith, and that therefore it iustifieth not, because it is no faith; for he saith that it is dead without workes as the body is dead without the soule, and therefore being dead hath no actiuitie or efficacie to iustifie or saue. But it is a great difference, to say that the body is dead, and to say that it is no body: euen so it is the like difference, to say that faith without workes is dead, and to say that faith without workes is no faith. And if a dead body be not-withstanding a true body, then according to S. Iames comparaisn here, a dead faith is not-withstanding a true faith, but yet not available to iustification, because it is dead, that is, because it is only faith without good workes.

And



And therefore it is a great impudencie in Heretikes, and a hard shift, to say that the What faith the faith of which the Apostle disputeth at this while, is no true or properly called faith at Apostle spea- al. It is the same faith that S. Paul defined and commended in al the 11. chapter to the keth of: & that Hebrewes, and the same which is called the Catholike faith, and the same which being he knew no formed & made alieue by charitie, iustifieth. Many true it is, that it is not that special faith special faith, which the Heretikes feine only to iustifie, to wit, when a man doth firmly beleue as an article of his faith, that himselfe shal be saued. This special faith it is not whereof the Apostle here speaketh. For neither he, nor S. Paul, nor any other sacred Writer in al the holy Scriptures euer speake or knew of any such forged faith.

CHAP. III.

Against proud Maisters and Authours of sects. 5. Of the manifold sinnes of the vnbridled tongue. 12. The difference betwixt proud, contentious, and worldly wisdom, and that wisdom which is heavenly, peaceable, modest, and so-forth.

BE yee not many Maisters, my Brethren, knowing that you receiue the greater iudgement. 2. For in many things we offend al. * If any man offend not in word; this is a perfect man. He is able also with bridle to turne about the whole body. 3. And if we put bits into the mouths of horses that they may obey vs, we turne about al their body also. 4. And behold, the ships, whereas they be great, and are driuen of strong winds: yet are they turned about with a litle sterne whither the violence of the director wil. 5. So the tongue also is certes a litle member, and c vanteth *μεγαλυνῶ* great things. Behold how much fire what a great wood it kindleth? 6. And the tongue, is fire, a whole world of iniquitie. The tongue is set among our members, which defileth the whole bodie, and inflameth the wheele of our natiuitie, inflamed of hel. 7. For al nature of beasts & foules & serpents & of the rest is tamed & hath been tamed by the nature of man; 8 But the tongue no man can tame, an vnquiet euil, ful of deadly poison. 9. By it we blesse God and the Father; & by it we curse men which are made after the similitude of God. 10. Out of the self-same mouth proceedeth blessing & cursing. These things must not be so done, my Brethren. 11. Doth the fountaine giue forth out of one hole sweet and soure water? 12. Can, my Brethren, the figge-tree yeald grapes, or the vine, figges? So neither can the salt water yeald sweet.

13. Who is wise and hath knowledge among you? Let him shew by :: The difference betwixt good conuersation his working in mildnesse of wisdom. 14. But if you haue bitter zeale, and there be contentions in your harts; glorie not the humane wisdom, specially of heretikes; & the wisdom, of the Catholike Church & her children, and be not liars against the truth. 15. For this is not wisdom descending from aboue: but earthly, sensual, diuelish. 16. For where zeale and contention is, there is inconstancie, and euery peruerse worke. 17. But the wisdom that is from aboue, first certes is chaste; then peaceable, modest, suable, consenting to the good, ful of mercie and good fruits not iudging, without simulation. 18. And the fruit of iustice, in peace is sowed, to them that make peace.

Mat. 23, 8.

Eccles. 14, 1, 19, 16.

litle

can it yeald salt & sweet water.



ANNOTATIONS.

CHAP. III.

Many Maisters
are many
proud Sect-
Maisters.

1. *Many Maisters.*) He meaneth principally Sect-maisters that make themselves seuerall Ring-leaders in sundry sorts of new deuised doctrines: euery one arrogating to himself to be Maister, and none so humble as to be a scholer, either to God's Church and true Pastours, or to other guides and Authours of the said Sects. So did Zuinglius disdain to be Luthers scholer, and Calvin to be the follower of Zuinglius.

CHAP. IIII.

By concupiscence and loue of this world, we are made enemies to God: but we should rather humble vs to him, punishing our selues for our sinnes. 11. Against detraction & rash iudging, 13. To remember alwaies the vncertaintie of our life.



ROM whence are warres and contentions among you? Are they not hereof? of your concupiscences which warre in your members? 2. You couet, & haue not. You kil, and enuie; and can not obtaine. You contend and warre: and you haue not, because you aske not. 3. You aske, and receiue not: because you aske amisse: that you may consume

∴ The boldnes
of Heretikes
adding here the
word, *Scripture*,
to the text
thus, *And the
Scripture giueth
greater grace.*

it on your concupiscences. 4. Aduouterers, know you not that the * freindship of this world, is the enemy of God? Whosoever therefore wil be a freind of this world, is made an enemy of God. 5. Or doe you thinke that the Scripture saith in vaine: *To enuie doth the spirit couet which dwelleth in you?* 6. And ∴ giueth greather grace. For the which cause it saith, *God resisteth the proud and giueth grace to the humble.*

1. Io. 2;
15.

*Prou. 3;
35.
1. Pet. 5;
5.*

∴ Free-wil and
man's owne en-
deauour neces-
sarie in com-
ming to God.
∴ He forbid-
deth detraction,
euil speaking,
slandering.

7. Be subiect therefore to God, but resist the Diuel, and he wil fly from you. 8. ∴ Approch to God, & he wil approch to you. Cleanse your hands, ye sinners: and ∴ purifie your harts, ye double of mind. 9. Be miserable, and mourne, & weep: let your laughter be turned into mourning; and ioy, into sorrow. 10. * Be humbled in the sight of our Lord, and he wil exalt you. 11. ∴ Detract not one from another, my Brethren. He that detracteth from his Brother, or he that iudgeth his Brother, detracteth from the Law, and iudgeth the Law. But if thou iudge the Law, thou art not a doer of the Law, but a Iudge. 12. For there is one Law-maker, and Iudge that can destroy and deliuer. 13. But thou, * what art thou that iudgeth thy neighbour?

1. Pet. 5;
6.
C μη κα-
ταλαλε-
τε ἀλλή-
λους.
Ro. 14;
4.

∴ All promises
and purposes

Behold now you that say, To day or to morrow we wil goe into that citie, and there certes wil spend a yeare, and wil traffike, and make our gaine (14. who are ignorant what shal be on the morrow. For what is your life? It is a vapour appearing for a litle while, and afterward it shal vanish away) 15. for that you should say, ∴ If our Lord wil: and, ∴ If we

we



we shal liue, we wil doe this or that. 16. But now you reioyce in your arrogancies. Al such reioycing is wicked. 17. To one therfore knowing to doe good, and not doing it: to him it is sinne.

God's good liking & pleasure: and it be cometh a Christiā man to haue vsually this forme of speach in that case, *If God wil, if God otherwise dispose us.*

of our worldly
affaires are to
be made vnder
condition of
speech in

A N N O T A T I O N S.

C H A P. III.

8. *Purifie your harts.* Man (we see here) maketh himself cleane and purgeth his owne hart. Which derogateth nothing to the grace of God being the principal cause of the same. Yet Protestants thinke we derogate from Christ's Passion, when we attribute such effects to our owne workes, or to other secundarie helps and causes.

Man's working
with God's
grace, is no de-
rogation there-
unto.

C H A P. V.

By the damnation to come vpon the vnnmerciful rich, he exhorteth the persecuted to patience, & by their owne reward, and by examples. 12. Not to sweare at al in common talke. 13. In affliction, to pray: in prosperitie, to sing: in sicknes, to cal for the Priests, and that they pray ouer them & anoint them with oile: and that the sicke persons confesse their sinnes. 19. Finally, how meritorious it is to conuert the erring vnto the Catholike faith, or the sinner to amenderment of life.



GOE to now ye rich men, weep, howling in your miseries which shal come to you. 2. Your riches are corrupt; and your garments are eaten of moths. 3. Your gold and siluer is rusted; and their rust shal be for a testimonie to you, and shal cate your flesh as fire. You haue stored to your selues wrath in the last daies.

A fearful
description of
the miseries
that shal befall
in the next life
to the vnnmer-
ciful couetous
men.

4. Behold the hire of the worke-men that haue reaped your fields, which is defrauded of you, crieth: and their crie hath entred into the eares of the Lord of Sabboth. 5. You haue made merie vpon the earth: and in riotousnes you haue nourished your harts in the day of slaughter. 6. You haue presented, and slaine the iust one: and he resisted you not.

7. Be patient therfore, Brethren, vntil the comming of our Lord. Behold, the husband-man expecteth the pretious fruit of the earth: patiently bearing til he receiue the timely and the lateward. 8. Be you also patient, and confirme your harts: because the comming of our Lord wil approch. 9. Grudge not, Brethren, one against another: that you be not iudged. Behold, the iudge standeth before the gate. 10. Take an example, Brethren, of labour and patience, the Prophets, which spake in the name of our Lord. 11. Behold we account them blessed that haue suffered. The sufferance of Iob you haue heard, and the end of our Lord you haue seen, because our Lord is merciful and pitieful.

He meaneth
either fruit of
grace.

12. But before al things, my Brethren, sweare not, neither by heaven,

nor

condem-
ned.

it at
hand.

exitus
realis.



The Epistle in a votive Masse for the sicke. b The epistle in *Maiores Litaniis* on S. Mar- kes day, and in the Rogation daies. b the Heretikes translate, *Ac- knowledge your finnes.* &c. So litle they can abide the very word of con- fession.

He that hath the zeale of conuerting sin- ners, procureth thereby mercie & remission to himself which is a singular grace.

nor by earth; nor other othe whatsoener. But let your talke be, yea, yea: no no: that you fal not vnder iudgement.

13. Is any of you in heauinesse? let him pray. Is he of a chereful hart? let him sing. 14. Is any man sicke among you?" let him bring in the Priests of the Church, and let them pray ouer him, * "anoiling him with oile in the name of our Lord. 15. And "the praier of faith" shal saue the sicke: and our Lord "shal lift him vp: and if he be in finnes," they shal be remitted him. 16. b "Confesse therefore your finnes one to another: and Pray one for another, that you may be saued. ¶ For the continual praier of a iust man auaieth much. 17. * Elias was a man like vnto vs, passible: and with praier "he praied that it might not raine vpon the earth, and it rained not for three yeares and sixe moneths. 18. And * he praied againe: and the heauen gaue raine, and the earth yealded her fruit.

19. My brethren, if any of you shal erre from the truth, and a man conuert him: 20. he must know that he "which maketh a sinner to be conuerted from the errour of his way," shal saue his soule from death, and "couereth a multitude of finnes. ¶

Mr. 6.
13.

3 Reg.
17.
Ecc. 48.
Luc. 42
25.
3. Reg.
18, 19.

ANNOTATIONS

CHAP. V.

The finnes cry- ing to Heauen.

9. *The hire.*) To with-hold from the poore or labourer the hire or wages that is due or promised to him for his seruice or worke done, is a great iniquitie, and one of those five finnes which in holy writ be said to cal for vengeance at God's hand, as we see here. They be called in the Catechisme, *Sinnes crying to heauen.* The other foure be, murder, *Gen. 18 v. 20.* Vsurie, *Exod. 22. v. 27.* The sinne against nature, *Gen. 18. v. 20.* The oppression and vexation of widowes, pupilles, strangers and such like. *1b. & Exod. 23. v. 9.*

What othes are lawful, what are not.

12. *S. are not.*) He forbiddeth not al othes, as the Anabaptists falsely say. For in iu- stice and iudgement we may be by our lawful Magistrate put to sweare, and may lawfully take an othe, as also for the aduantage of any necessarie truth when time and place re- quire. But the custom of swearing, and al vaine, light, & vnnecessarie othes in our daily speach doe displease God highly, and are here forbidden by the Apostle, as also by our Sauour. *Mat. 5.*

Heretical traf- lation against Priesthood.

14. *Let him bring in the Priests.*) The Protestants for their special hatred of the holy order of Priesthood, as els-where often, so here they corrupt the text euidently, translating *Presbyteros*, Elders. As though the Apostle had meant men of age, and not such as were by holy office, Priests. S. Chrysostom who knew the sense and signification of the Greeke word according to the Ecclesiastical vse and the whole Churches iudgement, better then any Protestant aline, taketh it plainly for *Sacerdotes*, that is, Priests *li. 3. de Sacerdotio prope initium.* And if they confesse that it is a word of office with them also, though they cal them Elders, and not Priests; then we demand whether the Apostle meane here men of that function which they in their new Churches cal Elders. If they say no, as they must needs (for Elders with them are not deputed specially to publike praying or administra- tion of the Sacraments, such as the Apostle here requireth to be sent for) then they must needs grant, that their Elders answer not to the function of those which in the new Te- stament are called *Presbyteri* in Greeke and Latin, and therefore both their translation to be false and fraudulent, and also their naming of their new degrees or orders to be fond and incongruous.

Neither their Elders (so cal- led, nor their Ministers, can be those whom the Apostle here calleth, *Presbyteros.*

If they



If they say their Ministers be correspondent to such as were called *Presbyteri* in holy writ & in the Primitiue Church, & that they are the men whom the Apostle willet to be called for to anoint the sicke & to pray for him, why doe they not the translate *Presbyter* Ministers? which they might doe with as good reason, as cal such as they haue taken instead of our Catholike Priests, Ministers. Which word being in large acception comon to al that haue to doe about the celebration of diuine things, was neuer appropriated by vse either of Scripture or of the holy Church, to that higher function of publike administration of the Sacraments and Seruice, which is Priesthood: but to the order next vnder it, which is Deaconship. And therefore if any should be called Ministers, their Deacons properly should be so termed. And the Protestants haue no more reason to keep the ancient Greek word of Deacons, appropriated to that office by the vse of antiquity, then to keep the word Priest, being made no lesse peculiar to the state of such only as Minister the holy Sacraments, & offer the Sacrifice of the Altar. But these fellowes follow neither God's word, nor Ecclesiastical vse, nor any reason, but mere phantasie, noueltie, and hatred of God's Church. And how litle they follow any good rule or reason in these things may appeare by this, that here they auoid to translate *Priests*, and yet in their Communion booke, in their order of visiting the sicke, they commonly name the Minister, *Priest*.

They haue no reason to cal their Ministers by that name.

Their Deacons should rather be called Ministers.

They should keep the name Priest, as wel as Deacon.

14. *Anointing with oile.*) Here is the Sacrament of extreme Vnction so plainly promulgated for it was instituted, as al other Sacraments of the new Testament, by our Sauour Christ himself, and, as Venerable Bede thinketh and other ancient Writers, the anointing of the sicke with oile *Matt. 6.* pertaineth thereto) that some Heretikes, for the euidence of this place also (as of the other for good workes) deny the Epistle. Other (as the Calvinists) through their confidence of cunning shifts and glosses, confessing that S. Iames is the Authour, yet condemne the Church of God for vsing and taking it for a Sacrament. But what dishonour to God is it (we pray them) that a Sacrament should be instituted in the matter of oile, more then in the element of water? Why may not grace and remission of sinnes be annexed to the one as wel as to the other, without derogation to God?

The Sacrament of EXTREME VNCTION.

But they say, Sacraments endure for euer in the Church, this but for a season in the Primitiue Church. What Scripture telleth them that this general and absolute prescription of the Apostle in this case should endure but for a season? When was it taken away, abrogated, or altered? They see the Church of God hath alwaies vsed it vpon this warrant of the Apostle, who knew Christ's meaning and institution of it better then these deceiued men, who make more of their owne fond guesses & coniectures, grounded neither on Scripture nor vpon any circumstance of the text, nor any one authentical Authour that euer wrote, then of the expresse word of God. It was (say they) a miraculous practise of healing the sicke, during only in the Apostles time, and not long after. We aske them whether Christ appointed any certaine creature or external element vnto the Apostles generally to worke miracles by. Himself vsed sometimes clay & spittle, sometimes he sent the that were diseased, to wash themselves in waters: But that he appointed any of those or the like things for a general medicine or miraculous healing only, that we read not. For in the beginning, for the better inducing of the people to faith and deuotion, Christ would haue miracles to be wrought by sundry of the Sacraments also. Which miraculous workes ceasing, yet the Sacraments remaine stil vnto the worldes end.

The Heretikes objections against the said Sacrament, answered: and withal it is proued to be a Sacrament.

Againe we demand, whether euer they read or heard that men were generally commanded to seeke for their health by miraculous meanes? Thirdly, whether al Priests, or (as they cal them) Elders, had the giift of miracles in the primitiue Church? No, it can not be. For though some had, yet al these indifferently of whom the Apostle speaketh, had not the giift: and many that were not Priests had it, both men and women, which yet could not be called for as Priests were in this case. And though the Apostle and others could both cure men and reuiue them againe, yet there was no such general precept for sicke or dead men, as this, to cal for the Apostles to heale or restore them to life againe. Lastly had any external element or miraculous practise, vnles it were a Sacrament, the promise of remission of al kind of actual sinnes ioyned vnto it? Or could S. Iames institute such a ceremonie himself, that could saue both, body and soule by giuing

Remission of sinnes annexed to creatures.



Holy water.

giuing health to the one, and grace and remission to the other? At other times these contentious wranglers, raile at God's Church, for annexing only the remission of venial finnes to the element of water, made holy by the Priests blessing thereof in the name of Christ, and his word: and loe here they are drinen to hold that S. Iames prescribed a miraculous oile or creature which had much more power & efficacie. Into these straits are such miscreants brought that wil not beleue the expresse word of God, interpreted by the practise of God's vniuersal Church.

Holy oile blessed by the Bishop.

Venerable Bede in 9. Luc. saith thus. *It is cleere that this custome was deliuered to the holy Church by the Apostles themselves, that the sicke should be anointed with oile consecrated by the Bishop's blessing.* See for this & for the assertion & vse of this Sacrament, S. Innocentius ep. 1. ad Decentium Eugubinum c. 8 to. 1. Conc. & l. 2. de visitatione infirmorum in S. Augustin c. 4. Concil. Cabilanense 2. cap. 48. Concil. Wormatiense cap. 72. to. 3. Conc. Aquisgræ. c. 8. Florentinum, and

The peoples deuotion toward such hallowed creatures.

other later Councils. S. Bernard in the life of Malachie in fine. This holy oile because the faithful saw to haue such vertue in the primitiue Church, diuers caried it home and occupied it in their infirmities, not vsing it in the Sacramental sort which the Apostle prescribeth, as the Aduersaries vnlearnedly obiekt vnto vs: but as Christians now doe (and then also did) concerning the water of Baptisme, which they vsed to take home with the after it was hallowed, & to giue it their diseased to drinke.

The Sacramental words.

15. *The prayer of faith.*) He meaneth the forme of the Sacrament, that is, the words spoken at the same time when the partie is anointed, which no doubt are most ancient & Apostolike. Not that the word or prayer alone should haue that great effect here mentioned, but ioyned with the foresaid vnction, as is plaine.

The three effects of this Sacrament.

15. *Shal saue.*) The first effect of this Sacrament is, to saue the soule, by giuing grace & comfort to withstand the terrours and tentations of the enemy, going about (specially in that extremitie of death) to driue men to desperation or distresse of mind and other damnable inconueniences. The which effect is signified in the matter of this Sacrament specially.

15. *Shal lift up him.*) When it shal be good for the saluation of the partie, or agreable to God's honour, this Sacrament restoreth also a man to bodily health againe, as experience often teacheth vs. Which yet is not done by way of miracle, to make the partie suddenly whole, but by God's ordinarie providence & vse of second causes, which otherwise should not haue had that effect, but for the said Sacrament. This is the second effect.

Priests (and not Elders) are the Ministers of this Sacrament.

15. *They shal be remitted him.*) What finnes soeuer remaine vntemitted, they shal in this Sacrament and by the grace thereof be remitted, if the persons worthily receiue it. This is the third effect. S. Chrysostom of this effect saith thus: *They* (speaking of Priests) *doe not only remis sinnes in Baptisme, but afterward also, according to the saying of S. Iames: If any be sicke, let him bring in the Priests & c. Li. 3. de Sacerd. prope initium.* Let the Protestants marke that he calleth *Presbyteros, Sacerdotes*: that is *Priests*, and maketh them the only Ministers of this Sacrament, and not elders or other lay-men. By al which you see this Sacrament of al other to be maruelous plainely set forth by the Apostle. Only sicke men and (as* the Greek word giueth) men very weake must receiue it: only Priests must by the Ministers of it: the matter of it is holy oile: the forme is prayer, in such sort as we see now vsed: the effects be as is aforesaid. Yet this so plaine a matter and so profitable a Sacrament, the enemy by Heretikes would wholly abolish.

Confession.

16. *Confesse therefore.*) It is not certaine that he speaketh here of sacramental Confession; yet the circumstance of the letter wel beareth it, and very probable it is that he meaneth of it: and Origen doth so expound it ho. 2. in *Louis.* & Venerable Bede writeth thus, *In this sentence* (saith he) *there must be this discretion, that our daily & litle sinnes we cōfesse one to another, vnto our equals, and beleue to be saued by their daily prayer. But the uncleannes of the greater leprosie let vs according to the law open to the Priest, and at his pleasure in what manner and how long time he shal command, let vs be careful to be purified.* But the Protestants flying from the very word *Confession* in despite of the Sacrament translate thus, *Acknowledge your faults one to another.* They doe not wel like to haue in one sentence, Priests, praying ouer the sicke, anointing them forgiuing them their sinnes, confession, and the like.

Truths vnwritten & known by tradition.

17. *He prayed.*) The Scriptures to which the Apostle alludeth, make no mention of Elias prayer. Therefore he knew it by tradition or reuelatiō. Whereby we see that many things vnwritten be of equal truth with the things written.

* xxi. iiii.

In hunc locum.

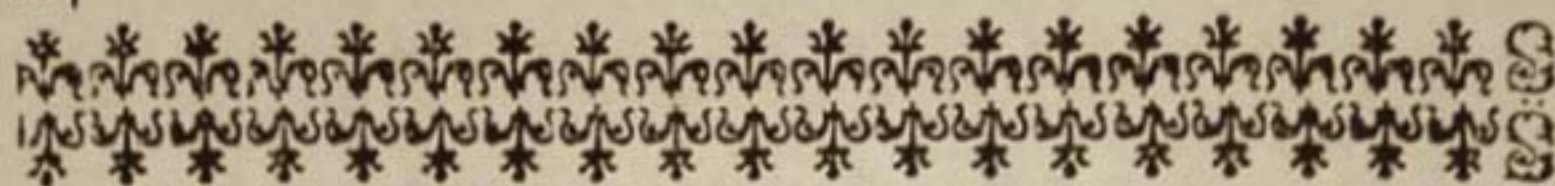


10. *Maketh to be converted*) Here we see the great reward of such as seeke to convert Heretikes or other sinners from errour and wickednes: and how necessarie an office it is, specially for a Priest.

11. *Shal save.*) We see, it derogateth not from God, to attribute our saluation to any man or Angel in heauen or earth, as to the workers thereof vnder God, by their prayers, preaching, correction, counsel, or otherwise. Yet the Heretikes are so foolish and contentious in this kind, that they can not heare patiently, that our B. Lady or others should be counted meanes or workers of our saluation.

Our saluation
attributed to
men, without
derogation to
Christ.





T H E A R G V M E N T O F BOTH THE EPISTLES OF S. PETER, THE FISRT, AND THE SECOND.



OF S. Peter we read at large both in the Ghospels, and in the Actes of the Apostles: and namely, that Christ designed him, and also made him his Vicar (as S. Matthew for that cause in the Catalogue of the Apostles c. 10. calleth him Primus, the first, and al antiquitie, Princeps Apostolorum, the Prince of the Apostles) and that he accordingly executed that office after Christes departure, planting the Church first among the Iewes in Hierusalem and in al that countrey and coasts about, as Christ also himself before had preached to the Iewes alone.

But preaching at length to the Gentils also, according to Christes commission (Mat. 28. v. 19.) and being now come to Rome, the head citie of the Gentils, from thence he writeth this Epistle to his Christian Iewes, hauing care of them in his absence, no lesse then when he was present: and not to the Iewes that were at home (belike because they had S. Iames, or his Successour S. Simon Cleophae, resident with them) but * to them that were dispersed in Pontus, Galatia, Cappadocia, and Bythynia. 1 Pet. 1.

* See the Annotation 1. Pct. 5. v. 13.

And that he writeth it from Rome, himself signifieth saying: The Church that is in Babylon saluteth you. * Where by Babylon he meaneth Rome, as al antiquitie doth interpret him: not that he so calleth the Church of Rome, but the Heathen state of the Romane Empire, which then, and 300. yeares after, vnto the conuersion of Constantinus the Emperour, did persecute the elect Church of Rome, in so-much that the first 33. Bishops thereof vnto S. Siluester, were al Martyrs. 1 Pet. 5.

* See the Annotation vpon S. Iames epistle c. 2. v. 21.

For the matter whereof he writeth, himself doth signifie it in these words: This loe the second Epistle I write to you, my Dearest, in which (Epistles) I stirre vp by admonition, your sincere mind that you may be mindful of those words &c. So he saith there of both together. And againe of the first to the same purpose, in another place: I haue breefly written, beseeching and testifying that this is the true grace of God, wherein you stand. For there were at that time certaine Seducers (as * S. August. also hath told vs) who went about to teach Only faith, as though good workes were not necessarie, nor meritorious. There were also great persecutions, to compel them with terrour to denie Christ & al his religion. He therefore exhorteth them accordingly, neither for persecution, neither by seduction to forsake it: though in the first, his exhortation is more principally against persecution: and in the second more principally against seduction. The first Epistle is noted to be very like to S. Pauls epistle to the Ephesians, in words also, and so thicke of Scriptures, as though he spake nothing els. 2 Pet. 3. 1 Pet. 5.

The time when the first was written, is vncertaine: the second was written a litle before his death, as is gathered by his words in the same. c. 1. v. 14.

T H E





T H E
F I R S T E P I S T L E
O F S. P E T E R
T H E A P O S T L E.

C H A P. I.

He comforteth them in their persecutions (being now by Baptisme made the children of God) with the hope of their heauenly iuberitance: 6. shewing how meritorious it is for them to be so constant in faith, 10. and confirming them therein with the authoritie of the Prophets and of the Holy Ghost. 15. Exhorting the to liue also accordingly in al holines, 15. considering the holines of God, the vprightnes of his iudgement, the price of their redemption by Christ, 21. and the vertue of the seed in them (which is grace regenerative in Baptisme) fore-told by the Prophets also.



PETER an Apostle of IESVS Christ, to the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1. according to the prescience of God the Father, into sanctification of the Spirit, vnto the obedience and sprinkling of the bloud of IESVS Christ: Grace to you and peace be multiplied.

*The Epistle in
Cathedra S. Petri
Rom. Jan. 18.
& Antiochie
Feb. 21.*

*2. Cor. 1.
3. Eph.
1, 3.*

3. Blessed be God and the Father of our Lord IESVS Christ, who according to his great mercie hath regenerated vs vnto a liuely hope, by the resurrection of IESVS Christ from the dead, 4. vnto an inheritance incorruptible, and incontaminate, and that can not fade, conserued in the heauens in you, 5. (who in the vertue of God are kept by faith vnto saluation) ready to be reuealed in the last time. 6. Wherin you shal reioyce, a litle now if you must be made heauy in diners tentations: 7. that the probation of your faith much more pretious then gold (which is proued by the fire) may be found vnto praise and glorie and honour in the reuelation of IESVS Christ: 8. whom hauing not seen, you loue: in whom now also not seeing you beleue: and beleuing you reioyce with ioy vspeakable and glorified, 9 receiuing the end of your faith, the saluation of your soules.

*The Epistle for
many martyrs.*

10. Of the which saluation the Prophets inquired & searched, which prophecied of the grace to come in you, 11. searching vnto which or what



what manner of time the Spirit of Christ in them did signifie: fore-telling those passions that are in Christ, and the glories following: 12. to whom it was reuealed, that not to themselves, but to you they ministred those things which now are told you by them that haue euāgelized to you, the Holy Ghost being sent from Heauen, on whom the Angels desire to looke,

Chastitie not only of body but also of mind, is required. S. Bede upon this place. c God wil iudge men according to euery ones workes, & not by faith only.

He meaneth the errors of Gentility. Or if he write to the Iewes dispersed, he meaneth the yoke of the Law with the fond and heauy additions of their later Maisters called Demerites. The Heretikes, to make it sound to the simple against the traditions of the Church, corrupt the text thus, which you haue received by tradition of the Fathers.

13. For the which cause hauing the loynes of your mind girded, sober, trust perfectly in that grace which is offered you, in the reuelation of IESVS Christ, 14. as children of obedience, not configured to the former desires of your ignorance: 15. but according to him that hath called you, the Holy one, be you also in al conuersation holy: 16. because it is written: *You shall be holy, because I am holy.* 17. And if you inuocate the Father, him which without acception of persons iudgeth according to euery ones worke; in feare conuerse ye the time of your sejourning. 18. Knowing that not with corruptible things, gold or siluer, you are redeemed from your vaine conuersation of your Fathers tradition: 19. but with the pretious blood as it were of an immaculate and vnspotted Lamb, Christ, 20. fore-knownen indeed before the constitution of the world, but manifested in the last times for you, 21. which by him are faithful in God who raised him from the dead, & hath giue him glorie, that your faith and hope might be in God. 22. Making your soules chaste in obedience of charitie, in the sincere loue of the Fraternitie from the hart loue ye one another earnestly: 23. borne againe not of corruptible seed, but incorruptible by the word of God who liueth & remaineth for euer. 24. For al flesh is as grasse: & al the glorie thereof as the floure of grasse. The grasse is withered, and the floure thereof is fallen away. 25. But the word of our Lord remaineth for euer, and this is the word that is euangelized among you.

Leu. 11;
19. 20, 27
Deu. 10.

Ro. 2;
Gal. 2.
1 Cor. 6;
20. 7, 23

Ro. 16;
25. Col.
1, 26.
Th. 1, 2;

Esa. 40;
6.

CHAP: II.

Now after their Baptisme, what must be their meat: 4. and being come to Christ, how happie they be aboue their incredulous Brethren, according to the scriptures also. 11. Whercupon he beseecheth them to shine in good life among the Heathen, so to procure their conuersion: 13. to be obedient subiects to higher Powers (howsoeuer some misconster Christian libertie) 14. and seruants to obey their Maisters. 19. And so, doing wel, though they suffer for it, it is very meritorious. 21. whereas Christ also not only gaue them example, 24. but also by his death hath made them able to liue iustly.

The Epistle
upon Saturday
in Easter
weeke.



SA YING away therefore al malice, and al guile, and simulations, and enuies, and al detractions, 2. as infants euen now borne, reasonable, milke without guile desire ye, that in it you may grow vnto saluation. 3. If yet you haue tasted that our Lord is sweet. 4. Vnto whom approaching, a liuing stone, of men indeed reprobated, but of God elect and made honorable: 5. be ye also your selues superedified as it

as it



*a spiri-
tual
house,*
as it were lining stones, 'spiritual houses' a holy priesthood to offer (a) *where to also
they are ordained.*
"spiritual hosts, acceptable to God by IESVS Christ. 6. For the which *b The Prote-
stants can no
more gather of
this, that al
Christians be
Priests, then
that al be Kings
as is most plaine
Apoc. 1, 6 &
5, 10. Thou hast
made vs a Kingdō
(or Kings) &
Priests.*
cause the Scripture containeth, Behold I put in Sion a principal corner-stone
elect, precious. And he that shal beleue in him, shal not be confounded. 7. To you
therfore that beleue, honour: but to them that beleue not, the stone
which the builders reiect^d, the same is made into the head of the corner: 8. and * a
stone of offense, & a rock of scandal, to them that stumble at the word,
neither doe beleue (a) wherein also they are put. 9. But you are an * elect
Generation, a b kingly Priesthood, a holy Nation, a people of pur-
chace: that you may declare his vertues, which from darkenesse hath
called you into his maruelous light. 10. Which sometime not a people: but
now the people of God. Which not hauing obtained mercie: but now hauing obtained
mercie.

*Ofc. 2.
Ro. 9.
Gal. 5,
16.
Mt. 5,
16.
Ro. 13, 1.
ACT. 1.*
11. My Dearest I beseech you as strangers & pilgrimes, * to refraine
your selues from carnal desires which warre against the soule, 12. ha-
uing your conuersation good among the Gentils: that in that wherein
they misreport of you as of malefactours, by the good workes consi-
dering you, * they may glorifie God in the day of visitation. 13. * "Be
subiect therfore to euery humane creature for God: whether it be
"to King, as excelling: 14. or to Rulers as sent by him to the reuenge
of malefactours, but to the praise of the good: 15. for so is the wil of
God, that doing wel you may make the ignorance of vnwise men to be
dumme: 16. as free, and "not as hauing the freedom for a cloke of ma-
lice, but as the seruants of God. 17. Honour al men. c Lone the fraterni-
tie. Feare God. Honour the King.

*you vs
Ef 13, 9.
IUK. 10, 16.
10, 16.
Ef 5, 4.
Mt. 8, 17*
18. Seruants be subiect in al feare to your Maisters, not only to the
good & modest, "but also to the waiward. 19. For this is thanks, if for
conscience of God a man sustaine sorrowes, suffering vniustly. 20. For
what glorie is it, if sinning, and buffeted you suffer? But if doing wel
you sustaine patiently, this is thanke before God. 21. For vnto this are
you called: because Christ also suffred for 'vs' leauing 'you' an example
that you may follow his steps. 22. Who did no sinne, neither was guile found in
his mouth. 23. Who when he was reuiled, c did not reuile: when he suffred
he threatned not: but deliuered himself to him that iudged him vniustly.
24. Who himself * bare our sinnes in his body vpon the tree: that dead
to sinnes, we may liue to iustice. By whose stripes you are healed. 25. For
you were as sheep straying: but you be conuerted now to the Pastour &
Bishop of your soules. **†**

The Epistle vpon
the 3. Sunday
after Easter.

So is the
Greek, but the
Protest. in fa-
uour of tempo-
ral lawes made
against the
Cat. religion,
translate it very
falsely thus, so
al māner ordināce
of man: them-
selues boldly
reiecting Ec-
clesiastical de-
crees as mens
ordinances.

In this spea-
ch is often
commēded the
vnitie of al
Christians a-
mong them-
selues.

The Epistle
vpon the 1.
Sunday after
Easter.

ANNOTATIONS

CHAP. II.

5 *Spiritual hosts.* Here were see, that as he speaketh of spiritual hosts, which euery
Christian man offereth, so he speaketh not properly of priesthood, when he maketh al
Priests, but of a spiritual priesthood. Which spiritual priesthood was also in al the Ie-
es: but



but the priesthood (properly so called) was only in the sonnes of Aaron, and they offered the Sacrifices (properly so called) which none besides might offer.

Obedience to
temporal Prin-
ces.

11. *Be subiect.*) Not only our Maister Christ, but the Apostles and al Christians were ever charged by such as thought to bring them in hatred with Princes, with disobedience to Kings and temporal Magistrates. Therefore both * S. Paul and this Apostle doe specially warne the faithful, that they giue no occasion by their ill demeanure to secular Princes, that the Heathen should count them disobedient or seditious workers against the States of the world.

Ro. 15.

God instituted
the Spiritual
gouernement
in more excel-
lent manner
then the tem-
poral.

13. *To every humane creature.*) So he calleth the temporal Magistrate elected by the people, or holding their Soueraignty by birth & carnal propagation, ordained for the worldly wealth, peace, and prosperitie of the subiects: to put a difference betwixt that humane Superiority, and the spiritual Rulers and regiment, guiding & gouerning the people to an higher end, and instituted by God himself immediately. For Christ did expressly constitute the forme of regiment vsed ever since in the Church. He made one the cheefe, placing Peter in the Supremacie: he called the Apostles and Disciples, giuing them their feneral authorities. Afterward * God guided the lot for choice of S. Matthias in Iudas place: and the Holy Ghost expressly and namely seuered & chose Paul and Barnabas vnto their Apostolical function: and generally the Apostle saith of al spiritual Rulers, *The holy Ghost hath placed you to rule the Church of God.*

Act. 1.

And although al power be of God, and Kings rule by him, yet that is no otherwise, but by his ordinarie concurrence, and prouidence, whereby he procureth the earthly commodity or wealth of men, by maintaining of due superiority and subiection one towards another, and by giuing power to the people and Common-wealth to choose to themselves some kind or forme of Regiment, vnder which they be content to liue for their preservation in peace and tranquillity. But spiritual superiority is farre more excellent, as in more excellent sort depending, not of man's ordinance, election, or (as this Apostle speaketh) creation, but of the Holy Ghost, who is alwaies resident in the Church (which is Christ's body mystical, and therefore another manner of Common-wealth then the earthly) concurring in singular sort to the creation of al necessarie Officers in the said Church, euen to the worlds end, as S. Paul writeth to the Ephesians.

Act. 20.

Lest therefore the people, being then in so precise sort alwaies warned of the excellencie of their Spiritual Gouernours * and of their obedience toward them, might neglect their dueties to Temporal Magistrates, specially being infidels, and many times tyrants and persecutors of the faith, as Nero and other were then: therefore S. Peter here warneth them to be subiect, for their bodies and goods and other temporal things, euen to the worldly Princes both infidels and Christians, whom he calleth humane creatures.

Eph. 4.

Hebr. 4.

13.

Heret. transla-
tion.

The Kings ex-
cellencie of
power is in re-
spect of the
nobilitie and
lay Magistra-
tes vnder him.

13. *To the King as excellēg.*) Some simple heretikes, & others also not vnlearned, at the beginning, for lacke of better places, would haue proued by this, that the King was Head of the Church, and aboue al Spiritual Rulers: and to make it found better that way, they falsely translated it, *To the King as to the cheefe Head.* In the Bible of the yeare 1562. But it is euident that he calleth the King, the precellent or more excellent, in respect of his Vicegerents which he calleth Dukes or Gouernours that be at his appointment; and not in respect of Popes, Bishops, or Priests, as they haue the rule of mens soules: who could not in that charge be vnder such Kings or Emperours as the Apostle speaketh of; no more then the Kings or Emperours then, could be Heads of the Church, being Heathen men and no members thereof, much lesse the cheefe members. See a notable place in S. Ignatius ep. and Smyrneses, where he exhorteth them first to honour God, next the Bishop, & then the King.

Christiā Prin-
ces haue no
more right to
be supreme
Heads in spiri-
tual causes
then the Hea-
then.

This is an inuincible demonstration, that this text maketh not for any spiritual claime of earthly Kings, because it giueth no more to any Prince then may and ought to be done & granted to a Heathen Magistrate. Neither is there any thing in al the new Testament that proueth the Prince to be Head or cheefe Gouernour of the Church in spiritual or Ecclesiastical causes, more then it proueth any heathen Emperour of Rome to haue been. For they were bound in temporal things to obey the Heathen being lawful Kings, to be subiect to them, euen for conscience, to keep their temporal lawes, to pay them tribute, to pray for them, and to doe al other natural duties: and more no Scriptures bind vs to doe to Christian Kings.

Libertines.

16. *Not as hauing.*) There were some Libertines in those daies, as there be now, that

vnder



vnder pretence of libertie of the Ghospel, sought to be free from subiection and lawes of men, as now vnder the like wicked pretence, Heretikes refuse to obey their spiritual Rulers and to obserue their lawes.

18. But also the wayward.) The Wiceliftes and their followers in these daies, sometimes to moue the people vnto sedition, hold and teach that Maisters, and Magistrates lose their authoritie ouer their seruants and subiects, if they be once in deadly sinne, & that the people in that case need not in conscience obey them. Which is a pernicious and false doctrine, as is plaine by this place, where we be expressly commanded to obey euen the il conditioned. Which must be alwaies vnderstood, if they command nothing against God. For then this rule is euer to be followed: *We must obey God rather then men.* Wiceliffe held, Act. 5, 29.

Deadly sinnes of Princes or Superiours exempt not the subiects from obedience, as Wiceliffe held.

CHAP. III.

The dutie of wiues & husbands to each other. 9. None to doe or speake euil by their persecutours, 15. but to answer them alwaies with modestie, and specially with innocencie, after the example of Christ most innocent: whose body though they killed; yet his soule liued and preached afterward to the soules in Hel (namely to those in the time of Noes floud being a figure of our Baptisme) rose againe, and ascended.



In like manner also * let the women be subiect to their husbands: that if any beleue not the word, by the conuersation of the women without the word they may be wonne, 2. considering your chaste conuersation in feare. 3. Whose trimming let it not be outwardly the plairing of haire, or laying on gold round about, or of putting on vestures: 4. but the man of the hart that is hidden, in the incorruptibilitie of a quiet and a modest spirit, which is rich in the sight of God. 5. For so sometime the holy women also that trusted in God, adorned themselves, subiect to their owne husbands. 6. As * Sara obeyed Abraham, calling him Lord: whose daughters you are, doing wel, and not fearing any perturbation. 7. Husbands likewise, dwelling with them according to knowledge, as vnto the weaker feminine vessel imparting honour, as it were to the coheires also of the grace of life: that your praiers be not hindred.

How wiues should behaue themselves toward their husbands.

Against the proud, curious and costly attire of women, wherein this il time of ours exceedeth.

How husbands should behaue themselves toward their wiues.

The Epistle vpon the 5. Sunday after Pentecost.

8. And in fine al of one mind, hauing compassion, louers of the Fraternitie, merciful, modest, humble. 9. * not rendring euil for euil, nor curse for curse: but contrariwise, blessing: for vnto this are you called, that you may by inheritance possesse a benediction. 10. For he that wil loue life, and see good daies, let him refraine his tongue from euil, & his lippes that they speake not guile. 11. Let him decline from euil, and doe good: let him enquire peace, & follow it: 12. because the eyes of our Lord are vpon the iust, and his eares vnto their praiers: but the countenance of our Lord vpon them that doe euil things. 13. And who is he that can hurt you, if you be emulatours of good? 14. But * & if you suffer ought for iustice, blessed are ye. And the feare of them feare ye not, & be not troubled. 15. But sanctifie our Lord Christ in your harts, ready alwaies to satisfie euery one that asketh you a reason of that hope which is in you: 16. but with modestie and feare, hauing a good conscience: that in that which they speake il of you, they may be confounded which calumniate



your good conuersation in Christ. 17. For it is better to suffer as doing wel (if the wil of God wil haue it so) then doing ill.

The Epistle
vpon friday in
Easter weeke.

18. Because Christ also died once for our sinnes, the iust for the vniust: that he might offer vs to God, mortified certes in flesh, but quickned in spirit. 19. In the which spirit comming he preached " to ' them ' also that were in prison: 20. which had been " incredulous sometime, * when they expected the patience of God in the daies of Noe, when the arke was a building: in the which, few, that is, * eight soules were saued by water. 21. Whereunto Baptisme being " of the like forme now saueth ' you ' also: not the laying away of the filth of the flesh, but " the examination of a good conscience toward God by the resurrection of I E S V S Christ. 22. Who is on the right hand of God, **I** swallowing death, that we might be made heires of life euerlasting: being gone into Heauen, Angels and Potentates and Powers subiected to him.

those
spirits
Gen. 6.
Mt. 24.
Gen. 7.
7.
12

AN NOT A T I O N S.

C H A P. III.

Christ in soule
descended vnto
hel, whiles his
body lay in
the graue.

The Calvinists
denying the
same, are (by S.
Augustin's iud-
gement) infi-
dels.

Certaine diffi-
culties where-
of S. Augustin
doubteth.

Purgatorie.

What were the
incredulous
persons of who
the Apostle
here speaketh.

19. *To them that were in prison.*) Augustin in his 99. Epistle in principio, confesseth this place to be exceeding hard to vnderstand, & to haue many difficulties which he could neuer explicate to his owne satisfiacion. Yet vnto Heretikes this and al other texts be easie, not doubting but that is the sense which themselves imagin, whatsoeuer other men deeme thereof. S. Augustin only findeth himself sure of this, that Christ's descending into Hel in soule after his death, is plainly proued hereby. Which thing he declareth there, to be conformable to diuers other expresse words of holy Writ, and namely to this same Apostles sermon *Act. 2.* And at length he concludeth thus, *Quis ergo nisi infidelis negauerit fuisse apud inferos Christum?* that is, *Therefore who but an infidel, wil deny that Christ was in hel?* Calvin then (you see) with al his followers are infidels, who instead of this descending of Christ in soule after his death, haue inuented another desperate kind of Christ's being in Hel, when he was yet aliue on the Crosse. S. Athanasius also in his epistle cited by S. Epiphanius *her. 77. in principio*, and in his booke *de incarnatione Verbi propius initio*. S. Cyril *de reuera fide ad Theodosium*, Occumenius, and diuers others vpon this place, proue Christ's descending to Hel. As they likewise declare vpon the words following, that he preached to the Spirits or soules of men deteined in Hel or in prison.

But whether this word *Prison* or *Hel* be meant of the inferiour place of the damned, or of *Limbus patrum* called Abraham's bosome, or some other place of temporal chastisemēt; and, to whom he preached there, and who by his preaching or presence there were deliuered, and who they were that are called *Incredulous in the daies of Noe*; al these things S. Augustin calleth great profundities, confessing himself to be vnable to reach vnto it: only holding fast and assured this article of our faith, that he deliuered none deputed to damnation in the lowest Hel, and yet not doubting but that he released diuers out of places of paines there. Which cā not be out of any other place thē Purgatorie. See the said Epistle, where also he insinuateth other expositions for explication of the manifold difficulties of this hard text, which were too long to reherse, our special purpose being only to note briefly the things that touch the controuersies of this time.

20. *Incredulous sometime.*) They that take the former words, of Christ's descending to Hel, and deliuering certaine there deteined, doe expound this, not of such as died in their infidelitie or without al faith in God, for such were not deliuered: but either of some that once were incredulous, and afterward repented before their death: or rather & specially of such as otherwise were faithful, but yet trusted not Noes preaching by his worke and word, that God would destroy the world by water. Who yet being other-
wise



wise good men, when the matter came to passe, were sorie for their errour, and died by the flood corporally, but yet in state of saluation, & being chastised for their fault in the next life, were deliuered by Christ's descending thither. And not they only, but al others in the like condition. For the Apostle giueth these of Noes time but for an example.

21. Of the like forme. The water bearing vp the Arke from sinking, and the persons in it Noes Arke & from drowning, was a figure of baptisme, that likewise saucth the worthie receiuers and the water, a figure of Christ's from euerlasting perishing. As Noe (saith S. Augustin) with his, was deliuered by the water figure of Christ's the wood, so the familie of Christ by Baptisme signed with Christ's Passion on the Crosse. *Li. 12. Cor. Crosse & Baptisme.* *Ep. 57.* *12.* *14.* Againe he saith, that as the water saued none out of the Arke, but was rather their destruction; so the Sacrament of Baptisme recieued out of the Catholike Church at Baptisme received of Heretikes or Schismatikes hands, though it be the same water & Sacrament that the Catholike Church hath, yet profiteth none to saluation, but rather worketh their perdition. *Heretikes or Schismatikes,* Which yet is not meant in case of extreme necessitie, when the partie should die without Schismatikes, the said Sacrament, except he tooke it at an Heretikes or Schismatikes hand. Neither is it meant in the case of infants, to whom the Sacrament is cause of saluation, they being in no fault for receiuing it at the hands of the vnfaithful, though their parents and freinds that offer them vnto such to be baptized, be in no smal fault. S. Hierom to Damasus Pope of Rome compareth that See to the Arke, & them that communicate with it, to them that were saued in the Arke: al other Schismatikes and Heretikes, to the rest that were drowned.

21. The examination of a good conscience. The Apostle seemeth to allude here to the very The ceremonies of Baptisme, containing certaine interrogatories and solenne promises made of the articles of the Christian faith, and of good life, and of renouncing Satan & al his poms and workes. Which (no doubt) howsoeuer the Calvinists esteeme of them, are the very Apostolike ceremonies vsed in the ministration of this Sacrament. *See S. Denys in fine Ec. hierarchie. S. Cyril. li. 12. in 10. c. 64. S. Augustin ep. 23. S. Basil de Sp. sancto. c. 12. and 15. S. Ambrose de ijs qui mysterijs initiantur c. 2. 3. 4.*

CHAP. IIII.

That they arme themselves, to fume no more after Baptisme, against the tentations of the Heathen, considering that the general end now approcheth: 8. specially toward their euen-Christians to shew their charitie, hospitalitie, and grace, doing al to the glorie of God. 12. And as for being persecuted because they are Christians, to reioyce, considering the reward that they shal haue with Christ, and damnation that they auoid hereby.



CHRIST therefore hauing suffered in the flesh, be you also armed with the same cogitation. Because he that hath suffered in the flesh, hath ceased from sinnes: 2. that now not after the desires of men, but according to the wil of God he liue the rest of his time in the flesh. 3. For the time past sictheth (to accomplish the wil of the Gentils) them that haue walked in riotousnes, desires, excesse of wine, banquetings, potations, and vnlawful seruices of Idols. 4. Wherein they maruel blaspheming, you not concurring into the same confusion of riotousnes. 5. Who shal render account to him, which is ready to iudge the liuing and the dead. 6. For, for this cause also was it euangelized to the dead: that they may be iudged indeed according to men, in the flesh: but may liue according to God in the Spirit. 7. And the end of al shal approach.

It hath the same difficulty and sense that the other like words haue before, chap. 3. See the annotation there v. 19. and S. Aug. ep. 62, & Oecumenius upon it place.

The Epistle
vpon Sunday
next after the
Ascension.

Be wise therefore, and watch in praier. 8. But before all things, hauing mutual charitie continual among your selues: because * " charitie couereth the multitude of sinnes. 9. * Vsing hospitalitie one toward another without murmuring. 10. * Euery one as he hath receiued grace, ministring the same one toward another: as good dispensers of the manifold grace of God. 11. If any man speake, as the words of God. If any man minister, as of the power, which God administreth. That in all things God may be honoured by I E S V S Christ: **¶** to whom is glorie & empire for euer and euer. Amen.

Pro. 10,
Ro. 12,
Heb. 13,
Ro. 12, 6.

The Epistle for
some Martyrs.

12. My dearest, thinke it not strange in the seruour which is to you for a tentation, as though some new thing hapned to you: 13. But communicating with the passions of Christ, be glad, that in the reuelation also of his glorie you may be glad reioycing. 14. * If you be reuiled in the name of Christ, you shal be blessed: because that which is of the honour, glorie, and vertue of God, and the Spirit which is his, shal rest vpon you. 15. But let none of you suffer as a murderer, or a theefe, or a railer, or a coueter of other mens things. 16. But if as a Christian, let him not be ashamed, but let him glorifie God in this name. 17. For * the time is " that iudgement begin of the house of God. And if first of vs, what shal be the end of them that belecue not the Ghospel of God? 18. And * " if the iust man shal scarce be saued, where shal the impious & sinner appeare? 19. Therefore they also that suffer according to the wil of God, let them commend their foules to the faithful Creatour, in good deeds. **¶**

Mt. 5, 11

Hier. 29,
19.
Pro. 11,
31.

ANNO TATIONS.

CHAP. IV.

Not only faith
Workes of,
mercie.

9. *Charitie couereth.*) Faith only cannot iustifie, seeing that charitie also doth cause remission of sinnes. And saying charitie, he meaneth lone and charitable workes toward our neighbours, vnto which workes of mercie the Scriptures doe specially attribute the force to extinguish all sinnes. See S. Augustin c. 69. *Enchiridij*, and tract. 1. in ep. 1. 10. c. 1. & Venerable Bede *vpon this place*. And in the like sense the holy Scriptures commonly commend vnto vs almes and deeds of mercie for redemption of our sinnes. *Prouerb. c. 10. Ecclesiastici 12. v. 2. Danielis c. 4. v. 24.*

The better me
most afflicted
in this life.

71. *That iudgement begin.*) In this time of the new Testament, the faithful and all those that meane to liue godly (specially of the Clergie) must first and principally be subiect to God's chastisement and temporal afflictions, which are here called iudgement. Which the Apostle recordeth for the comfort and confirmation of the Catholike Christians, who were at the time of the writing hereof, exceedingly persecuted by the heathen Princes and people.

The iust man
himself is hard-
ly saued.

18. *If the iust.*) Not that a man dying iust & in the fauour of God, can afterward be in doubt of his saluation, or may be reiectd of God: but that the iust being both in this life subiect to assaults, tentations, troubles, and dangers of falling from God and loosing their state of iustice & also oftentimes to make a strait count, and to be temporally chastised in the next life, cannot be saued without great watch, feare, and trembling, and much labouring and chastisement. And this is farre contrarie to the Protestants doctrine, that putteth no iustice but in faith alone, maketh none iust indeed and in truth, teacheth men be so secure and assured of their saluation, that he that hath liued wickedly all his life, if he only haue their faith at his death, that is, if the beleue stedfastly that he is one of the elect, he shal be as sure of his saluation immediately after his departure, as the best liuer in the world.

Against the
vaine securitie
of only faith.

CHAP.



CHAP. V.

He exhorteth Priests to feed their flockes, only for Gods sake and reward of heauen; without all lordlines. 5. the laie to obey: al to be humble one towards another. 8. to be constant in the Catho. faith, considering it is not man, but that lion the Diuel that persecuteth them, 9. as he doth the whole Church also, & that God wil after a while make them secure in beauen.



HE "Seniours therefore that are among you, I beseech, myself a fellow-Senior with them & a witnesse of the Passions of Christ, who am also partaker of that glorie which is to be reuealed in time to come: 2. feed the flock of God which is among you & prouiding not by constraint, but willingly according to God: neither for filthie lucre sake, but voluntarily: 3. neither as "ouer-ruling" the Clergie, but made examples of the flocke from the hart. 4. And when the Prince of pastours shal appeare, you shal receiue the incorruptible crowne of glorie.

The Epistle for S. Apollinaris. Iul. 23.

"Desire of lucre, or to exercise holy functions for gaine, is a filthie fault in the Clergie, and therefore much to be auoided.

The Epistle vpon the 3. Sunday after Pentecost.

5. In like manner ye yong men be subiect to the Seniours. And doe ye al insinuate humilitie one to another, because God resisteth the proud, and to the humble he giueth grace. 6. * Be ye humbled therefore vnder the mightie hand of God, that he may exalt you in the time of visitation: 7. * casting al your carefulnes vpon him, because he hath care of you. 8. Be sober and watch: because your aduersarie the Diuel as a roaring lion goeth about, seeking whom he may deuoure. 9. Whom resist ye, strong in faith: knowing that the self-same affliction is made to that your Fraternitie which is in the world. 10. But the God of al grace, which hath called vs vnto his eternal glorie in Christ I E S V S, he wil perfit you hauing suffered a litle, and confirme, and stablish you. 11. To him be glorie and empire for euer and ener. Amen. ¶

12. By Syluanus, a faithful Brother to you, as I thinke, I haue briefly written: beseeching & testifying that this is the true grace of God, wherein you stand. 13. The Church saluteth you, that is in Babylon, coelect: and Marke my sonne. 14. Salute one another in a holy kisse. Grace be to al you which are in Christ I E S V S. Amen.

ANNOTATIONS.

CHAP. V.

1. *Seniours.*) Though the Latin, *Senior*, be not appropriated to holy Order by vse of *Senior* in the speech, neither in the Latin nor in our language: yet it is plaine that the Greek word vulgar translation is often *Presbyter*, which the Apostle here useth, is here also (as commonly in other places of the new Testament) a word of Ecclesiastical office, and not of age, and is as much to say as Priest or Bishop. For the Apostle himself being of that Order, speaketh (as by his words it is plaine) to such as had charge of soules, saying, *Feed the flock of God which is among you.* Because we follow the vulgar translation, we say *Seniours*, and



Seniours: whereas otherwise we might and should say according to the Greek, *The Priests therefore I beseech, myself a fellow Priest with them*. So doth S. Hierom read (*Presbyteros carum presbyter*) and expound ep. 85. So translateth Erasmus, and Beza himself.

Not Superioritic but tyrannie and lordliness is forbidden in the Clergie. 3. *Over-ruling*.) Not superiority, preeminence, soueraignty, or rule on the one side, nor abedience, subiection, and inferiority on the other side, be forbidden in the Clergie: but tyrannic, pride, and ambitious domination be forbidden; and humility, nicenes, moderation, are commended in Ecclesiastical Officers: The Greek word here of rule or over-ruling, being the same that our Saviour vseth in the Ghospel of the tyrannical rule of secular Heathen Princes, saying to his Apostles, that it shal not be so among them: according as here the Prince of the Apostles teacheth his Brethren the Ecclesiastical Rulers,

1. *The Clergie*.) Some of the English new translations turne it corruptely, *Parishes*: others, *heritages*: both to auoid the most knowen, true, and common word in al Christian languages, to wit, *Clergie*, a word, by vse of al antiquity, & agreeably to the holy Scriptures, made proper to the Spirituality or Clergie. Though in another more vulgar acception it may agree to al Christ's chosen heritage, as wel of lay people as Priests. Which the Protestants had rather follow; because they wil haue no difference between the laity and the Clergie. But the holy Fathers farre otherwise euen from the beginning. Whereof see S. Cyprian ep. 4. 5. 6. &c. And S. Hierom ep. 2. to Nepotianus c. 5. where he interpreteth this word. *Therefore* (saith he) *Clericus* that is a *Clergie man*, which serueth the Church of Christ, let him first interpret his name, & the signification of the name being declared, let him endeavour to be that which he is called. If *κλῆρος* (*Clerus*) in Greek, be called in Latin; *Sors*, therefore are they called *Clerici*, that is, *Clergie men*, because they are of the lot of our Lord, or because our Lord himself is the lot or portion of Clergie men, &c.

Which calling no doubt was taken out of the holy Scriptures, *Numer. 18. & Deuter. 18.* where God is called the inheritance, lot, and portion of the Priests and Leuites: and now when me be made of the Clergie, they say, *Dominus pars hereditatis meae*, that is, *Our Lord is the portion of mine inheritance*: but specially out of the new Testament, *Act. 1. 17. 25.* and *8. 21.* Where the lot or office of the Ecclesiastical ministerie is called by this word *κλῆρος*, *Clerus*. See in Venerable Bede the causes why this holy state being seuered by name from the Laity, doth weare also a crowne on their head for distinction *Lib. 5. hist. Angl. cap. 22.*

4. *Crowne of glorie*.) As life euerlasting shal be the reward of al the iust, so the Preachers and Pastours that doe wel, for their doing shal haue that reward in a more excellent degree, expressed here by these words, *Crowne of glorie*, according to the saying of Daniel c. 12. *They that sleep in the dust of the earth, shal awake, one sort to life euerlasting, others to euerlasting rebuke. But such as be learned shal shine as the brightness of the firmaments: and such as instruct many to iustice, shal be as starres, during a eternitie.*

31. *That is in Babylon*.) The Protestants shew themselves here (as in al places where any controuersie is, or that maketh against them) to be most vn honest and partial handlers of God's word. The ancient Fathers, namely S. Hierom in *Catalogo de Scriptoribus Ecclesiasticis*, verba *Marcus*: Eusebius li. 2. c. 14. *hist. Oecumenius* vpon this place, and many moe agree, that Rome is meant by the word *Babylon*, here also, as in the 16. and 17. of the Apocalypse: saying plainly, that S. Peter wrote this Epistle at Rome, which is called *Babylon* for the resemblance it had to *Babylon* that great citie in *Chaldea*: (where the Iewes were captiues) for magnificence; Monarchie, resort and confusion of al peoples and tongues, and for that it was before Christ and long after, the seat of al Ethmike superstition & Idolatrie, & the slaughter-house of the Apostles & other Christian men, the Heathen Emperours then keeping their cheefe residence there. See S. Leo Ser. 1. in nat. *Petri & Pauli*.

This being most plaine, and consonant to that which followeth of S. Marke, whom al the Ecclesiastical histories agree to haue been Peters scholer at Rome, and that he there wrote is Ghospel: yet our Aduersaries fearing hereby the sequele of Peters or the Popes supremacy at Rome, deny that euer he was there, or that this Epistle was written there, or that *Babylon* doth here signifie Rome: but they say that Peter wrote his Epistle at *Babylon* in *Chaldea*, though they neuer read either in Scriptures or other holy or profane historie, that this Apostle was euer in that towne. But see their shameles partiality. Here *Babylon* (they say) is not takē for Rome, because it would follow that Peter was at Rome &c. but in the Apocalypse where al euil is spokē of *Babylon*, there they wil haue it signifie

The Protestants wil haue *Babylon* to signifie Rome in other places but not here.

κλῆρος
ἐκκλησίας.
Act. 1. 20.
v. 25.

κλῆρος
μου.
κλῆρος
μερῶς.



nise nothing els but Rome, & the Romane Church also, not (as the Fathers interpret it) the temporal state of the Heathen Empire there. So doe they follow, in euery word no other thing but the aduantage of their owne heresie. See the Annotation vpon the last of the Romanes v. 16. and vpon the 17. of the Apocalypse v. 5.

And as for their wrangling vpon the supputation of the time of his going thither, and The Protestants the number of yeares that he was there, & the diuersitie that seemeth to be in the Ecclesi- wrangle about astical Writers concerning the same, read B. Fisher & others that substantially answer al the time of Pe- such cauls. And if such contentious reasoning might take place, we should hardly be- ters being at leeue the principal things recorded either in Ecclesiastical histories, or in the Scriptures Rome. themselves. Concerning the time of Christs flying into A Egypt, of the coming of the Sages to adore him, yea of the yeares of his age, & time of his death, al ancient Writers doe not agree. And concerning the day of his last supper and institution of the Holy Sa- crament, there is diuersitie of opinions. Shal wetherfore inferre that he neuer died, and that the other things neuer were? Can the Heretikes accord al the histories that seeme Many things - euen in holy Scripture to haue contradiction? Can they tel vs certainly, when David most true (euen first came to Saul and the like? Doubt they whether the world was euer created, because in the Scriptu- the count of the yeares is diuers? Doe they not beleene that Paradise euer was, because tures) are not no man knoweth where it is: and such other things infinit to rehearse? Which when they agreed vpon were done, were plaine and knownen things in the world: and now for vs to cal them to concerning. an account after so many yeares, Ages, and worlds, is but sophistication and plaine in- the time. fidelitie. And this Sect of the Protestants standing only vpon destruction, and negatives, & dealing with our religion euen as Iulian, Porphyrie, and Lucian did, it is an easie thing for them to bestow their time in picking of quarels.

THE.





THE SECOND

EPISTLE OF S. PETER

THE APOSTLE.

CHAP. I.

How much God hath done for them, making them Christians: 5. and that they again, must doe their part, not having only faith, but al other vertues also and good workes, that so they may haue the more assurance to enter into the Kingdom of Heauen. 13. And that he is so careful to admonish them, knowing that his death is at hand, knowing also most certainly the coming of Christ by the witnes of the Father himself, as also by the Prophets. Concerning whom he warneth them that they follow not priuate spirits, but the Holy Ghost (speaking now in the Church.)



IMON PETER seruant and Apostle of IESVS Christ, to them that haue obtained equal faith with vs in the iustice of our God and Sauour IESVS Christ. 2. Grace to you & peace be accomplished in the knowledge of God & Christ IESVS our Lord:

3. As althings of his diuine power which pertain to life & godlines, are giuen vs by the knowledge of him which hath called vs by his owne proper glorie and vertue, 4. by whom he hath giuen vs most great pretious promises: that by these you may be made partakers of the diuine nature, flying the corruption of that concupiscence which is in the world. 5. And you employing al care minister ye in your faith, vertue: and in vertue, knowledge: 6. and in knowledge, abstinence: and in abstinence, patience: and in patience, pietie: 7. and in pietie, loue of the Fraternitie: and in the loue of the Fraternitie, charitie. 8. For if these things be present with you, and abound, they shal make you not vacant nor without fruit in the knowledge of our Lord IESVS Christ. 9. For, he that hath not these things ready, is blind, and groping with his hand, hauing forgotten the purging of his old finnes.

10. Wherefore, Brethren, labour the more that by good workes you may make sure your vocation and election. For doing these things, you



you shal not sinne at any time. 11. For so there shal be ministred to you abundantly an entrance into the euerlasting Kingdom of our Lord and Sauour I E S V S Christ. 12. For the which cause I wil begin to admonish you alwaies of these things: and you indeed knowing and being confirmed in the present truth. 13. But I thinke it meet as long as I am in this tabernacle, to stirre you vp by admonition: 14. being certaine that the laying away of my tabernacle is at hand, according as our Lord I E S V S Christ also signified to me. 15. And I wil doe my diligence, you to haue often after my decease also, that you may keep a memorie of these things.

The Epistle in the Transfiguration of our Lord.

Aug. 6.

c By this it is plaine, that either Iohn, Iames or Peter must be the Author of this epistle. For these three only were present at the Transfiguration. Mat. 17. 1.

You see that places are made holy by Christ's presence, & that all places be not alike holy. See Annot. A. 7. 31.

16. For, not hauing followed vnlearned fables, haue we made the power and 'presence' of our Lord I E S V S Christ knowen to you: but e made beholders of his greatnesse. 17. For, * he receiuing from God his Father honour and glorie, this manner of voice comming downe to him from the magnifical glorie, *This my beloued Sonne in whom I haue pleased my self, heare him.* 18. And this voice we heard brought from heauen, when the were with him in the holy mount. 19. And we haue the Prophetical word more sure: which you doe wel attending vnto, as to a candel shining in a darke place, vntil the day dawne, & the day-starre arise in your hearts: 20. vnderstanding this first, that no prophecie of Scripture is made by priuate interpretation. 21. For, * not by man's wil was prophecie brought at any time: but the holy men of God spake, inspired with the Holy Ghost.

ANNOTATIONS

CHAP. I.

10. *By good workes.*) Here we see, that Gods eternal predestination and election consisteth with good workes: yea that the certaintie and effect thereof is procured by man's free wil and good workes, and that our wel doing is a meane for vs to attaine to the effect of Gods predestination, that is, to life euerlasting. And therefore it is a desperate folly and a great signe of reprobate persons, to say, If I be predestinate, doe what I wil, I shal be saued. Nay, the Apostle saith, if thou hope to be one of the predestinate (for know it thou canst not) doe wel, that thou maist be the more assured to attaine to that thou hopest: or, make it sure by good workes. The Protestants in such cases not much liking these words, *by good workes*, though the latin haue it vniuersally, and some Greek copies also, as Beza confesseth, leaue them out in their translations, by their wonted pollicie.

11. *After my decease also.*) These words though they may be easily altered by construction into diuers senses not vntue, yet the correspondence of the parts of the sentence (according to going before and following, giue most plaine this meaning, that as during his life he would not omit to put them in memorie of the things he taught them, so after his death (which he knew should be shortly) he would not faile to endeavour that they might be mindful of the same. Signifying that his care over them should not cease by death, & that by his intercession before God after his departure, he would doe the same thing for them that he did before in his life by teaching and preaching. This is the sense that the * Greek Scholies speake of, and this is most proper to the text and consonant to the old vse of this Apostle and other Apostolike Saints & Fathers of the primitive Church.

S. Clement in his Epistle to S. Iames our Lords Brother, witnesseth, that S. Peter encouraging him to take after his decease the charge of the Apostolike Romane See, S. Peter promised

protection of
the Church af-
ter his death.

that after his departure he would not cease to pray for him & his flock, thereby to ease him of his Pastoral burden. *To. 1. Concil. ep. 1. S. Clem in initio.* And S. Leo the Great, one of his Successours in the said See, often attributeth the good administration and government thereof to S. Peters prayers & assistance: namely in these goodly words *Ser. 3 in Annivers. die assumpt. ad Pontif.* We are much bound (saith he) to give thanks to our Lord and Redeemer Iesus Christ, that hath given so great power to him whom he made the Prince of the whole Church; that if in our time also any thing be done well & be rightly ordered by us, it is to be imputed to his workes and his government, to whom it was said, And thou being converted confirme thy Brethren: to whom our Lord after his resurrection said to him, Feed my sheep. Which now also without doubt the godly Pastour doth execute, confirming us with his exhortations, and not ceasing to pray for us, that we be overcome with no temptation. &c.

Lu. 22.
Io. 21.

The Saints in
heaven pray
for the living.

Yea it was a common thing in the Primitive Church among the ancient Christians, and alwaies since among the faithful to make conuenant in their life time, that whether of them went to heaven before the other, he should pray for his freind & fellow yet alive. See the Ecclesiastical historie of the holy Virgin & Martyr Potamixena, promising at the houre of her Martyrdom, that after her death she would procure mercie of God to Basilides one of the souldiars that led her to execution, and so she did *Enseb. lib. 6. c. 4.* Also S. Cyprian *ep. 57. in fine.* Let vs (saith he) pray mutually one for another, and whether of us two shal by Gods clemencie be first called for, let his loue continue, and his prayer not cease for his Brethren and Sisters in the world. So said this holy Martyr at that time when Christians were so farre from Calvinisme (which abhorreth the prayers of Saints & praying to them) that to be sure, they bargained before-hand to haue the Martyrs & other Saints to pray for them. The same S. Cyprian also in his booke *De disciplina & habitu virginum, in fine,* after a godly exhortation made to the holy Virgins or Nonnes in his time, speaketh thus vnto them: *Tantum tunc memento nostri, cum incipiet in vobis virginitas honorari,* that is, Only then haue us in remembrance, when your virginitie shal begin to be honoured: that is, after their departure. Where he insinuateth the vse of the Catholike Church in keeping the festiual daies and other duties toward the holy Virgins in heaven. S. Hierom also in the same manner speaketh to Heliodorus, saying, that when he is once in heaven, then he wil pray for him: that exhorted and incited him to the blessed state of the Monastical life, *Ep. 1. c. 1.*

Feasts of holy
Virgins.

Inuocation of
Saints.

And so doth he speake to the vertuous matrone Paula after her death, desiring her to pray for him in his old age, affirming that she shal the more easily obtaine, the neerer she is now ioyned to Christ in heaven *in Epitaph. Paula in fine.* It were too long to report, how S. Augustin desireth to be holpen by S. Cyprians prayers (then, and long before a Saint in heaven) to the vnderstanding of the truth concerning the peace and regiment of the Church, *li. 5. de Bapt. cont. Donatistas c. 17.* And in another place the same holy Doctour alleageth the said Cyprian saying, that great numbers of our parents, brethren, children, freinds, & other, expect vs in great solicitude and carefulnes of our saluation, being sure of their owne. *li. 1. de predest. Sanctorum c. 14.* S. Gregorie Nazianzen in his orations of the praise of S. Cyprian *in fine,* and of S. Basil also *in fine,* declareth how they pray for the people. Which two Saints he there inuocateth, as al the ancient Fathers did, both generally al Saints, and (as occasion serued) particularly their special Pattrones. Among the rest see how holy Ephrem (*in orat. de laud. S. Deipara*) praised to our B. Ladie with the same termes of *Aduocate, Hope, Reconciliatrix,* that the faithful yet vse, and the Protestants can not abide. S. Basil *ho. de 40. Martyribus in fine.* S. Athanasius *Ser. in Euang. de S. Deipara in fine.* S. Hilarie *in Psal. 124.* S. Chrysostom *ho. 66. ad po. Antiochenum in fine.* Theodoret *de curat. Græcorum affectuum li. 8. in fine.* Finally al the Fathers are full of these things: who better knew the meaning of the Scripture and the sense of the Holy Ghost, then these new interpreters doe.

Private phan-
tastical inter-
pretations.

20. *Private.*) The Scriptures can not be rightly expounded of euery priuate spirit or phantasie of the vulgar reader: but by the same spirit wherewith they were writtē, which is resident in the Church.

CHAP.



CHAP. II.

As not only Prophets, but also False-prophets were in the old Testament, so now likewise there shall be Masters of Heresie, to the damnation of themselves, and of their followers. 4. And of their damnation he pronounceth by examples (as he comforteth the veruous Catholikes or true belceuers with the example of Lot) because of their railing at their Superiours and Prelates, their blaspheming of Catholike doctrine, their voluptuous lining, their lecherie, their conuersions, their manner of seaucing, and the persons seduced, 20. for whom it had been lesse damnable, if they had neuer been Christians.



V T there were also False-prophets in the people, as also in you there * shall be lying maisters which shall bring in Sects of perdition, and denie him that hath bought them, & the Lord: bringing vpon themselves speedie perdition. 2. And many shall follow their riotousnesses, by whom the way of truth shall be blasphemed. 3. And in auarice shall they & with feined words make merchandise of you. Vnto whom the iudgement now long since ceaseth not: and their perdition slumbereth not. 4. For if God spared not Angels sinning: but with the ropes of Hel being drawn downe into Hel deliuered them to be tormented, that they should be reserued vnto iudgement: 5. and he spared not the original world, but * kept the the eight, Noe, the Preacher of iustice, bringing in the deluge vpon the world of the impious. 6. And * bringing the cities of the Sodomites & of the Gomorrheites into ashes, he damned them with subuersion, putting an example of them that shall doe impiously: 7. and * deliuered iust Lot oppressed by the iniurie and luxurious conuersation of the abominable men. 8. For in sight and * hearing he was iust: dwelling with them who from day to day vexed the iust soule with vniust workes.

Heretikes (of whom he prophesieth here) doe gaine scholars, by preaching libertie, and by their owne licentious life, which is specially ioyned to the heresie of these daies.

All the sweet words of heretikes, speaking much of the word of the Lord, the Gospel, IESVS CHRIST &c. are but termes of art to buie and sel poore mens soules.

The special properties of Heretikes,

So heretikes blaspheme the highest mysteries of our faith through ignorance,

9. Our Lord knoweth to deliuer the godly from tentation, but to reserue the vniust vnto the day of iudgement to be tormented: 10. and especially them which walke after the flesh in concupiscence of uncleanness, and contemne dominion, bold, self-pleasers: they feare not to bring in Sects, blaspheming. 11. Whereas Angels being greater in strength and power, beare not the execrable iudgement against them. 12. But these men as vnreasonable beasts, naturally tending to the snare and into destruction, in those things which they know not, blaspheming, shall perish in their corruption. 13. receiuing the reward of iniustice, esteeming for a pleasure the delights of a day: b coinquinations and spots, flowing in delicacies, in their feasting rioting with you, 14. ha- uing eyes ful of adulteric and incessant sinne: alluring vnstable soules, hauing their hart exercised with auarice, the children of malediction:

15. lea-

1 Tim.
4.
Inde.
e. d. 1000-
T. 17.

Gen. 7.

Gen. 19.

Gen. 19,
16.

b Coin-
quination-
is o
maclie.



15. leauing the right way they haue erred, hauing followed the way of Balaam of Bosor, which loued the reward of iniquitie, 16. but * had a check of his madnesse, the dumme beast vnder the yoke, speaking with man's voice, prohibited the foolishnes of the Prophet.

17. These are fountaines without water, and clouds, tossed with whirle-winds, to whom the mist of darkenesse is reserued. 18. For speaking the proud things of vanitie, they allure in the desires of fleshly riotousnes, those that escape a litle, which conuerse in errour, 19. "promising them libertie, whereas themselves are the slaues of corruption. For * wherewith a man is ouercome, of that he is the slaue also. 20. For if flying from the coinquinations of the world in the knowledge of our Lord and Sauour IESVS Christ, they againe intangled with the same be ouercome: * the later things are become vnto them worse then the former. 21. For it was better for them not to know the way of iustice, then after the knowledge, to turne backe from that holy commandement which was deliuered to them. 22. For, that of the true prouerb is chanced to them, * The dogge returned to his vomit: and, The sow washed c into her wallowing in the mire.

"Who euer promised more libertie to their followers then Luther, Calvin, and the like, taking away penance, fasting, continencie or chastitie, keeping of vowes, necessitie of good workes (because faith doeth al) obedience to Ecclesiastical Pastours and Councels, and such like?

Nu. 22,
23.

Is. 2, 34.
Ro. 5, 16.

Mt. 12,
45.

Pro. 26,
11.
c ἐὶς κύ-
λισμα.

CHAP. III.

These two Epistles he writeth to confirme them in the Apostles doctrine, and warneth them of scorers that shal come, and denie Domes-day. 5. Whose vaine argument he answereth, and giueth the reason of God's so long patience, 10. exhorting to al holines of life in respect of that terrible day: 16. Finally giuing warning of such as misinterpret S. Paules Epistles & the other Scriptures, and that we must not for any thing fal from the true faith.



HIS loe the second epistle I write to you, my Dearest, c in which I stirre vp by admonition your sincere mind: 2. that you may be mindful of those words which I told you before from the holy Prophets, and of your Apostles, of the precepts of our Lord and Sauour. 3. Knowing this first, that * in the last daies shal come mockers in deceit, walking according to their owne concupiscences, 4. saying, Where is his promise or his coming? For since the time that the Fathers slept, al things doe so perseuere fro the beginning of creature. 5. For they are wilfully ignorant of this, that the Heauens were before, and the earth, out of water, and through water, consisting by the word of God: 6. by the which, that world then, being overflowed with water perished. 7. But the Heauens which now are, and the earth, are by the same word kept in store, reserued to fire vnto the day of iudgement and of the perdition of the impious men. 8. But this one thing be not ignorant of, my Dearest, that * one day with our Lord is as a thousand yeares, & a thousand yeares as one day. 9. Our Lord slacketh not his promise, as some doe esteeme it: but he doth patiently for you, * not willing that any perish, but that al returne to penance.

c in quib-
bus.

2. Tim.
3,
1. Iude,
18.

Pf. 39.

Ex ec.
31.



penance. 10. And * the day of our Lord shal come as a theefe, in the which the Heauens shal passe with great violence, but the elements shal be resolu'd with heat, and the earth and the workes which are in it, shal be burnt.

11. Therefore whereas al these things are to be dissolued, what manner of men ought you to be in holy cōuersations and godlinesse, 12. expecting and halting vnto the comming of the day of our Lord, by which the Heauens burning shal be resolu'd, and the elements shal melt with the heat of fire? 13. But we expect * new Heauens and a new earth according to his promises, in which iustice inhabiteth.

14. For the which cause, my Dearest, expecting these things, labour earnestly to be found immaculate and vnspotted to him in peace: 15. and * the longanimitie of our Lord, doe ye account saluation, as also our most deare Brother Paul according to the wisdom giuen him hath written to you: 16. as also in al epistles speaking in them of these things; in the which are" certaine things hard to be vnderstood, which the vnlearned and vnstable deprave, as also the rest of the Scriptures, to their owne perdition. 17. You therefore, Brethren, fore-knowing, take heed lest led aside by the error of the vnwise you fal away from your owne stedfastnes. 18. But grow in grace and in knowledge of our Lord and Sauour IESVS Christ. To him be glorie both now and vnto the day of eternitie. Amen.

ANNO TATIONS.

CHAP. III.

16. *Certaine things hard.*) This is a plaine text to conuince the Protestants, who (as al The heretical
heretikes lightly doe and did from the beginning) say the Scriptures be easie to vnder- proud spirit of
stand, and therefore may be not only read safely, but also expounded boldly of al the priuate inter-
people, as wel vnlearned as learned: and consequently euery one by himself and his pri- pretation of
uate spirit, without respect of the expositions of the learned Fathers, or expectation of Scriptures.
the Churches, their Pastours and Prelates iudgement, may determine and make choice
of such sense as himself liketh or thinketh agreeable. For this is partly their saying, partly
the necessitie sequele of their foolish opinion, which admitteth nothing but the bare
Scriptures. And Luther said that the Scriptures were more plaine then al the Fathers
commentaries: and so al to be superfluous but the Bible. *Præfat. assert. art. damnat.*

Against al which Diuelish and seditious arrogancie, tending to make the people esteeme The Scriptures
themselues learned or sufficient without their Pastours and spiritual Rulers help, to guide be hard, na-
themselues in al matters of doctrine and doubts in religion: the holy Apostle here telleth mely S. Paules
and fore-warneth the faithful, that the Scriptures be full of difficultie, and specially S. epistles, spe-
Paules epistles of al other parts of holy writ, and that ignorant men and vnstable or phan- cially where
tastical fellowes puffed to and fro with euery blast of doctrine and heresie, abuse, per- he speaketh of
uert, and misconster them to their owne damnation. And * S. Augustin saith, that the iustification by
special difficulty in S. Paules epistles, which ignorant and euil men doe so peruert, and faith.

which S. Peter meaneth, is his hard speech and much commendation of that faith which
he saith doth iustifie. Which the ignorant euen from the Apostles time, and much more
now, haue and doe so misconster, as though he had meant that only faith without good
workes could iustifie or saue a man. Against which wicked collection and abuse of S.
Paules words, the said Father saith al these Canonical or Catholike epistles were writtē.

But the Heretikes here to shift of the matter, and to creep out after their fashion, The Protestants
answer,

1. Tim. 2.
2. Pet. 2. 4.
1. Thes. 5.
Apoc. 3.

1. Cor. 6. 5.
17. Apoc. 2. 1.

Re. 2. 4.

* De fid.
Op. 14.



The Protestants
idle distinctiō
between diffi-
cultie in the
Epistles and
difficultie in
the things.
The Greek co-
pies haue both,
some in oī, in
which things:
some in αἰς, in
which p̄sents.

answer, that S. Peter saith not, S. Pauls epistles be hard, but that many things in them are hard. Which may be to the Catholikes an example of their sophistical euasions from the euidence of God's word. As though it were not alone to say, *Such an Authour or Writer is hard*: and, *There be many things in that Writer hard to be vnderstood*. For, whether it be that the argument and matter be high and past vulgar capacitie, as that of predestination, reprobatiō, vocatiō of the Gentils, & iustifying faith: or whether his māner of stile and writing be obscure: al proue that his epistles be hard and other Scriptures also: because S. Peter here affirmeth that by reason of the difficulties in them, whether in the style, or in the depth of the matter, the ignorant and vnstable (such as Heretikes be) doe peruert his writings, as also other Scriptures, to theyr owne damnation. Whereby it is plaine that it is a very dangerous thing for such as be ignorant, or for wild witted fellowes, to read the Scriptures. For such conditioned men be they that become Heretikes, and through ignorance, pride, & private phantasie, meeting with hard places of S. Pauls epistles or other Scriptures, breed Heresies.

Not only the
matter, but the
style of the
Scriptures is
hard.

And that not only the things treated of in the holy Scriptures, but also that the very manner of writing and enditing thereof, is high and hard, and purposely by God's prouidence appointed to be written in such sort, see S. Augustin li. 1. de doct. Christ. c. 6. & ep. 119. S. Ambrose ep. 34. in principio. S. Hierom to Paulinus ep. 103. c. 3, 6, 7. who also (ep. 65. c. 1.) saith that in his old age, when he should rather haue taught then be taught, he went as farre as Alexandria, only to heare Didymus, and to haue his help for the vnderstanding of the Scriptures, & confesseth with great thanks to the said Didymus, that he learned of him that which before he knew not. David saith, *Giue me vnderstanding and I wil searsh thy law*. The Eunuch in the Actes said, *How can I vnderstand without an interpreter?* The Apostles, til Christ opened their sense to vnderstand the Scriptures, could not vnderstand them. The holy Doctours by continual studie, watching, and praying, had much a-doe to vnderstand them: that great Clerke S. Augustin confessing in the foresaid epistle 119. c. 11. that there were many moe things that he vnderstood not, then that he vnderstood. The Heretikes say the Fathers did commonly erre, and how could such great wise learned men be deceiued in reading and expounding the Scriptures, if they were not hard? And if they were hard to the, how are they easie to these new Maisters the Heretikes? Finally, why doe they write so many new glosses, scholies, commentaries, as a cart can not carrie? Why doe Luther, Zuinglius, Caluin, and their Companions agree no better vpon the interpretation of the Scriptures, if they be not hard? Whereat stumbled al the old heretikes & the new, Arius, Macedonius, Vigilantius, Nestorius, Berengarius, Wicleffe, Protestants, Puritanes, Anabaptists, and the rest, but at the hardnes of the Scriptures? They be hard then to vnderstand, and Heretikes peruert them to their owne damnation.

Ps. 118.
Act. 8.
Luc. 24.
v. 45.



T H E
A R G V M E N T O F
S. IOHNS THREE EPISTLES.



FS. Iohn was said in the Argument before his Ghospel. Now here follow his three Epistles: one to al Catholikes (though* some ancient doe call it, Ad Parthos:) the other two being very short, vnto a certaine Ladie, & to one Gaius. The effect of al is, to witnes vnto them the certaintie of the Catholike faith, & to exhort them to continue still in it: also to loue the Catholike Church, and so, neither to become heretikes, nor Schismatikes: but rather to auoid al such, as the fore-runners of Antichrist, and to remember, that Catholikes need not to goe to schoole to any such Maisters, hauing at home in the Catholike Church, the doctrine of the Holy Ghost himself, who was giuen to the Church visibly in the beginning, to lead her into al truth, and to continue with her for euer. Therefore he saith: That which you haue heard from the beginning, let it abide in you. Likewise a litle after, v. 27. and ep. 2. v. 6. This is the commandement, that as you haue heard from the beginning, you walke in the same, because many seducers are gone out into the world. and v. 8. & 9.

* Higinus ep:
1. to. 1. Concil.
August. li. 2.
Euang. quæst.
q. 39.

1. Iohn. 2. v. 42.

De fid.
ep. c. c.
14.

And not only thus in general, but also in particular he expresseth the points which the heretikes did then call in question. Some were about Christ himself. For they denied that IESVS is Christ, that he is the very Sonne of God, that he is incarnate. Ep. 1. c. 2. v. 22. and Ep. 2. v. 7. And against such it was that he wrote his Ghospel also, as he there signifieth Iohn. 20. v. 31. Other points are about our iustification, against only faith, and for good workes, as also S. Aug. noted, whose words were cited before. Hereupon he saith: If we say we haue societie with God, and walke in darkenes, we lie Ep. 1. c. 1. Againe, He that saith he knoweth God, and keepeth not his commandements, is a lier. Againe, This is the charitie of God, that we keep his commandements, and his commandements are not heauie. Finally, Children let no man seduce you. He that doth iustice, is iust, euen as he is iust, Ep. 1. c. 3. v. 7. 8. 9. likewise c. 2. v. 29. and indeed in al the three Epistles throughout, he doth inculcate good workes & keeping the commandements, against the heresie of only faith.

1. Iohn. 1. & 5.

R r THE





T H E
F I R S T E P I S T L E
O F S. I O H N
T H E A P O S T L E.

C H A P. I.

Good cause there is to beleue the Apostles preaching. 5. And this is one point of their preaching, that to haue participation with God, we must not only beleue, but also abstaine from al mortal sinne, 8. though we al sinne venially.

THAT which was from the beginning, which we haue heard, which we haue seen with our eyes, which we haue looked vpon, and our hands haue handled, of the Word of life: (2. and the life was manifested: and we haue seen, and doe testifie, and declare vnto you the life eternal which was with the Father, and hath appeared to vs) 3. that which we haue seen and haue heard, we declare vnto you, that " you also may haue societie with vs, " and our societie may be with the Father and with his Sonne IESVS Christ. 4. And these things we write to you, that you may reioyce, and your ioy may be ful.

5. And this is the annuntiation which we haue heard of him, and declare vnto you, That * God is light, and in him there is no darkenesse: 6. If we shal say that we haue societie with him, and walke in darkenesse, we lie, and doe not the truth. 7. But if we walke in the light, as he also is in the light: we haue societie one toward another, and * " the bloud of IESVS Christ his Sonne cleanseth vs " from al sinne. 8. * If we shal say " that we haue no sinne, we seduce our selues, and the truth is not in vs. 9. If we confesse our sinnes, he is faithful & iust, for to forgiue vs our sinnes, and to cleanse vs from al iniquitie. 10. If we shal say that we haue not sinned, we make him a lier, and his world is not in vs.

1o. 8. 12.

Heb. 9.

1. Pet. 1.

Apoc. 1.

3. Reg. 1.

8. 46.

2. Par. 6.

16.

ANNO-



A N N O T A T I O N S.

C H A P. I.

3. *You may haue societie.*) S. Iohn sheweth manifestly, that whosoever desire to be partakers with God, must first be vnited to the Churches societie, learne that faith, and receiue those Sacraments, which the Disciples receiued of the Truth it-self, conuersant with them in flesh. So saith Venerable Bede vpon this place. Whereby we see there is no Societie with God in Sectes or schismes, nor any-where but in the vnitie, fellowship, & communion of that Church which can proue it-self to descend from the Apostles.

No saluation but in the Societie of the Church.

7. *The blood of Iesus.*) Whether sinnes be remitted by praiers, by fasting, by almes, by faith, by charitie, by Sacrifice, by Sacraments, & by the Priests, (as the holy Scriptures doe plainly attribute remission to euery of these) yet none of al these doe otherwise remit, but in the force, by the merit & vertue of Christs blood: these being but the appointed meanes & instruments by which Christ wil haue his holy blood to worke effectually in vs. Which meanes whosoever contemneth, deprieth himself of the commoditie of Christ's owne blood & continueth stil in sinne and vncleaneesse, vaunt he himself neuer so much of Christ's death. Which point let the Protestants marke wel, and cease to beguile their poore deceiued followers, perswading them, that the Catholikes derogate from Christ's blood, or seeke remission otherwise then by it, for that they vse humbly the meanes appointed by Christ to apply the benefit of his holy blood vnto them.

Many meanes & instruments of remitting sinne, but al by the force & merits of Christ's blood applied by them,

7. *From al sinne.*) From original and actual, venial and mortal, *a culpa & pena*, that is from the fault and the paine due for the same. V. Bede saith, that Christ's Passion doth not only remit in Baptisme the sinnes before committed, but al other afterward also done by frailtie: yet so, if we vse for the remission of them, such meanes as be requisite and as Christ hath appointed, whereof he reckneth some. Bede vpon this place. See S. Augustin also vpon this place 10. 9. and S. Hierome li. 2. con. Pelag. c. 3.

Al remission of sinnes is by the Passion of Christ though by secundarie meanes also.

8. *That we haue no sinne.*) We gather by these wordes and the former, that there be two sorts of sinnes: one mortal, excluding vs from light & the societie of God: another venial, which is found euén in those that walke in the light, and are in the societie of God. Also we note against the Pelagians, that we be truely called the sonnes of God, truely iust, not- and so iust indeed, though we be not without al sinnes, euery one of vs, as wel iust as withstanding vniust, being taught and bound to confesse our offenses, and to aske pardon daily of God, by this petition of the *Pater noster*, *Forgiue vs our delts*. Therefore S. Augustin li. de

Some sinnes A man may be truely iust, notwithstanding venial sinnes.

natura & grat. c. 36. reckneth vp al the holy Patriarches, Prophets, and renowned iust persons, to haue been sinners, euén when they were in grace, and iustice: excepting alwaies our B. Ladie, *de qua propter honorem Domini, nullam prorsus, cum de peccatis agitur, habere volo questionem*; of whom, saith he, for the honour of our Lord, when we talke of sinnes, I wil haue no question. And Pelagius asking what sinne Abel and such iust men did com-

S Augustin excepteth our B. Ladie from sinners.

mit, S. * Augustin answereth, that they might laugh sometime immoderately, or iest too much, or couet some-what intemperately, or plucke fruit ouer greedily, or in eating take some-what more then afterward was wel digested, or haue their intencion in time of praier some what distracted, and such like. Thus in sense S. Augustin. Whereby we learne which be venial sinnes, that consist with true iustice & * can not alwaies be auoided euén of holy men in this life. In the booke *de fide ad Petrum* c. 41. are excepted from this common rule of sinners, the children which be newly baptized and haue not yet vse of reason to sinne either mortally or venially.

Examples of venial sinnes,



С Н Л Р. II.

If any sinne mortally, he must not despaire. 3. To know God rightly, is not to beleue only, but to keep his commandements: 7. and that this is no new doctrine, but the very primitiue, though a new life it is. 9. Therefore he that beleueneth must also loue his Brethren: 12. and that men must not lone the world but doe that which God willeth. 18. Many are gone out of the Church and become seducers, at the Ministers of Antichrist: but true Christians must continue in their old faith, considering the reward, & that they need not goe to schole to any Heretike, the Holy Ghost himself being the Schole-maister of the Church. 29. He doth earnestly inculcate iustice and good workes.

MY litle children, these things I write to you, " that you sinne not. But and if any man shal sinne, we haue " an Advocate with the Father, I E S V S Christ the iust : 2. and he is the propitiation for our sinnes : and not for ours only, but also " for the whole worldes. 3. And in this we know we haue knowen him, if we obserue his commandements. 4. " He that saith he knoweth him, and keepeth not his commandements, is a lier, and the truth is not in him: 5. But he that keepeth his word, in him in very deed the charitie of God is perfited : in this we know that we be in him. 6. He that saith he abideth in him, ought euen as he walked, himself also to walke.

7. My Dearest, I write not a new commandement to you, but an old: commandement which you had from the beginning. The old commandement is the word which you haue heard. 8. Againe* a new commandement write I to you, which thing is true both in him and in you: because the darkenesse is passed, and the true light now shineth. 9. He that saith he is in the light, and hateth his brother, is in the darkenesse euen vntil now. 10.* He that loueth his brother, abideth in the light, and scandal is not in him. 11. But he that hateth his brother, is in the darkenesse, and walketh in the darkenesse, and knoweth not whither he goeth, because the darkenes hath blinded his eyes.

12. I write vnto you litle children, because your finnes are forgiuen you for his name. 13. I write vnto you fathers, because you haue knowen him which is from the beginning. I write vnto you yong men, because you haue overcome the wicked one. 14. I write to you infants, because you haue knowen the Father. I write vnto you yong men, because you are strong, and the word of God abideth in you, and you haue overcome the wicked one. 15. Loue not the world, nor those things which are in the world. If any man loue the world, the charitie of the Father is not in him. 16. because "al that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world. 17. And the world passeth and the concupiscence thereof. But he that doeth the wil of God, abideth for euer.

18. Little

How al fine
 & tentation
 proceed of
 these three, see
 S. Thomas in
 2. 2. 2. 2. 2.
 77. 64. 5.



ἐναντίον
Χριστοῦ.ἐχρισμῶν
Χρισ-
τιῶν.
whereof
Christ
& Chri-
stians.or, in
it.

18. Litle children, it is the last houre, & as you haue heard, that e Antichrist commeth: now there are become many Antichrists, whereby we know, that it is the last houre. 19. They went out from vs; but they were not of vs. For if they had been of vs, they would surely haue remained with vs: but that they may be manifest that they are not a of vs. 20. But you haue the vnction from the Holy one, and know al things. 21. I haue not written to you as to them that know not the truth, but as to them that know it: and that no lie is of the truth. 22. Who is a lier, but he which denieth that Iesus is Christ? This is Antichrist which denieth the Father and the Sonne. 23. Euery one that denieth the Sonne, neither hath he the Father. He that confesseth the Sonne, hath the Father also. 24. You, that which you haue heard from the beginning, let it abide in you. If that abide in you which you haue heard from the beginning, you also shal abide in the Sonne & the Father. 25. And this is the promise which he promised vs, life euerlasting.

They were of vs for the time, that is, of and in the Church: otherwise they could not haue gone out. But they were not of the constant sort, or of the elect & predestinat: for then they had taried within, or returned before their death.

Keep that firmly & constantly which you haue heard euen from the beginning, by the mouth of the Apostles; & not that only which you haue receiued by writting.

We see it is Apostolical doctrine, that men may doe or worke iustice, and that so doing they be iust by their workes proceeding of God's grace, & not by faith or imputation only.

How Christ is our only Advocate.

How Angels, Saints, & men

A N N O T A T I O N S.

C H A P. II.

1. *That you sinne not.*) S. Iohn (saith V. Bede vpon this place) is not contrarie to himself, in that he seeketh here to make them without sinne, whom he said in the last chapter could not be without al sinnes: but in the former place he warned vs only of our frailty, that we should not arrogate to our selues perfect innocencie; here he prouoketh vs to watchfulnes and diligence in resisting and auoiding sinnes, specially the greater, which by God's grace may more easily be repelled.

1. *An advocate*) The calling and office of an Adocate, is in many things proper to Christ, and in euery condition more singularly and excellently agreeing to him then to any Angel, Saint, or creature liuing: though these also be rightly and truly so called, and that not only without al derogation, but much to the honour of Christ's aduocation. To him soly and only it agreeth to procure vs mercie before God's face, by the general ransom, price, & payment of his bloud for our delinerie, as is said in the sentence following, *And he is the propitiation for our sinnes, and not for ours only, but for the whole world.* In which sort he is our only Advocate, because he is our only Redeemer. And hereupon he alone immediately, by and through himself, and without the aid or assistance of any other, man or Angel, in his owne name, right, and merits, confidently dealeth in our causes before God our iudge, & so procureth our pardon, which is the highest degree of aduocation that can be.

Al which notwithstanding, yet the Angels, and Saints, & our fellowes a line, may and doe pray for vs, and in that they deale with God by intercession to procure mercie for



alike are our
Aduocates.

Saints in
heaven pray
for vs.

The B. virgin
is our Aduo-
cate.

Angels are our
Protectours.

The Catholike
Church is the
only true
Church.

Not only faith.

Al Heretikes
are Antichrists,
the fore-run-
ners of the
great Anti-
christ.

The marke of
al heretikes is,
their going out
of the Catholi-
ke societie.

vs, may iustly be called our Aduocates: not so as Christ is, who demandeth al things immediately by his owne merits, but as secondary Intercessours, who neuer aske nor obtaine any thing for vs, but *per Christum Dominum nostrum*, by and through Christ our common Lord, Aduocate, and Redeemer of mankind. And behold how S. Augustin (*tract. 1. in ep. Io.* vpon these very words) preuented the Heretikes cauillations. *Sed dicet aliquis, &c. But some man wil say, Doe not the Saints then pray for vs? doe not Bishops then or Prelates and Pastours pray for the people? Yes, saith he: Marke the Scriptures, and you shal find that the Apostles praied for the people, & againe desired the people to pray for them, and so the head praith for al, and the members one for another.* And likewise [lest the Heretikes should say, there is a difference betwixt the liuing and the dead in this case] thus the same holy Father writeth vpon the 85. Psalm in fine. *Our Lord Iesus Christ doth yet make intercession for vs, al the Martyrs that be with him, pray for vs: neither wil their intercession cease, til we cease our groanings.*

In this sense therefore whosoener praith for vs, either a liue or dead, is our Aduocate: as S. Augustin (*ep. 59. to Paulinus circa med.*) calleth Bishops, the peoples Aduocates, when they giue them their benediction or blessing. So doth the holy Church cal our B. Lady our Aduocate, by the very words of S. Irenæus, that you may see such speeches be no new inuentions of the later Ages, but Apostolical. *The obedient Virgin MARIE* (saith he) *is made the Aduocate of the disobedient virgin Eue* And to confound the Protestants plainly, in that they thinke or pretend that the aduocation or patronage of Saints should be iniurious to Christ, remember that * our Saniour acknowledgeth Angels to be deputed for the protection (which is nothing els but aduocation) of infants before the face of God, besides the plaine examples in the old Testament *Gen. 48. 7. 16. Tob. 5. 21. & c. 12. v. 12. Dan. 10.* And this not only the Catholike Church, but the very English Protestants themselves in their seruice booke and in the Collect of Michel-mas day, profess, and pray for the same protection or aduocation of Angels, and defend the same against their younger brethren the Puritanes.

2. *For the whole worlds.* S. Augustin gathereth hereof against the Donatists, and al other Heretikes, that would driue the Church into corners or some certaine countries, from the vniuersalitie of al Nations (whereof it was named by the Apostles, Catholike) that the true religion, and Church, and consequently the effects of Christs propitiation, death, and aduocation, pertaineth not to one Age, nation, or people, but to the whole world. S. Augustin vpon this place *10. 2. tract. 1. in ep. Io.*

4. *He that saith he knoweth.* To know God here, signifieth [as it doth often in the Scriptures] to loue, that is, as in the last chapter, to be in societie with him, and to haue familiar and experimental knowledge of his graces. If any vant himselfe thus to know God, and yet keepeth not his commandements, he is a lier, as al Caluinistes and Lutherans, that professe themselves to be in the fauour of God by only faith: affirming, that they neither keep, nor possibly can keep his commandements.

18. *Al many Antichrists.* The holy Apostle S. Iohn (saith S. Cyprian) *did not put a difference betwixt one heresie or schisme and another, nor meant any sort that specially separated themselves, but generally called al without exception, Antichristes, that were aduersaries to the Church, or were gone out from the same.* And a litle after, *It is euident that al be here called Antichristes, that haue severed themselves from the charitie and vnitie of the Catholike Church.* So writeth he *ep. 76. nu. 1. ad Magnum.* Whereby we may learne, that al Heretikes, or rather Arch-heretikes be properly the precursours of that one and special Antichrist, which is to come at the last end of the world, & which is called here immediately before, *ὁ ἀρχαῖος*, that peculiar and singular Antichrist.

19. *They went out from vs.* An euident note and marke, whereby to conuince al Heretikes and false Teachers, to wit, that being once of the common Catholike Christian fellowship, they forsooke it, and went out from the same. Simon Magus, Nicolas the Deacon, Hymenæus, Alexander, Philetus, Arius, Macedonius, Pelagius, Nestorius, Eutyches, Luther, Calvin, and the like, were of the common societie of al vs that be Christian Catholikes, they went out from vs whom they saw to liue in vnitie of faith & religion together, & made themselves new Couenticles, therefore they were (as the Apostle here sheweth) Antichristes, and we and al that abide in the ancient fellowship of Christian religion, that went not out of their fellowship, in which we neuer were, nor out of any other societie of known Christians, can not be Schismatikes or Heretikes, but must needs be true Christian Catholike men. Let our Aduersaries tel vs, out of

Iren. li. 3. c. 31. & li. 5. post med. D. Hiero. in Mat. 1. 18.



of what Church we ever departed, when, and where, and vnder what persons it was that we reuolted, as we can tel them the yeare, the places, the Ringleaders of their reuolt.

19. *They were not of vs.*) He meaneth not, that Heretikes were not, or could not be in or of the Church, before they went out or fel into their heresie or schisme: but partly that many of them which afterward fal out, though they were before with the rest, and partakers of al the Sacraments with other their fellowes, yet indeed were of naughtie life & conscience when they were within, and so being rather as il humours and superfluous excrements, then true and liuely parts of the body, after a sort may be said not to haue been of the body at al. So S. Augustin expoundeth these words in his commentarie vpon this place. *tract. 3.* but els-where, more agreably as it seemeth, that the Apostle meaneth, that such as wil not tarie in the Church, but finally forsake it to the end, in the prescience of God, and in respect of the smal benefit they shal haue by their temporal snial abode there, be not of or in the Church, though according to this present state, they are truely members thereof. *Li. de corrept. & gr. c. 2. & de dono perseuer. c. 8.*

19. *That they may be manifest.*) God permitteth heresie to be, that such as be permanent, constant, and chosen members and children of the Catholike Church, only knowen to God before, may now also be made manifest to the world, by their constant remaining in the CHVRCH, when the wind and blast of euery heresie or tentation driueth out the other light & vnsable persons.

20. *Know al things.*) They that abide in the vnitie of Christes Church, haue the vnction, that is, the Holy Ghost, who teacheth al truth. Not that euery member or man thereof hath al knowledge in himself personally, but that euery one which is of that happie societie to which Christ promised and gaue the Holy Ghost, is partaker of al other mens gifts and graces in the same Holy Spirit, to his saluation. Neither need any to seeke truth at Heretikes hands or others that be gone out, when it is within themselves, and only within themselves in God's Church. *If thou loue vniue (saith S. Augustin) for thee also hath he, whosoever hath any thing in it. Take away enuie, it is thine which I haue, it is mine which thou hast. &c. Tract. 32. in Euang. Ioan.*

CHAP. III.

It is not for the sonnes of God, to sinne mortally, but for the sonnes of the Diuel, whereby they are knowne one from another, & not by only faith. 11. True faith is, that we also loue our Brethren, giuing both our life and substance for them. 19. Such vnfeined loue may haue great confidence before God. 23. Because the keeping of his commandments doth much please him, which consist in faith and charitie.

Not by nature, as Christ is: but by grace and adoption.

How we shal see God & be like vnto him in the next life, see S. Augustin. *ep. 111. 112. & li. 12. de ciuit. Dei c. 29.*

This teacheth vs that man sanctifieth himself by his free-wil working together with Gods grace, S. Augustin openeth this place.



See what manner of charitie the Father hath giuen vs, that we should be named and be the sonnes of God. For this cause the world doth not know vs, because it hath not knowen him. 2. My Dearest, now we are the sonnes of God; & it hath not yet appeared what we shal be. We know that when he shal appeare, we shal be like to him: because we shal see him as he is. 3. And euery one that hath this hope in him, sanctifieth himself, as he also is holy. 4. Euery one that committeth sinne, committeth also iniquitie: and sinne is iniquitie. 5. And you know that he appeared to take away our sinnes: and sinne in him there is none. 6. Euery one that abideth in him, sinneth not: and euery one that sinneth, hath not seen him, nor knowen him. 7. Litle children, let no man seduce you. He that doeth iustice, is iust: euen as he also is iust. 8. He that committeth sinne, is of the diuel:

Rr 4

because

Es. 11.
4.
1. Pet. 1.
14.



because the diuel " sinneth from the beginning. For this, appeared the Sonne of God, that he might dissolue the workes of the diuel. 9. Euery one that is borne of God, committeth not sinne: because his seed abideth in him, and he can not sinne because he is borne of God. 10. In this are the children of God manifest, and the children of the diuel. Euery one that is not iust, is not of God, and he that loneth not his brother.

The Epistle for 11. Because this is the annuntiation, which you haue heard from the S. Polycarpus, beginning, * That you loue one another. 12. Not as * Cain, who was of the wicked, and killed his brother. And for what cause killed he him? Because his workes were wicked: but his brothers, iust.

Io. 13. 15
Gen. 4. 8

The Epistle
vpon the 2.
Sunday after
Pentecost.

13. Maue not, Brethren, if the world hate you. 14. We know that we are translated from death to life, because we loue the Brethren. He that loneth not, abideth in death. 15. Whosoever hateth his brother, is a murderer. And you know that no murderer hath life enerlasting abiding in himself. 16. * In this we haue knowen the charitie of God, because he hath yealded his life for vs: and we ought to yeald our liues for the Brethren. ¶ 17. * He that shal haue the substance of the world, and shal " see his brother haue need, and shal shut his bowels from him: how doth the charitie of God abide him?

Io. 15. 13

Ia. 2. 15.

" Euery man is bound to giue almes according to his ability, when he seeth his brother in great necessitie.

18. My litle children, let vs not loue in word, nor in tongue but in deed and truth. ¶ 19. In this we know that we are of the truth: and in his sight we shal persuaue our harts. 20. For if our hart doe reprehend vs, God is greater then our hart, and knoweth al things. 21. My Dearest, if our hart doe not reprehend vs, we haue confidence toward God. 22. And * whatsoeuer we shal aske, " we shal recciue of him: because we keep his commandements, and doe those things which are pleasing before him. 23. And * this is his commandement, that we beleue in the name of his Sonne IESVS Christ: and " loue one another, as he hath giuen commandement vnto vs. 24. And * he that keepeth his commandements, abideth in him, and he in him. And in this we know that he abideth in vs, by the Spirit which he hath giuen vs.

Mt. 23.
Io. 14.
1. Io. 5.
Io. 17. 3.
13. 34.
Io. 14.
23.

" Left any man should thinke by the words next before, only faith in Christ to be commanded or to please God, he addeth to faith, the commandement of charitie or loue of our neighbour.

ANNOTATIONS.

CHAP. III.

Concupiscence remaining after Baptisme is no sinne, without consent,

4. *Sinne is iniquitie.*) Iniquitie is not taken here for wickednes, as it is commonly vsed both in Latin and in our language, as is plaine by the Greek word *ἀνομία*, signifying nothing els but a swaruing or declining from the straight line of the law of God or nature. So that the Apostle meaneth, that euery sinne is an obliquitie or defect from the rule of the law: but not contrarie, that euery such swaruing from the law, should be properly a sinne, as the Heretikes doe vntreuely gather, to proue that concupiscence remaining after Baptisme is a very sinne, though we neuer giue our consent vnto it. And though in the 5. chapter following vers. 17. the Apostle turne the speach, affirming euery iniquitie to be a sinne, yet there the Greek word is not the same as before, *ἀνομία*, but *ἀδικία*. By which it is plaine that there he meaneth by *iniquitie*, mans actual and proper transgression which must needs be a sinne. See S. Angustin *cont. Iulian. li. 5. c. 3.* S. Ambr. *li. de Apologia David. 11.*

6. *Sinneth*



6. *Sinneth not.*) Iovinian & Pelagius falsely (as Heretikes vse to doe) argued vpon these words and those that follow vers. 9: the one, that the baptized could sinne no more; the other, that no man being or remaining iust could sinne. But among many good senses giuen of this place, this seemeth most agreeable, that the Apostle should say, that mortal sinne doth not consist together with the grace of God; & therefore can not be committed by a man continuing the sonne of God. And so is the like speech in the 9. verse following to be taken. See S. Hierom li. 2. *con. Iovinianum* c. 1.

7. *He that doeth iustice.*) He doeth inculcate this often, that man's true iustice or righteousness consisteth in doing or working iustice, and that so he is iust, and biddeth them not to be seduced by Heretikes, in this point.

8. *Sinneth from the beginning.*) The Diuel was created holy and in grace, and not in sinne: but he fel of his owne free wil from God. Therefore these words *from the beginning*, may be interpreted thus, from the beginning of sinne, and so the Apostle wil say, The Diuel committed the first sinne. So S. Augustin li. 11. *de ciu. Dei* c. 15. expoundeth it. The most simple meaning seemeth to be, that he sinned from the beginning of the world, not taking the beginning precisely for the first instant or moment of the creation, but straight vpon the beginning, as it must needs also be taken in S. Iohn's Ghospel. c. 8, 44.

22. *We shal receiue, because.*) Let the Protestants be ashamed to say, that we obtaine al of God by only faith, the Apostle here attributing it to the keeping of God's commandments. Note here also that God's commandments are not impossible to be kept, but were then, and are now obserued of good men.

CHAP. IV.

We may not belceue al that boast of the spirit, but trie them, whether they teach Catholike articles of the faith (namely the incarnation of Christ:) whether their doctrine be not worldly, and themselves disobedient hearers of the Apostles. 7. We must loue one another, considering the exceeding loue of God in sending his Sonne to saue vs. 17. An argument of perfect charitie is, if we haue nothing in our conscience to feare in the day of iudgement. 19. And an argument that we loue God is, if we loue our Brethren.



MY Dearest, "belceue not euery spirit, but" proue the spirits if they be of God: because many false Prophets are gone out into the world. 2. In this is the spirit of God knowen. "Euery spirit that confesseth I E S V S Christ to haue come in flesh, is of God: 3. and euery spirit" that dissolueth I E S V S, is not of God: and this is c Antichrist, of whom you haue heard that he cometh, and now he is in the world. 4. You are of God, litle children, and haue ouercome him. Because greater is he that is in you, then he that is in the world. 5. They are of the world: therefore of the world they speake, and the world heareth them. 6. We are of God. * He that knoweth God, heareth vs. He that is not of God, heareth vs not." In this we know the spirit of truth, and the spirit of errour.

7. My Dearest, let vs loue one another: because charitie is of God. And euery one that loueth, is borne of God, & knoweth God. 8. He that loueth not, knoweth not God: because God is charitie. 9. * In this hath the charitie of God appeared in vs, because God hath sent his only-begotten Sonne into the world that we may liue by him. 10. In this is charitie;

The Epistle
vpon the first
Sunday after
Pentecost.

ritie: not as though we haue loued him, but because he hath loued vs, and sent his Sonne a propitiation for our sinnes.

11. My Dearest, if God hath so loued vs, we also ought to loue one another. 12. * God no man hath seen at any time. If we loue one another, God abideth in vs, and his charitie in vs is perfected. 13. In this we know that we abide in him, and he in vs: because he of his Spirit hath giuen to vs. 14. And we haue seen, and doe testifie, that the Father hath sent his Sonne the Sauour of the world. 15. Whosoever shal confesse that IESVS is the Sonne of God, God abideth in him, and he in God. 16. And we haue known and haue beleued the charitie, which God hath in vs. God is charitie: and he that abideth in charitie, abideth in God, and God in him. 17. In this is charitie perfected with vs, that we may haue confidence in the day of iudgement: because as he is, we also are in the world. 18. Feare is not in charitie: but perfect charitie casteth out feare, because feare hath painefulnes. And he that feareth, is not perfect in charitie. 19. Let vs therefore loue God, because God first hath loued vs. 20. If any man shal say, that I loue God; and hateth his brother, he is a liar. For he that loueth not his brother whom he seeth, God whom he seeth not, how can he loue? 21. * And this commandement we haue from God: that he which loueth God, loue also his brother.

10. 1, 18.
1. Tim.
6, 16.

10. 13,
34. 15,
12.

ANNOTATIONS

CHAP. I V.

Heretical boasting of the spirit.

1. *Beleeue not euery spirit.*) That is, Receiue not euery doctrine of such as boast themselves to haue the spirit. For there be many false Prophets, that is to say, Heretikes, which shal goe out of the Church, and challenge the spirit, and vante of God's word, Scripture, and Gospell, which indeed be seducers.

The Church only, not euery private man, hath to proue & discern spirits.

1. *Proue the spirits.*) It is not meant by this place, as the Protestants would haue it, that euery particular person should of himself examine, trie, or iudge who is a true or false Doctour, and which is true or false doctrine. But the Apostle here would euery one to discern these diuersities of spirits, by taking knowledge of them to whom God hath giuen the giift of discerning spirits and doctrines (which S. Paul expressly saith is giuen but to some, and not to euery one, 1. Cor. 12.) & by obeying the Church of God, to whom Christ hath giuen the Spirit of truth. And this is only the sure way to proue the spirits and doctrines of these daies. And al they that would bring vs from our Pastours and the Churches iudgement, to our owne private trial, seeke nothing els but to driue vs to miserable vncertainty in al our beleefe: As Caluin doth, who vpon this place saith, that private men may examine the general Councils doctrines.

Caluin.

To confesse or deny any article which the Cath. Church teacheth, is a faithful people this to know the true Teachers of those daies from the false. Not that al times a certain make of then a necessary note. As if a good Catholike Writer, Pastour, or parents would warne Catholike or Heretike.

2. *Euery spirit that confesseth*) The Apostle speaketh according to that time, and for that part of Christian doctrine which then was specially to be confessed, taught, & maintained against certaine wicked Heretikes, Cerinthus, Ebion, & the like, that taught wickedly against the Person and both natures of Christ IESVS. The Apostle therefore giueth the faithful people this to know the true Teachers of those daies from the false. Not that al times a certain make of then a necessary note. As if a good Catholike Writer, Pastour, or parents would warne Catholike or Heretike.

10. 14, 16



our Sauiour to be really present, and sacrificed in the B. Masse, & that al such are true Preachers and of God, the rest to be of the Diuel, or to be counted the spirit of Antichrist. Which spirit of Antichrist (he saith) was come euen then, and is no doubt much more now in al Heretikes, al being precursors of that great Antichrist which shal come towards the later end.

3. *That dissoluesh.*) To dissolue, loose, or separate IESVS a-sunder, was proper to al those old Heretikes that taught either against his Diuinitie, or Humanitie, or the Vnitie of his Person, being of two natures, as Cerinthus, Ebion, Nestorius, Eutyches, Manes or Manichæus, Cerdon, Apelles, Apollinaris and the like. And this is one place by which we may see that the cōmon Greek copies be not euer authenticall, & that our old approued translation may not alwaies be examined by the Greek that now is, which the Protestants only follow: but that it is to be presupposed, when our old Latin text differeth plainly from the Greek, that in old time either al or the more approued Greek reading was otherwise, & that often the said Greek was corrupted then or since by Heretikes or otherwise. For of the Greeks, S. Irenæus li. 3. c. 18: among the Latin Fathers, S. Augustin 1. *act.* 6. in fine, S. Leo ep. 10. c. 5, and Venerable Bede did read as we doe. And this reading maketh more against the said Heretikes, then that which the common Greek now hath, to wit, *Every spirit that confesseth not Christ to haue come in flesh, is not of God.* Which is also in effect said before vers. 2. And that therefore it was corrupted and altered by Heretikes, see the words of Socrates also a Greek Writer, very agreeable to this purpose. *Nestorius* (saith he) *being eloquent by nature, which is often in Heretikes, accounted himself therefore learned, & disdain'd to study the old Interpreters, counting himself better then them al: being ignorant that in S. Iohns Catholike epistle the old (Greek) copies had: EVERY ONE THAT DISSOLVETH IESVS, IS NOT OF GOD.* So saith he, adding moreover that such as would separate the diuinitie from the dispensation of Christ's humanitie, took out of the old copies this sense. For which the old Expositours noted that these which would loose IESVS, had corrupted this Epistle. See also the Tripartite li 12. c. 4.

Many old heresies that dissolued Christ.

The Greek text corrupted by old heretikes.

6. *In this we know.*) This is the most sure & general marke to know the true spirits and Prophets from the false: that those which be of God, wil heare and obey their Apostles & lawful Pastours succeeding the Apostles, & submit themselves to the Church of God: the other, that be not of God, wil not heare either Apostle, Pastour, or Church, but be their owne Iudges.

A sure marke of true or false Teachers.

17. *That we may haue confidence.*) Confidence called in Latin *Fiducia*, is neither, al one with faith, nor a persuasion infallible that maketh a man no lesse secure and certaine of his saluation, then of the things that we are bound to beleue, as the Protestants falsely teach: but it is only a hope wel corroborated, confirmed, and strengthened vpon the promises and grace of God, and the parties merits. And the words both following and going before, proue also euidently against the Protestants, that our confidence and hope in the day of iudgement dependeth not only vpon our apprehension of Christ's merits by faith, or vpon his grace and mercie, but also vpon our conformitie to Christ in this life, in charitie and good workes. And that is the doctrine of S. Peter when he said, *Labour, that by good workes you may make sure your vocation and election;* and S. Pauls meaning, when he said, *I haue fought a good fight, there is laid up for me a crowne of iustice, which our Lord wil render to me in that day a iust iudge.*

Against the Protestants special faith and presumptuous securitie of saluation.

18. *Feare is not in Charitie.*) The Heretikes very falsly vnderstand this place so, that Christian godly men ought to haue no doubt, mistrust, or feare of hel and damnation. Which is most euidently against the Scriptures, commending euery-where vnto vs the awe and feare of God and his iudgements. *Feare him* (saith our Sauiour Mat. 10.) *that can cast body and soul into hel.* And Psal. 118. *Pearese my flesh with thy feare.* Which feare of God's iudgements caused S. Paul and al good men to chastise their bodies, lest they should be reprobate and damned. And the wise man for this cause affirmeth him to be happy, *that is euer fearful.* And holy Iob saith, *I feared al my worker.* And the Apostle, *With feare and trembling worke your saluation.* Which kind of feare is euen in the iustest men and most full of charitie, consisting wel with the same vertue, and is calleth *Filialistimor*, because it is such as the good child ought to haue toward his Father.

The feare of God in iust men, consisteth with charitie.

But there is a kind of feare which standeth not with charitie, and is cleane against hope: also, that which bringeth such perplexitie and anxietie of conscience, that it induceth a mā to mistrust or despaire of God's mercies. That seruile feare also which maketh a mā often to leaue sinning & to doe the external workes of iustice, not for any loue or

What feare agreeth not with charitie, delight



delight he hath in God or his lawes, but only for feare of damnation, though it be not il in it-self, but very profitable, as that which helpeth toward the loue of God, yet it stādeth not with charitie neither, but is daily more & more lessened, & at length quite driuen out by charitie. Of these kind of feares then the Apostle speaketh, and (as some expound) of the feare of men also, of which our Sauour saith, *Feare not them that kil the body.*

Seruite feare is not il.

Mat. 10.

CHAP. V.

They that loxe God, must loue his natural Sonne IESVS, and his sonnes by adoption, & keep his commandements, which to the regenerate are light. 4. But not, vnles they continue in the Catholike faith, namely of this article, that IESVS is the Sonne of God, and therefore able to giue vs life euerlasting, 14. and al our petitions 16. and our prayers for al our Brethren that sinne not vnto death, dying in their mortal finnes by impenitence. Last of al, he warneth them not to communicate with idols.



WHO SO EVER beleeueth that IESVS is Christ, is borne of God. And euery one that loueth him which begat, loueth him also which was borne of him. 2. In this we know that we loue the children of God: when as we loue God, and keep his commandements. 3. For this is the charitie of God, that we keep his commandemens: * and " his commandements are not heauy. 4. Because al that is borne of God, ouercommeth the world: And this is the victorie which ouercommeth the world, our faith 5. Who is he * that ouercommeth the world, but he that beleeueth that IESVS is the Sonne of God? 6. This is he that came by water & bloud IESVS Christ: not in water only, but in water and bloud. And it is the Spirit which testifieth, that Christ is the truth.

7. For there be " three which giue testimonie in heauen, the Father, the Word, and the Holy Ghost. And these three be one. 8. And there be three which giue testimonie in earth: the spirit, water, and bloud and these three be one. 9. If we receiue the testimonie of men, the testimonie of God is greater. Because this is the testimonie of God which is greater, that he hath testified of his Sonne. 10. * He that beleeueth in the Sonne of God, hath the testimonie of God in himself. † He that beleueth not the Sonne, maketh him a lier: because he beleueth not in the testimonie which God hath testified of his Sonne. 11. And this is the testimonie, that God hath giuen vs life euerlasting. And this life is in his Sonne. 12. He that hath the Sonne, hath life. He that hath not the Sonne of God, hath not life.

13. These things I write to you, that you may know that you haue eternal life which beleue in the name of the Sonne of God. 14. And this is the confidence which we haue toward him: that, * whatsoever we shal aske according to his wil, he heareth vs. 15. And we know that he heareth vs whatsoever we shal aske: we know that we haue the petitions which we request of him.

16. He that knoweth his brother to sinne a sinne not to death, let him

The Epistle
vpon Dominica
in albis or Low
Sunday.

e or, if we
know.

Mat. 11.
30.

1. Cor.
15, 57.

Io. 3, 36.

Mat. 7, 7.
21, 22.
1. Io. 3,
22.



him aske, and life shal be giuen him, sinning not to death. There is " a sinne to death: " for that I say not that any man aske. 17. Al ^ciniquitie, is sinne. And there is a sinne ' to death'. 18. We know that euery one which is borne of God, sinneth not: but the generation of God preferueth him, and the wicked one toucheth him not. 19. We know that we are of God, and the whole world is set in wickednesse. 20. And we know that the Sonne of God commeth: and he * hath giuen vs vnderstanding, that we may know the true God, & may be in his true Sonne, This is the true God, & life cuerlasting. 21. My litle children, keep your sciues " from Idols. Amen.

A N N O T A T I O N S.

C H A P. V.

3. *His commandments are not heauie.*) How can the Protestants say that Gods ^commandments ca not possibly be fulfilled or kept in this life, seeing the Apostle saith, ^chey be not heauie and Christ saith, *his yoke is sweete, and his burden light*? See for the full vnderstanding of this place S. Aug. *de perfectione iusticie* c. 10. The heretikes in fauour of their foresaid errour, rather translate, *His commandments are not * grievous*, then, *are not heauie*. The commandments possible to be kept. Heret. translation.

7. *Three which giue testimonie.*) An expresse place for the distinction of three Persons, & one substance and the vnitie of nature and essence in the B. Trinitie; against the Arians and other like in the B. Trinitie. Heretikes, who haue in diuers Ages found themselves so pressed with these plaine Scriptures, that they haue (as it is thought) altered and corrupted the text both in Greek and Latin many waies: euen as the Protestants handle those textes that make against them. But because we are not now troubled with Arianisme so much as with Caluistice. The Arians corrupt the text of Scripture. S. Hierom. in his epistle put before the 7. Canonical or Catholike Epistles.

16. *A sinne to death.*) A sinne to death is another thing then a mortal sinne. For it is that mortal sinne only, whereof a man is neuer penitent before his death, or in which he continueth til death, and dieth in it. I affirme (saith S. Augustin de correptione & grat. c. 12.) *that a sinne to death is to leaue faith working by charitie euen til death*. So likewise in the words before, *a sinne not to death*, is not that which we call a venial sinne, but any that a man committeth and continueth not therein til death. What is a sinne to death.

16. *For that I say not.*) If the sinne to death whereof he speaketh, be the sinne wherein a man dieth without repentance, according to S. Augustines wordes before rehearsed: then the praier which he speaketh of, must needs be praier for the dead. Because he speaketh of praying, or not praying, for them that died in deadly sinne, exhorting vs to pray, and encouraging vs to doe it with confidence to be heard, if we pray for them that departed this life not in deadly sinne: and contrariwise in a manner dissuading & discouraging vs from praying for such as continued in wickednes euen til their lines end. And S. Augustin setteth downe the Churches practise agreeable to the Apostles meaning, li. 11. c. 24. de Ciuit. Dei. *If there be any (saith he) that persist til death in inpenitencie of hart,* Some of the *doth the Church now pray for them, that is, for the soules of them that so are departed?* So saith he. dead may not And this is the cause, that *Concilium Bracharense primum cap. 34.* forbideth to pray for such be praied for, as die in desperation, or kil themselves: and the reason, why the Church forbeareth to pray for Heretikes that die in their heresie, or mainteine heresie vnto death and by their death.

And that the place is most properly or only meant of praying for the departed, this It is proued convinceth, that neither the Church nor any man is dehorted here from praying for any that the Ap- sinner yet liuing, nor for the remission of any sinne in this life: al sinnes (of what sort sile speaketh of souer) being pardonable, so long as the committers of them be in case and state to re- praying for the pent: as they be so long as they be in this world. And we see that the Church praicth, and dead, is often heard, for Heretikes, Jewes, Turkes, Apostataes, and what other infidels or il mi souer,

εἰς θάνατον
ἵνα μὴ
θάνατον.

Lm. 14,
45.
ἀπὸ τῶν
ἰδωλῶν.

Mat. 11.
30.

* Καρτερία



The Calvinists blasphemie, to can not be forgiven at all in this life. Which they hold, only to avoid the sequel of praying for the dead upon these words of S. Iohn. Besides that they must take upon them presumptuously, to know and discern of God's secrets, who be reprobate, and who be not, and according to that, pray for some, and not for other: some: all which is most wicked and absurd presumption.

As for their allegation, that S. Ieremie the Prophet was forbidden to pray for the Jewes, & warned that he should not be heard, Chap. 7. 11. 14. there is great difference. First he had a revelation by the words of God, that they would continue in their wickednes, as we have not of any certaine person, whereof S. Iohn here speaketh. Secondly, Ieremie was not forbidden to pray for the remission of their sinnes, nor had denial to be heard therein for any man's particular case, whereof the Apostle here speaketh: but he was told that they should not escape the temporal punishment & affliction which he had designed for them, and that he would not hear him therein.

Heret. translation against sacred images.

21. *From idols.*) It is so known a treacherie of Heretikes to translate *idola* images (as here and in a number of places, specially of the English Bible printed the yeare 1562) that we need not much to stand upon it. As this also is seen to all the world, that they doe it of purpose to seduce the poore ignorant people, and to make them thinke, that whatsoever in the Scriptures is spoken against the idols of the Gentils (which the Prophet calleth *Simulacra Gentium*) is meant of pictures, sacred images, & holy memories of Christ and his Saints. Against such seducers the second sacred Council of Nice, called the seventh Synod, decreeth thus Act. 4. pag. 122. *Quicunque sententias sacre scripture de Idolis, contra venerandas imagines adducunt, anathema. Qui venerandas imagines idola appellant, anathema. Qui dicunt quod Christiani adorant imagines ut Deos, anathema*, that is, *Anathema to all them that bring the sentences of holy Scripture touching Idols, against the venerable images. Anathema to them that call the venerable images, Idols. Anathema to them that say, Christians adore images as Gods.*

Psal. 113.

Edit. Colon. an. 1562.

The 2. Council of Nice pronounceth anathema, that is, a curse against the Calvinists.

The great difference of idol & image.

Now in their later translations the Heretikes perceiving that the world seeth their dishonest dealing, corrected themselves in some places, and in this place have put, *idols*, in the text: but to give the people a watch-word that the Churches images are to be comprised in the word, *idols*, * they have put, *images*, in the margent. But concerning this matter, it is most evident that neither every Idol is an image, nor every image an idol: and that, howsoever the origine or etymologie of the word, *idol*, may be taken in the Greek, yet both the words & the things be in truth and by the use of all tongues, farre differing. The great dragon that the Babylonians adored (*Dan. 14.*) was an idol, but not an image: the Cherubins in Salomons Temple were images, but not idols: and the face of the Queene in her coine or els-where, as Caesar's face upon the coine that Christ called for, is an image, but not an idol: and the Heretikes dare not translate that text of Scripture thus, *whose idol is this superscription?* nor call the Queenes image, the idol of the Queene: nor Christ, the idol of his Father: nor woman, the idol of the man: nor man, the idol of God. All which in Scripture be named images for all that, and be so indeed, and not idols. Which convinceth, that the Heretikes be false and corrupt translators in this place and other the like, confounding these two words as if they were all one.

* The Bible of the yeare 1577.

Sacred images in Churches, by God's owne warrant.

But as for the having of images or portraites of holy things, not only in private houses, but also in Churches, God himself doth warrant vs, who * commanded even the Jewes themselves (a people most prone to idolatrie, and that after he had given them a special precept of not having, making, or worshipping of idols) to make the images of Angels (the Cherubins) and that in the souveraign holiest place of adoration that was in the Temple, and about the Arke. Yea and in respect of which sacred images partly, they did [as S. Hierom saith *ep. 17. c. 3.*] so great reverence to the holy place called *Sancta sanctorum*. If they then were warranted & commanded to make and have in so great reverence the images of mere spirits or Angels, whose natural shape could not be expressed: how much more may we Christians have and reverence the images of Christ, his B. mother, the Apostles and other Saints, being men, whose shape may be expressed? So doth the said Nicene Council argue against the Heretikes which at that time were the Aduersaries of images.

Exod. 1

The 2. Council of Nice was

And note here, that eight hundred yeares agoe, they were straight counted Heretikes,



tikes; that began to speake against images, & that Councel was called purposely for
 them, and condemned them for Heretikes, & confirmed the former ancient reuerence
 and vse of sacred images. Which began euen in our Sauours time or litle after, when
 good religious folke for loue and reuerence made his image, namely the woman that he
 healed of the bloody fluxe. Which image was also approued by miracles, as the Eccle-
 siastical historie telleth, and namely Eusebius *Ecc. hist. li. 7. c. 14.* * who also witnesseth
 that the images of Peter and Paul were in his daies. As you may see also in S. Aug. (*li. de*
consens. Euangelist. c. 10.) that their pictures commonly stood together in Rome, euen as
 at this day. Of our Ladies image see S. Gregorie *li. 7. ep. 5. indict. 2. ad Iannar. & ep. 51. in*
 whom also (*li. 7. ep. 109.*) you may see the true vse of images, and that they are the
 books of the vnlearned, and that the people ought to be instructed and taught the right
 vse of them, euen as at this day good Catholike folke doe vse them to help and increase
 their deuotion in al Catholike Churches: yea the Lutherans themselves retein them
 stil. S. Damascene wrote three books in defense of sacred images against the foresaid
 Heretikes.

against Image-
breakers.

The antiquitie
of holy images.

The vse and
fruite of holy
images.





T H E S E C O N D E P I S T L E O F S. I O H N T H E A P O S T L E.

He commendeth the Lady and her sonnes for continuing in the old faith, bidding them so to doe hereafter also, lest they lose the reward of their workes in the day of iudgement: and to loue the true belceuers, but with Heretikes to haue no societie: expressing also the points then in controuersie.



THE Seniour to the Lady Elect and her children, whom I loue in truth, and not I only, but also al that haue knowen the truth, 2. for the truth which abideth in vs, and shal be with vs for euer. 3. Grace be with you, mercie, peace from God the Father, and from Christ Iesus the Sonne of the Father in truth, and charitie.

4. I was exceeding glad, because I haue found of thy children walking in truth, as we haue receiued commandement of the Father. 5. And now I beseech thee Lady, not as writing a new commandement to thee, but that which we haue had from the beginning, * that we loue one another. 6. And this is charitie, that we walke according to his commandements. For this is the commandement, that as you haue heard from the beginning, you walke in the same: 7. because many seducers are gone out into the world, which doe not confesse Iesus Christ to haue come into flesh: this is a seducer and an Antichrist.

8. Looke to your selues, that you lose not the things which you haue wrought: but that you may receiue a full reward. 9. Euery one that reuolteth, and persisteth not in the doctrine of Christ, hath not God. He that persisteth in the doctrine, the same hath both the Father, and the Sonne. 10. If * any man come to you, and bring not this doctrine, receive him not into the house, nor say, God saue you, vnto him. 11. For he that saith vnto him, God saue you, communicateth with his wicked workes.

12. Hauing moe things to write vnto you: I would not by paper and inke: for I hope that I shal be with you, and speake mouth to mouth: that your ioy may be full. 13. The children of thy sister elect salute thee.

ANNO.

∴ Reward for keeping fast the Catholike faith.

c To goe backe or reuolt from the receiued truth and doctrine Apostolical, is damnable.

1o. 15.
12.
1. 10. 3.
11.

Ro. 16.
17.



A N N O T.

6. *From the beginning.*) This is the Rule of a Christian Catholike man, to walke in that faith and worship of God which he hath receiued from the beginning. Which is that which we now cal according to the Scriptures, *the tradition of the Apostles*: that which is come to vs from man to man, from Bishop to Bishop, and so from the Apostles. So shal a faithful man auoid seducers that rise vp in euery Age, teaching new doctrine. To hold fast the old receiued faith.

10. *This doctrine.*) The Apostles, and true Pastours their lawful Successours, and the Church of God in holy Councel, vse to set downe the true doctrine in those points which Heretikes cal into controuersie. Which being once done and declared to the faithful, they need no other marke or description to know an Heretike or false Teacher by, but that he commeth with an other doctrine then that which is set downe to them. Neither can the Heretikes shift themselves, as now a-daies they would doe, saying, o let vs first be proued Heretikes by the Scriptures, let them define an Heretike. No, this is not the Apostles Rule. Many a good honest shepheard knoweth a wolfe, that can not define him. But the Apostle saith, If he bring not this set doctrine, he is a seducer. So holy Church saith now, Christ is really in the B. Sacrament, vnder forme of bread and wine &c. If therefore he bring not this doctrine, he is a seducer, and an Heretike and we must auoid him, whether in his owne definitions and censures he seeme to himself an Heretike or no. To bring with fully another doctrine then the Catholike Church setteth downe, is alwaies a marke of seducers & Heretikes.

10. *Receiue him not.*) Though in such times and places where the communitie or most part be infected, necessitie often forceth the faithful to conuerse with such in worldly affaires, to salute them, to eate and speake with them, & the Church by decree of Councel, for the more quietnes of timorous consciences provideth, that they incurre not excommunication or other censures for communicating in worldly affaires with any in this kind, except they be by name excommunicated or declared to be Heretikes: yet euen in worldly conuersation and secular actes of our life, we must auoid them as much as we may, because their familiaritie is many waies contagious and noisome to good men, namely to the simple: but in matter of religion, in praying, reading their bookes, hearing their sermons, presence at their seruice, partaking of their Sacraments, and al other communicating with them in spiritual things, it is a great damnable sinne to deale with them. When & wherein to conuerse with Heretikes, is tolerable, when & wherein, it is damnable.

10. *Nor say, God saue you.*) S. Irenæus (li. 3. c. 3.) reporteth a notable storie of this S. Iohn would holie Apostle touching this point, out of S. Polycarpus, which is this. *There be some* not be in one (saith he) *that haue heard Polycarpe say, that when Iohn the Disciple of our Lord was going to bath with Cephesus, into a bath, to wash himself, and saw Cerinthus the Heretike within the same, he sodenly* Cerinthus the Heretike. *skipt out, saying that he feared lest the bath should fall, because Cerinthus the enemy of truth was within.* So saith he of S. Iohn, and addeth also a like worthie example of S. Polycarpe The like zeale himself: who on a time meeting Marcion the Heretike, and the said Marcion calling of S. Polycarpe vpon him and asking him whether he knew him not: *Yes,* quoth Polycarpe, *I know thee* carpe, and *for Satans sonne and heire.* So great feare (saith S. Irenæus) *had the Apostles & their disciples* other Apostles: *to communicate in word only, with such as were adulterers or corrupters of the truth: as S. Paul also* like men in warned, when he said, *A man that is an Heretike, after the first and second admonition auoid.* So not communi- farre Irenæus. If then to speake with them or salute them, is so earnestly to be auoided eating with according to this Apostles example & doctrine; what a sinne is it to flatter them, to serue Heretikes, them, to marrie with them, and so-forth?





THE THIRD EPISTLE OF S. IOHN THE APOSTLE.

He commendeth Gaius, for continuing in the truth, & for sustaining or succouring true Preachers, & noting Diotrepes for the contrarie, and praising Demetrius.



THE Seniour to Gaius the Dearest, whom I loue in truth.

2. My Dearest, concerning al things I make my praier that thou proceed prosperously, and fare wel; as thy soule doth prosperously. 3. I was exceeding glad when the Brethren came, and gaue testimonie to thy truth, euen as thou walkest in truth. 4. Greater 'thake' haue I not of the, that then I may heare my childre doe walke in truth. 5. My Dearest, thou doest faithfully

“A great grace to be beneficial to strangers, specially to them that be of our Catholic-like faith and suffer for the same.

b It seemeth (saith S. Bede) he was an Arch-heretike or proud Sect-maister.

c That is, I will rebuke them, and make them known to be wicked. Bede.

whatsoever thou workest on the Brethren, & that vpon strangers. 6. They haue rendred testimonie to thy charitie in the sight of the Church: whom, thou shalt doe wel, bringing on their way in manner worthie of God. 7. For, for his name did they depart, taking nothing of the Gentils. 8. We therefore ought to receiue such: that we may be coadiutors of the truth.

9. I had written perhaps to the Church: but he that loueth to beare b primacie among them Diotrepes, doth not receiue vs. 10. For this cause, if I come, c I wil aduertise his workes which he doeth: with malicious words chatting against vs. And as though these things suffice him not, neither himself doth receiue the Brethren, and them that doe receiue, he prohibiteth, and casteth out of the Church. 11. My Dearest, doe not imitate euil, but that which is good. He that doeth wel, is of God: he that doeth il hath not seen God. 12. To Demetrius testimonie is giuen of al, and of the truth it-self, yea and we giue testimonie: and thou knowest that our testimonie is true.

13. I had many things to write vnto thee: but I would not by inke and penne write to thee. 14. But I hope forth-with to see thee, and we wil speake mouth to mouth. Peace be to thee. The freinds salute thee. Salute the freinds by name,

plea-
sure.
χαρις
χαρις

commen-
datione,
προμνη-
στω.

THE





T H E A R G V M E N T O F T H E E P I S T L E O F S. I V D E.

Mat. 13.

Mat. 10.

Mat. 13.

Luk. 19.



IN the Ghospel these are called Fratres Iesu, the Brethren of Iesus: Iames, and Ioseph, and Simon, and Iude. Their father is called Alphaus, where Iames is termed, Iames of Alphaus: and their mother, Maria Iacobi minoris, Marie the mother of Iames the yonger & of Ioseph. Which Marie in another place being called Maria Cleophæ, we perceine their father was named both Alphaus and also Cleophas. And that this Cleophas was brother to Ioseph our Ladies husband, * Higisippus telleth vs. Therefore because Ioseph was called the father of Christ, his brothers children were called the Brethren, that is (according to the custom of the scripture also) the kinsmen of our Lord; & not because they were the children of Ioseph himself by another wife, much lesse (as Heluidius the Heretike did blaspheme) by our B. Ladie the perpetual Virgin MARIE. Howbeit some good Authours say, that their mother Marie was the natural sister of our Ladie, and that therefore they are called, Fratres Domini, the Brethren of our Lord.

* Euseb. hist. li.
3. c. 10.

Luk. 6.

Mat. 10.

Howsoever that be, three of them are reckened among the 12. Apostles, Iames, and Simon Cananaus, and Iude. Yea and that they were some-what more then Apostles, though lesse then Peter, S. Paul signifieth, where he saith speaking of himself and Barnabas: As also the other Apostles, and the Brethren of our Lord, and Cephas. 1. Cor. 9.

Mat. 10.

Mat. 3.

And as S. Luke calleth this Iude, Iude of Iames, so he calleth himself in this Epistle of his, Iude the seruant of Iesus Christ, and the brother of Iames. S. Matthew and S. Marke doe call him Thaddæus, as Lebbaeus also in the Greeke. His feast and his brother Simons together, the Church keepeth Octob. 28. called Simon and Iudes day.

His Epistle is an Inuective against al heretikes (as it were a Commentarie of 2. Pet. pag. 141, 146. 2.) and namely (as * S. Aug. hath told vs) against those, which misconstrued S. Pauls Epistles and held Only faith, whom he calleth therefore, Men that transference or peruert the grace of God into riotousnes, v. 4. exhorting Catholikes to be constant and vnmoueable from their old faith, and so contend for the keeping thereof, v. 3. and v. 20. For heretikes (saith he) segregate themselves from the Church and from her faith v. 19.





T H E
C A T H O L I K E
E P I S T L E O F S. I V D E
T H E A P O S T L E.

He exhorteth them to stand to their old faith, shewing them by examples, that it is damnable not to continue and be constant: 8. inveighing against the lecherie, blasphemie, apostasie, banking of the heretikes, 14. and that their damnation was long foretold, 17. Catholikes therefore to be vnmoucable, to reprove the obstinate, to recover al not desperat, to confirme the weake, and to line themselves verthuously and without mortal sinne, which by God's grace they may doe.

¶ Divers Heretikes abuse the libertie of Christes grace and Ghospel, to the fulfilling of their carnal lustes and concupiscences. This is our Sauour, not Iosue, as S. Hierom noteth ep. 17. see Abac. c. 3. v. 18. **¶** Such behetikes, that wil not be subject to any superiour, or that refuse to obey the lawes either of Spiritual or Temporal Rulers. In which kind (specially in blaspheming the supreme Spiritual Magistrate) the Protestants



IVDE the servant of IESVS Christ, and brother of Iames: to them that are in God the Father beloued, and in IESVS Christ preferred, and called. 1. Mercie to you, and peace and charitie be accomplished. 3. My Dearest taking al care to write vnto you of your common salvation, I thought it necessarie to write vnto you: beseeching you to contend for the faith once deliuered to the Saints. 4. For there are certaine men secretly entred in (which were long agoe prescribed vnto this iudgement) impious, transferring the grace of our God into riotousnes, and denying the only Dominatour, & our Lord IESVS Christ. 5. **¶** But I wil admonish you, that once know al things, that IESVS, sauing the people out of the land of AEGYPT, **¶** secondly destroyed them which beleued not. 6. But the Angels which kept not their principallitie, but forsooke their owne habitation, he hath reserved vnder darkenesse in eternal bonds vnto the iudgement of the great day. 7. As **¶** Sodom and Gomorrhe, and the cities adioyning in like manner hauing c fornicated, and going after other flesh, were made an example, sustaining the paine of eternal fire. 8. In like manner these also defile the flesh, and **¶** despise dominion, & blaspheme maiestie. 9. When Michael the Archangel, disputing with the Diuel, made altercation for the body of Moyse, he durst not inferre iudgement of blasphemie, but said, Our Lord command thee. 10. But these, what things soeuer certes they are ignorant of, they blaspheme: and what things soeuer naturally, as dumme beasts, they know, in those they are corrupted.

2. Pet. 2.
Nu. 14.
37.

Gen. 19.
c. exst-
nicat.

rebuke

11. Who



because
they
Gen. 4,
8.
Nu. 12,
Nu. 16,

11. Woe vnto them, which haue gone in the way of * Cain: and with the errour of * Balaam, haue for reward powred out themselves, and haue perished in the contradiction of Core. 12. These are in their bankets, spots, feasting together without feare, feeding themselves, clouds without water which are carried about of winds, trees of autumnne, vnfruitful, twise dead, plucked vp by the roots, 13. raging waues of the sea, foming out their owne confusions, wandering starres: to whom the storme of darknesse is reserued for euer. 14. And of these prophesied Enoch, the seuenth from Adam, saying: Behold our Lord is come in his holy thousands, 15. to doe iudgement against al, and to reprove al the impious, of al the workes of their impietie whereby they haue done impiously, and of al the hard things which impious sinners haue spoken against him. 16. These are murmurers, ful of complaints, walking according to their owne desires, and their mouth speaketh pride, admiring persons for gaine sake.

17. But you, my Dearest, be mindful of the words which haue been spoken before by the Apostles of our Lord IESVS Christ, 18. who told you, * that in the last time shal come mockers, according to their owne desires walking in impieties. 19. " These are they which segregate themselves, sensual, hauing not the Spirit. 20. But you, my Dearest, building your selues vpon our most holy faith, in the Holy Ghost, praying, 21. keep your selues in the lone of God, expecting the mercie of our Lord IESVS Christ vnto life euerlasting. 22. And these certes reprove being iudged: 23. but them saue, pulling out of the fire. And on other haue mercie in feare: hating also that which is carnal, the spotted cote.

24. And to him that is able to preserue you without sinne, and to set you immaculate before the sight of his glorie in exultation in the coming of our Lord IESVS Christ, 25. to the only God our Sauour by IESVS Christ our Lord be glorie and magnificence, empire and power before al worlds, and now and for al worlds euermore. Amen.

The Epist.
vpon S. Siluanius day.
Iulii. 10.

1. Tim.
4.
2. Tim.
3.
2. Pet. 3.
your

ANNO T.

9. For the body of Moyses.) When, why, or how this altercation or combat was between Trudis vñ S. Michael and the Diuel about Moyses body, no man can declare. Only this we see that written, and many truthe and stories were kept in the mouthes and hartes of the faithful, that were not known by written in Scriptures canonical, as this was among the Iewes. tradition.

10. They blasphem.) He speaketh of Heretikes, who being ignorant in God's mysteries Ignorance and the diuine doctrine of his Church, when they can not reprove the things, then they maketh Heretikes blasphem. fal to execrations, irrisions, and blasphemies against the Priests, Church, and Sacraments, and whatsoeuer is godly. me.

11. Cain Balaam, Core.) The Apostle would haue Heretikes specially to be known, by the resemblance they haue, first to Cain, in that for enuy that his brothers seruice and Sa- Heretikes sacrificie was accepted and his reiected, slew his said brother, and was a fugitiue from sembled to the face and citie of God, which is the Church. Secondly, by their resemblance to Ba- Cain, Balaam, who for money was induced to curse God's people, as couetousnes is comonly the and Core, cause that first maketh Heretikes & false Prophets. Whereupō S. Aug. saith: He is an Heretike



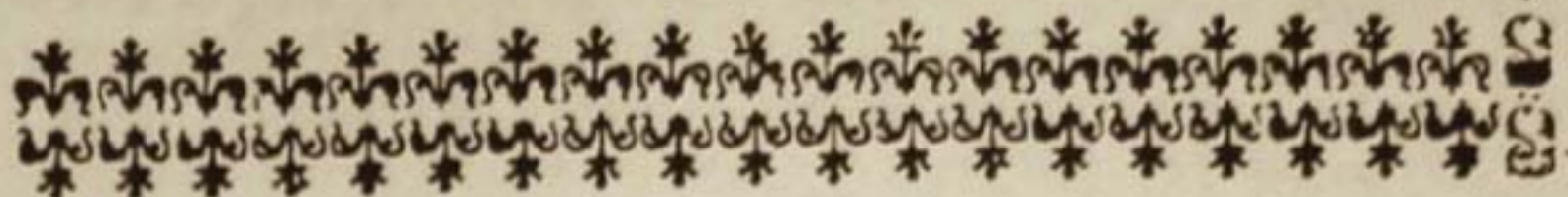
that for temporal commodities sake either cometh or followeth new opinions. S. August. li. de uil. cid. cap. 1. And lastly by the resemblance they haue with the ancient and notorious Schismaticke Core, and his companions, who forsooke the ordinarie Priesthood appointed by God, and would needs doe Sacrifice themselves without lawful calling.

Such indeed be al Heretikes, and such be al their sacraments, seruice, and offices in their Church, as Cores were in his schismatical tabernacles. And as pride was the cause of his reuolting from the obedience of Moyses and Aaron his Priests and true Gouvernours; so is intolerable pride the cause of al Heretikes forsaking their lawful Pastours and Rulers, and namely of forsaking Christes owne Vicar in earth, our true Aaron, as S. Bernard calleth him. *De consid. li. 2 cap. 8.* To al such forsakers the Apostle here giueth the curse and Vx due to the said three, Cain, Baalam, and Core, and telleth them that the storme of darkenes and eternal damnation is provided for them: most liuely describing al Heretikes (as in some we to our wocheaue experience by their māners in our daies, in al this passage euen to the end of the Epistle.

Al Heretikes
segregate
themselves.

19. *These are they which segregate themselves.*) The conditions of Heretikes in the later daies, that is, euer since Christ's time, not of these only of our Age. For there were many that forsooke Gods Church and segregated themselves from the fellowship of the faithful euen in the primitive Church: that we may the lesse maruel at these mens segregating themselves, and going out from the rest, into seuerall Sects, which S. Augustin therefore calleth *Segregatione*.





T H E A R G V M E N T O F T H E A P O C A L Y S P E O F S. I O H N

THAT which the old Testament foretold of Christ himself, the Apostles could report the fulfilling thereof in the new Testament, by way of an historie, even from his Conception to his Glorification. But of his Church, they could not doe the like: because in their time it did but begin: being to continue long after them, even to the end of the world, and then at length to be glorified, as Christ her Spouse al-readie is. Hereupon God would have S. Luke to report in the Actes of the Apostles the storie of the Churches beginning, and for the rest of it to the end, (that we might receive this benefit also by the Apostles hands) he would S. Iohn to tel vs of it in this booke by way of a prophetic.

Of which booke S. Hierome saith: The Apocalypse of S. Iohn hath as many Hier. ad Paul. sacraments or mysteries, as words. Yea more then that, In every word lin. there are hid manifold and sundrie senses. Therefore it is very litle that can here be noted, in respect. Yet to giue the good Catholike (whose comfort is here) some litle help, the booke may be deuided into fve partes.

1. part. The first (after the Proeme) conteineth seuen Epistles from Christ now in glorie, to Ca. 1. 2. 3. seuen Churches of Asia, or (for, these he maketh al one) to the seuen Bishops of those Churches: meaning not to those only, but to al his Churches and Bishops through-out the world: saying therefore in every one of them, to al in general: He that hath an eare, let him heare what the Spirit saith to the Churches. As also in every one he exhorteth vs to fight manfully (in this spiritual warsare of ours against sinne) for the victorie, and in every one accordingly promiseth vs a reward in Heauen. But before this, in the beginning of every one, he partly commendeth, partly reprehendeth, and exhorteth to penance. Where this is much to be noted and feared, that among so many, he reproveth some-what in al, saue only in two, which are the second & the sixth. In the beginning also of every one, he taketh some peece out of the apparition going before, to frame thereof his style agreeably to the matter of each Epistle.

2. After this admonition to Pastours and their flocks, the second part followeth, wherein Ca. 4. to the 7. the Church and whole course thereof from the beginning to the end, is expressed in the opening of a booke in God's hand, and the seuen seales thereof, by Christ. For the which, he seeth praise sing now in Heauen, and earth, not only to the Godhead, as before, but also (after a new manner) to Christ according to his Manhood. And here, when he is come to the opening of the last seale, signifying Doomes-day, he letteth that matter alone for a while, and to speake more fully yet of the said course of the Church, he Ca. 8. to the 12. bringeth in another pageant (as it were) of seuen Angels with seuen Trumpets. The effect of both the Seales and Trumpets, is this: That the Church beginning and proceeding, there should be raised against it, cruel persecutions, and p'sistent heresies: and at length



length after al heresies, a certaine most blasphemous Apostasie, being the next preparatiue to the coming of Antichrist: After al which, Antichrist himself in person shal appeare in the time of the sixt seale, and sixt trumpet, persecuting and seducing (for the short time of his reigne) more then al before him. The Church notwithstanding shal stid continue, and wade through al, because Christ her Spouse is stronger then al these aduersaries. Who also straight after the sayd sixt time, shal in the seuenth come in maiestie and iudge al.

C. 11. 13. 14.

3. Of the which iudgement, differing yet a while to speake at large, he doth first in the third part intreat more fully of the Diuels working by Antichrist and his companie against the Church, that the iustice of Christ afterward in iudging may be more manifest.

C. 15. to the 21.

4. At length therefore in the fourth part he commeth to the seuen last plagues, the seuenth of them containing the final damnation of the whole multitude, societie or corps of the wicked, from the beginning of the world to the end. Which multitude, in the Ghospel and first Epistle of this same S. Iohn (as also in the other scriptures commonly) is often called Mundus, the world. And here he calleth it partly, Meretricem, a whore or harlot, because with her concupiscence she entiseth the carnal and earthly men away from God: partly, Ciuitatem Babylon, the Citie of Babylon, because it maketh warre against Hierusalem the Citie of God, and labourerth to hold God's people captiue in sinne, as it was shadowed in Nabuchodonosor and his Babylo-nians, leading and holding the Iewes with their Hierusalem, in captiuitie, vntil Cyrus (in figure of Christ) deliuered them. But whether al these seuen plagues should be vnderstood (as the seuenth) of Domes-day it-self, it is hard to define. More like it is, that the first sixe are to goe before Domes-day: but whether corporally and literally, (so as Moyses plagued Egypt) or rather spiritually, it is more hard to define. Yet it seemeth more easie, to vnderstand them corporally, as also the plagues where with Elias and his fellow shal in the time of Antichrist plague the wicked (which peraduanture shal be the same last plagues) whereof we read in this booke c. 11. v. 6. But not content to haue described thus the damnation of the whole adulterous and bloudy societie, he doth also exprestly report of their three grād Captaines damnation, which are thest, Antichrist, and his False-prophet, and the Diuel himself the Authour of al this michiese.

1. Io. 1.

Apoc. 17.

C. 11. 21.

5. Finally, on the other side, in the fift part he reporteth the vnspeakable and euerglasting glorie, that the Church after al this suffering shal by Christ her glorious Spouse be assumed vnto. And so concludeth the booke.

THE







Ecce puer meus electus, quem elegi, posui —
super eum spiritum meum.





THE A P O C A L Y P S E O F S. IOHN THE APOSTLE.

C H A P. I.

The Church readeth this booke at Matin, in the 3. weeke after the octaves of Easter.

The 1. part. Seuen Epistles to the Churches. The epistle vpon Michellmas day Septemb 29, & on the Apparition of S. Michael May 8.

9. S. Iohn, being banished in the Ile Patmos, is commanded to write to the seuen Churches of Asia (signified by the seuen candlestickes) that which he saw vpon a Sunday, round about the Sonne of man: 13. whose manner of apparition is described.



THE " Apocalypse of I E S V S Christ which God gaue him, to make manifest to his seruants the things which must be done quickly: and signified, sending by his Angel to his seruant Iohn, 2. who hath giuen testimonie to the word of God, and the testimonie of I E S V S Christ, what things soeuer he hath seen. 3. Blessed is he that readeth and heareth the words of this prophecie: and " keepeth those things which be written

in it. For the time is nigh. 4. Iohn " to the seuen Churches which are in Asia Grace to you and peace from * him that is, and that was, and that shal come, and " from the seuen Spirits which are in the sight of his throne, 5. and from I E S V S Christ who is the faithful witnes, the * First-borne of the dead, and the Prince of the Kings of the earth, who hath loued vs, and * washed vs from our sinnes in his blood, 6. and hath made vs * " a Kingdom and Priests to God and his Father, to him be glorie and empire for euer and euer. Amen. 7. Behold he cometh with the clouds, and euery eie shal see him, and * they that pricked him. And al the Tribes of the earth shal bewaile themselves vpon him. Yea, Amen. 8. * I am Alpha and Omega, the beginning and end, saith our Lord God, which is, and which was, and which shal come, the Omnipotent. 9. I Iohn your brother and partaker in tribulation, and the Kingdom, and patience in Christ I E S V S, was " in the Island, which is called Patmos, for the word of God and the testimonie of I E S V S. 10. I was

in it. For the time is nigh. 4. Iohn " to the seuen Churches which are in Asia Grace to you and peace from * him that is, and that was, and that shal come, and " from the seuen Spirits which are in the sight of his throne, 5. and from I E S V S Christ who is the faithful witnes, the * First-borne of the dead, and the Prince of the Kings of the earth, who hath loued vs, and * washed vs from our sinnes in his blood, 6. and hath made vs * " a Kingdom and Priests to God and his Father, to him be glorie and empire for euer and euer. Amen. 7. Behold he cometh with the clouds, and euery eie shal see him, and * they that pricked him. And al the Tribes of the earth shal bewaile themselves vpon him. Yea, Amen. 8. * I am Alpha and Omega, the beginning and end, saith our Lord God, which is, and which was, and which shal come, the Omnipotent. 9. I Iohn your brother and partaker in tribulation, and the Kingdom, and patience in Christ I E S V S, was " in the Island, which is called Patmos, for the word of God and the testimonie of I E S V S. 10. I was

in Christes Ascen-

Exo. 3, 14.
Col. 1,
Heb. 1,
1. Pet 1.
1. Pet. 2.
Zac. 12.
Esa. 44.
Apoc. 21
21, 13,



c I had a visiō,
& not with my
corporal eyes,
but in spirit I
beheld the
similitudes of
the things fol-
lowing.
b The 1. Gene-
ral Visiō of the
7. according to
S. Ambrose.
" It seemeth
not to be Christ
himself; but an
Angel bearing
Christes perso;
& vsing diuers
speeches pro-
per to Christ.
" S. Irenæus
alluding to
this saith, *The
Church euery-
where preacheth
the truth, & this
is the seven-fold
candlestick, bea-
ring the light of
Christ &c. Li. 5.
aduers. hær.*

c in spirit" on the Dominical day, and heard behind me a great voice as
it were of a trumpet 11. saying: That which thou seest, write in a booke:
and send to the seven Churches which are in Asia, to Ephesus, and
Smyrna, and Pergamus, and Thiatira, and Sardis, and Philadelphia, and
Laodicia. 12. b And I turned, to see the voice that spake with me. And
being turned I saw seven candlesticks of gold: 13. and in the middes
of the seven candelsticks of gold, one " like to the Sonne
of man, " vested in a priestly garment to the foot, & girded about neer
to the paps with a girdle of gold. 14. And his head & haire were white,
as white wool, and as snow, and his eyes as the flame of fire. 15. And
his feet like to latten, as in a burning-fornace. And his voice as the
voice of many waters: 16. and he had in his right hand seven starres.
And from his mouth proceeded a sharpe two-edged sword: and his face,
as the sunne shineth in his vertue. 17. And when I had seen him, I fel at
his feet as dead. And he put his right hand vpon me, saying: Feare not.
* I am the First and the Last, 18. and alieue, and was dead, and behold I
am liuing for euer and euer, and haue the keies of death and of hel.
19. Write therefore the things which thou hast seen, and that are, and that
must be done after these: 20. The Sacrament of the seven starres, which
thou hast seen in my right hād, and the seven candlesticks of Gold." The
seven starres, are " the Angels of the seven Churches. And " the seven
candlesticks, are the seven Churches.

c pader
Sap. 18

24.

Isa. 41
4.44
6.

ANNOTATIONS.

CHAP. I.

An admonitiō
to the Reader
concerning the
difficultie of
this book.

1. APOCALYPSE.) Of the Apocalypse thus writeth the Ancient Father
Denys, Bishop of Corinth, as Eusebius alleageth him li. 7. c. 20. hist. Eccl. *Of this booke*
(saith he) *this is my opinion, that the matter thereof is farre more profound then my wit can reach*
vnto and I doubt not but almost in every sentence of it there lieth hidden a certaine sense exceeding my-
stical and maruelous, which though I vnderstand not, yet I conceiue that vnder the words there is a
deep meaning; and I measure not the matter by reason, but attribute al to faith, taking it to be more high
and diuine, then I can by cogitation comprise; not representing that which I vnderstand not, but therefore
I admire with reuerence, because my wit can not attaine to it Againe S. Augustin saith, *that in the*
Apocalypse many things are obscurely spoken, to exercise the mind of the Reader: and yet some few
things left euident that through them a man may with labour search out the rest. Specially for th. 1 the
Authour so repeateth the same things in diuers sorts, that seeme to speake of sundry matters, indeed
is found but to utter the same things diuers waies. li. 20. de Ciuit. Dei c. 17.

Which we set downe here in the beginning, to warne the good Christian Reader, to be
humble and wise in the reading both of al other holy Scriptures, & namely of this diuine
and deep prophetic: giuing him further to vnderstand, that we wil in our Annotations,
according to our former trade and purpose, only or cheefely note vnto the studious, such
places as may be vsed by Catholikes, or abused by Heretikes, in the controuersies of this
time, and some other also that haue special matter of edification, and that as breefely as
may be, for that the volume groweth great.

Numbers my-
stical.

4. To the 7. Churches.) That certaine numbers may be obserued as significatiue and
mystical, it is plaine by many places of holy Scripture, and by the ancient Doctours spe-
cial noting of the same to many purposes. Whereby we see the rashnes of our Aduer-
saries, in condemning generally al religious respect of certaine numbers in praiers,
fasts, or actions. Namely the number of *Seven*, is mystical, and propheticall, perfect, and
which " as S. Augustin saith the Church knoweth by the Scriptures, to be specially de-
dicated to the Holy Ghost: and to appertaine to spiritual inundation, as in the Prophets
ap. oiating



appointing of Naaman to wash seven times in Jordan, and the sprinkling of the blood The number of seven times against the tabernacle *li. 4. quest. in numer. 9. 33. See li. 5. c. 5. de Gen. ad lit. & l. 5. quest. in Deuter. 9. 42.* All these visions stand upon Sevens: Seven Churches, seven Angels, seven starres, seven spirits, seven candlesticks, seven lamps, seven trumpets, seven vials, seven hornes of the Lamb, seven hills, seven thunders, seven heads of the Dragon, signifying the Diuel: seven of the beast, that is Antichrist: seven of the beast that the harlot rid upon: finally the number also of the visions is specially marked to be seven, in this booke. And every time that this number is used in this prophetic, it hath a myserie & a more large meaning then the nature of that number is precisely and vulgarly taken for. As when he writeth to seven Churches, it is to be understood of all the Churches in the world as the seven Angels for all the Angels or Gouvernours of the whole Catholike Church, and so forth in the rest; because the number of Seven, hath the perfection of universallitie in it, as S. Augustin saith *li. 5. quest. in Deuter. 9. 42.*

4. *From the 7. spirits.*) The Holy Ghost may be here meant, and so called for his sevenfold gifts and graces, as some Expositours thinke. But it seemeth more probable that he speaketh of the holy Angels, by comparing this to the like in the 5. Chapter following: where he seemeth to call these, the seven Spirits sent into all the world, as S. Paul to the Hebrewes (c. 1, 14) speaketh of Angels. And so the Protestants take it in their commentaries. Which we note, because thereupon they must needs confesse that the Apostle here giueth or wisheth grace & peace not from God only, but also from his Angels: though that benediction cometh one way of God, and another way of his Angels or Saints, being but his creatures. And so they may learne, that the faithful often ioyning in one speech, *God and our Lady, our Lord & any of his Saints*, to help vs or blesse vs, is not superstitious, but an Apostolical speech. And so the Patriarch said (Gen. 48. v. 16.) *The Angel that delivereth me from all evils, blesse these children.* See the Annot. *Act. 15. 28.*

Grace & peace from God and the holy Angels.

God and our Ladie saue vs, and the like.

6. *A Kingdom and Priests.*) As all that truly serue God, and haue the dominion and superioritie over their concupiscences and whatsoever would induce them to sinne, be Kings; so all that employ their workes and themselves to serue God, & offer all their actions as an acceptable Sacrifice to him, be Priests. Neuerthelesse, as if any man would thereupon affirme that there ought to be no other earthly Powers or Kings to gouerne in worldly affaires over Christians, he were a seditious Heretike: euen so are they that upon this or the like places where all Christians be called Priests in a spiritual sort, would therefore inferre, that every one is in proper signification a Priest, or that all be Priests alike, or that there ought to be none but such spiritual Priests. For it is the seditious voice of Core, saying to Moyses and Aaron, *Let it suffice you, that all the multitude is of holy ones, and the Lord is in them. Why are you extolled over the people of the Lord?* Num. 16.

How all Christians be both Kings & Priests.

10. *On the Dominical day.*) Many notable points may be marked here. First, that euen in the Apostles time there were daies deputed to the seruice of God, and so made holy and different, though not by nature, yet by use and benediction, from other profane or (as we call them) worke-daies.

Difference of holy-daies and worke-daies.

Secondly, that the Apostles and faithful abrogated the Sabbath which was the seventh day, and made holy-day for it the next day following, being the eight day in count from the creation: and that without all Scriptures, or commandement of Christ that we read of, yea (which is more) not only otherwise then was by the Law obserued, but plainly otherwise then was prescribed by God himself in the second commandement, yea and otherwise then he ordained in the first creation, when he sanctified precisely the Sabbath day, & not the day following. Such great power did Christ leaue to his Church, and for such causes gaue he the Holy Ghost to be resident in it, to guide it into all truths, euen such as in the Scriptures are not expressed. And if the Church had authoritie & inspiration from God, to make Sunday (being a worke-day before) an euermore holy-day, and the Saturday, that before was holy-day now a common worke-day: why may not the same Church prescribe & appoint the other holy feasts of Easter, Whitsuntide, Christmas, and the rest? For, the same warrant she hath for the one, that she hath for the other.

Sunday made holy-day by the Apostle & the Churches authoritie.

Other feasts ordained by the Church.

Thirdly, it is to be noted that the cause of this change was, for that now we Christians esteeming more our redemption, then our first creation, haue the holy-day which was before for the remembrance of God's accomplishment of the creation of things, new for the memorie of the accomplishment of our redemption. Which therefore is kept upon that day on which our Lord rose from death to life, which was the day after the Sabbath, being called by the Jewes, *una* or *prima Sabbathi*, the first of or after the Sabbath, or as the

As Saturday was in memorie of the creation so Sunday of Christ's Resurrection.



The Church
vseth not the
Heathenish
names of daies.
but, *Dies Domi-
nicus, serie, Sab-
batum.*

God giueth
greater grace
at holy times
of praier and
fasting.

Priestly gar-
ments.

The true reli-
gion manifest
as the light on
a candlesticke.
Angels Prote-
ctours.

Bishops and
Priests are cal-
led Angels.

28. *Act 20. 1 Cor. 16.* Fourthly, it is to be marked that this holy-day by the Apostles tradition also, was named *Dominicus dies, our Lordes day, or, the Dominike.* Which is also an old Ecclesiastical word in our language. For the name Sunday is a heathenish calling, as al other of the week daies be in our language: some imposed after the names of planets, as in the Romans time: some by the name of certaine Idols that the Saxons did worship, and to which they dedicated theyr daies before they were Christians. Which names the Church vseth not, but hath appointed to cal the first day, *the Dominike,* after the Apostle here; the other by the name of *tertes,* vntil the last of the weeke, which she calleth by the old name, *Sabbath,* because that was of God, and not by imposition of the Heathen. See the marginal Annotation *Luc. 24. 1.*

Lastly obserue, that God reuealeth such great things to Prophets, rather vpon holy-daies, & in times of contemplation, Sacrifice, and praier, then on other profane daies. And therefore as S. Peter (*Act. 10.*) had a reuelation at the sixth houre of praier, and Zacharie (*Luc. 1*) at the houre of incense, & Cornelius (*Act. 10.*) when he was at his praiers the ninth houre, so here, S. Iohn noteth that he had al the maruelous visions vpon a Sunday.

13. *Vested in a Priestly garment.* He appeared in a long garment or vestement proper vnto Priests for so the word, *podetes,* doth signifie, as *Sap. 18. 24.* and that was most agreeable for him that represented the Person of Christ the high Priest, and appeared to Iohn being a most holy Priest, and who is specially noted in the Ecclesiastical historie for his Priestly garment called, *petalon* or *l. mina.* *Euseb li. 3. hist. Eccl. cap. 25. & li. 5. c. 23.*

20. *The seven starres.* The Bishops are the starres of the Church, as the Churches themselues are the golden candlesticks of the world: no doubt to signifie that Christ preserueth the truth only in and by the lawful Bishops and Catholike Church, and that Christs truth is not to be sought for in corners or conuenticles of Heretikes, but at the Bishops hands, and * vpon the candlesticke which shineth to al in the house.

10. *The Angels of the Churches.* The whole Church of Christ hath S. Michael for her Keeper and Protectour, and therefore keepeth his holy-day only by name, among al Angels. And as earthly Kingdoms haue their special Angels Protectours, as we see in the 10. Chapter of Daniel, so much more the particular Churches of Christendome. See S. Hieronim 34. *Exech.* But of those Angels it is not here meant, as is manifest. And therefore Angels here must needs signifie the Priests or Bishops specially of the Churches here, & in them al the Gouvernours of the whole & of euery particular Church of Christendom. They are called Angels, for that they are God's messengers to vs, interpreters of his wil, our keepers and directours in religion, our intercessours, the cariers and offerers of our praiers to him, and mediators vnto him vnder Christ. And for these causes and for their great dignitie they are here and in other places of Scripture called Angels.

Mr. 5. 18

Mal. 2. 7.

CHAP. II.

That which
before he wil-
led him to wri-
te to the church
he now willeth
to be written
to the Angels
or Bishops of
the same only.
Where we see,
it is al one, to
the Church, &
to the Head or
Gouvernour
therof.

He is commanded to write diuers things to the Churches of Ephesus, Smyrna, Pergamus, and Thyatira: praising them that had not admitted the doctrine of the Heretikes called Nicolaita, 22. and calling others by threats vnto penance: 26. and promising reward to him that manfully ouercometh.



ND " to the Angel of the Church of Ephesus write: Thus saith he which " holdeth the seven starres in his right hand, which walketh in the middes of the seven Candlesticks of gold: 2. I know " thy workes and labour, and thy patience: & that thou canst not beare euil men & hast tried them which say themselues to be Apostles, and are not, and hast found them liars,



liars: 3. and thou hast patience, and hast borne for my name, and hast not fainted. 4. But I haue against thee a few things, because thou hast left thy first charitie. 5. Be mindful therefore from whence thou art fallen: and doe penance, and doe the first workes. But if not: I come to thee, & wil mouethy candlestick out of his place, vnlesse thou doe penance. 6. But this thou hast, "because thou hatest the facts" of the Nicolaites, which I also hate. 7. He that hath an eare, let him heare what the Spirit saith to the Churches: To him that ouercommeth, I wil giue to eate of the tree of life, which is in the Paradise of my God.

Apo. 1,
17.

8. And to the Angel of the Church of Smyrna write: Thus saith * the First and the Last, who was dead, and liueth: 9. I know thy tribulation and thy "pouertie", but thou art rich: and thou art blasphemed of them that say themselues to be Iewes and are not, but are the Synagogue of Satan. 10. Feare none of these things which thou shalt suffer. Behold the Diuel wil send some of you into prison that you may be tried: and you shal haue tribulation ten daies. Bethou faithful vntil death: and I wil giue thee "the crowne of life. 11. He that hath an eare, let him heare what the Spirit saith to the Churches: He that shal ouercome, shal not be hurt of the "second death

Rev. 24,
14.
25, 2.

εὐφροσύνη
gaudio.

3 Reg.
18.

1. Reg.
18.

12. And to the Angel of the Church of Pergamus write: Thus saith he that hath the sharp two-edged sword: 13. I know where thou dwellest, where the seate of Satan is: and thou holdest my name, and hast not denied my faith. And in those daies Antipas my faithful witnesse, who was slaine among you, "where Satan dwelleth. 14. But I haue against thee a few things: because thou hast there, them that hold the doctrine of Balaam, who taught Balac" to cast a scandal before the children of Israel, to eate and commit fornication: 15. so hast thou also them that hold the doctrine of the Nicolaites. 16. In like manner doe penance. If not: I wil come to thee quickly, and wil fight against them with the sword of my mouth. 17. He that hath an eare, let him heare what the Spirit saith to the Churches: To him that ouer commeth I wil giue the hidden manna, and wil giue him a white counter, and in the counter, a new name written, which no man knoweth, but he that receiueth it.

18. And to the Angel of the Church of Thyatira write: Thus saith the Sonne of God, which hath eyes as a flame of fire, and his feet like to latten. 19. I know thy "workes, and faith, and thy charitie, and ministerie, and thy patience and thy last workes moe then the former. 20. But I haue against thee a few things: because thou permittest" the woman * Iezabel, who calleth her self a Prophetesse, to teach, and to seduce my seruants to fornicate, and to eate of things sacrificed to idols. 21. And I gaue her a time that she might doe penance & "she wil not repēt frō her fornication. 22. Behold I wil cast her into a bed: and "they that commit aduoutrie with her, shal be in very great tribulation, vnlesse they doe penance frō their workes: 23. and her childrē I wil kil with death, & al the Churches shal know* that I am he that searcheth the reins & harts & I wil giue

"By this we see
is plainly re-
futed that
which some
heretikes hold,
that a man on-
ce in grace or
charitie can re-
fal from it.

"This Church
representeth
the state of the
that are spoiled
of their goods
emprisoned, &
manifoldly af-
flicted for the
Cath. faith.

"The singular
reward of Mar-
tyrdom.

"The death of
the body is the
first death: the
death of the
soule, the second

which Martyrs
are surest to ef-
cape of al men.

"The special
residence of Sa-
tan is where

the faithful are
persecuted for
Christes truth.

Where not to
deny the Cath.
faith for feare,

is much here
commended.

"None of these
are any thing
worth without
the other.



Who seeth, not here that good workes conferre saluation, as il workes damnation: and that it is not faith alone that God rewardeth, but that faith which worketh by charitie.

giue to euery one of you according to his workes. 24. But I say to you and the rest which are at Thyatira, whosoever haue not this doctrine, which haue not knowen the depth of Satan, as they say, I wil not cast vpon you another weight. 25. Yet that which you haue, hold til I come. 26. And he that shal ouercome and keep my workes vnto the end, I wil giue him power, ouer the Nations, 27. and * he shal rule them with a rod of yron, and as the vessel of a potter shal they be broken., 28. as I also haue receiued of my Father: and I wil giue him the morning starre. 29. He that hath an eare, let him heare what the Spirit saith to the Churches.

Ps. 2, 9

This great priuiledge of Saints riseth of the power and preeminence of Christ, which his father gaue him according to his humanitie; and therefore to deny it to Saints, is to deny it to Christ himself.

ANNO TATIONS

CHAP. II.

Christ's care of his Church.

1. *Holder the seven.*) Much to be obserued, that Christ hath such care ouer the Church and the Bishops thereof, that he is said here to beare them vp in his right hand, & to walk in the middes of them: no doubt to vphold and preferue them and to guide them in al truth.

Special vertues required in a Bishop.

2. *Thy workes, labour, patience, &c.*) Things required in a Bishop. First, good workes, and great patience in tribulation. Next zeale and sharp discipline toward offenders is here commended in them. Thirdly, wisdom and diligence in trial of false Apostles & Preachers comming in sheep-skinnes: where is signified the watchful prouidence that ought to be in them, that Heretikes enter not into their flocks.

Sinne is the cause that God taketh the Catho. faith from countries.

3. *Wil mine.*) Note that the cause why God taketh the truth from certaine countries, and remoueth their Bishops or Churches into captiuitie or desolation, is the sinne of the Prelates and people. And that is the cause (no doubt) that Christ hath taken away our golden candlesticke, that is, our Church in England. God grant vs to remember our fall, to doe penance and the former workes of charitie which our first Bishops and Church were notable and renowned for.

Zeale against Heretikes.

6. *Because thou hatest.*) We see here that of al things, Christian people (specially Bishops) should haue great zeale against Heretikes and hate them, that is their wicked doctrine & conditions, euen as God hateth them. For which only zeale, our Lord saith here that he beareth with some Churches and Prelates, and saue them from perishing.

Nicolaites the first Heretikes so called, as a paterne of Arians, Lutherans, and the like peculiar callings.

6. *Of the Nicolaites.*) Heretikes haue their callings of certaine persons, as is noted at large *Act. 11. 26.* These had their name of Nicolas, one of the 7. first Deacons that were chosen *Act. 6.* Who is thought to haue taught comunitie of women or wiues, & that it was lawful to eate of meates offered to idols. Which later point is such a thing, as if one should hold it lawful to receiue the bread or wine of the new Communion, which is a kind of *Idololatry*, that is, *idolatrious meates*. For though such creatures be good by creation, yet they be made execrable by profane blessings of Heretikes or Idolaters. And concerning the name of Nicolaites giuen here by our Lord himself to those Heretikes, it is a very paterne & marke vnto the faithful for euer, what kind of men they should be that should be called after the like sort, Arians, Macedonians, Nestorians, Lutherans, Zwinglians, &c. See S. Hierom *cont. Liu in fine.*

Balaam ouercoming God's people by persuasion of lecherie and bellicheere, was a type of Heretikes

14. *To cast a scandal.*) Iosephus writeth that when Balaam could not curse God's people, nor otherwise annoy them, he taught Balac a way how to ouerthrow them: to wit, by presenting vnto them their Heathen women very beautiful, and delicate dishes of meate offered to Belphegor: that so being tempted they might fall to heathenish manners and displease God. To which craftie counsel of Balaam the Apostle resemblance Heretikes

li. 4. An-
tiq. c. 6.



1. Pet.
2, 15.
Iuda v.
11.

Heretikes fraud, who by offering of libertie of meate, women, Church goods, breach of vowes, and such other licentious allurements cause many more to fall, then by their preaching.

3. Reg.
48.

20. *The woman Iezabel.*) He warneth Bishops to be zealous and stout against false Prophets and Heretikes of what sort soeuer, by alluding couertly to the example of holy Elias, that in zeale killed 450. false prophets of Iezabel, and spared not Achab nor Iezabel themselves, but told them to their faces that they troubled Israel, that is, the faithful people of God. And whether there were any such great woman then, a furtherer and promotour of the Nicolaites, whom the Prophet should here meane, it is hard to say.

Zeale against
Heretikes.
Achab and Ie-
zabel.

3. Reg.
19. v. 18
Re. 11.

21. *She wil not repent.*) See free-wil here most plainly, and that God is not the proper cause of obduration or impenitence, but man himself only. Our Lord giueth sinners so long life, specially to expect their amendement: but Iezabel (to whom the Apostle here alludeth) would neuer repent.

Free-wil.
God is not au-
thour of euil.

22. *They that commit aduoutrie with her.*) Such as communicate with Heretikes, shall be damned (alas) with them. For not only such as were in their hearts of Iezabels religion, or inwardly beleeued in Baal, but such as externally for feare worshipped him (which the Scriptures call, bowing of their knees to Baal) are culpable. As now many bow their knees to the Communion, that bow not their hearts.

They that
communicate
with Here-
tikes, shall be
damned
with them.

26. *I wil giue him power.*) Obserue that not only Angels haue power and regiment ouer Countries vnder God, but now for the honour of Christs humane nature, and for his ministerie in the world, the Saints deceased also, being in heauen, haue gouernement ouer men and Prouinces, and therefore haue to doe with our affaires in the world. Which is against the Heretikes of these daies, that to take away our praiers to Saints, would spoile them of many soueraigne dignities, wherein the Scriptures make them equal with Angels.

Saints also are
Patrones, not
only Angels.

CHAP. III.

He is commanded to write to the Churches of Sardis, Philadelphia, and Laodicia: recalling them that erre, to penance by threatening, but praising the rest, and promising reward to him that ouercometh: 15. detesting also the cold indifferent Christian. 20. He saith that God knocketh at the doore of mens hearts by offering his grace, for to enter in to him that wil open vnto him by consent of free-wil.



AND to the Angel of the Church of Sardis, write: Thus saith he that hath the seuen Spirits of God, and the seuen starres: I know thy workes, that thou hast the name that thou liuest, and thou art dead. 2. Be vigilant, and confirme the rest of the things which were to die. For I find not thy workes full before my God. 3. Haue in mind therefore in what manner thou hast receiued and heard: and keep, and doe penance. If therefore thou watch not, * I wil come to thee as a theefe, and thou shalt not know what houre I wil come to thee. 4. But thou hast a few names in Sardis, which haue not defiled their garments: and they shal walke with me in whites, because they are worthy. 5. He that shal ouercome, shal thus be vested in white garments, and I wil not put his name out of the booke of life, and I wil confesse his name before my Father, and before his Angels. 6. He that hath an care, let him heare what the Spirit saith to the Churches.

c Such as haue
not committed
deadly sinne
after Baptisme
Note that
there is in man
a worthinesse
of the ioyes of
heauen, by ho-
ly life: and this
is a common
speech in holy
Scripture, that
man is worthy
of God, of
heauen, of sal-
uation.

7. And to the Angel of the Church of Philadelphia write: Thus saith the Holy one and the True one, he that hath the * key of David; he that openeth, and no man shutteth, shutteth, and no man openeth:

T t

8. I know

1. Thes.
5, 2. 2.
Pet. 3,
10.
Apo.
16, 15.



8. I know thy workes. Behold I haue giuen before thee a doore openea which no man can shut: because thou hast a litle power, and hast kept my word, and hast not denied my name. 9. Behold I wil giue of the Synagogue of Satan, which say they be lewes, and are not, but doe lie. Behold I wil make them come and "adore before thy feet. And they shal know that I haue loued thee. 10. Because thou hast kept the word of my patience, and I wil keep thee from the houre of tentation, which shal come vpon the whole world to tempt the inhabitants on the earth. 11. Behold I come quickly: hold that which thou hast, "that no man take thy crowne. 12. He that shal ouercome, I wil make him a pillar in the temple of my God: and he shal goe out no more: and I wil write vpon him the name of my God, and the name of the citie of my God, new Hierusalem, which descendeth out of Heauen from my God, and my new name. 13. He that hath an eare, let him heare what the Spirit saith to the Churches.

14. And to the Angel of the Church of Laodicia write: Thus saith Amen, the faithful and true witnesse, * which is the beginning of the creature of God: 15. I know thy workes, that thou art neither cold, nor hot. I would thou wert cold, or hot. 16. But because thou art "lukewarme, and neither cold nor hot, I wil begin to vomit thee out of my mouth. 17. Because thou saiest, That I am rich, and enriched, and lacke nothing; and knowest not that thou art a miser, and miserable, and poore, and blind, and naked. 18. I counsel thee to buy of me gold fire-tried, that thou maiest be made rich: and maiest be clothed in white garmentes, that the confusion of thy nakednes appeare not: and with eye-salue anoint thine eyes, that thou maiest see. 19. I, * whom I loue, doe rebuke and chastise. Be zealous therfore and doe penance. 20. Behold I stand at the doore and "knock. If any man shal heare my voice, and open to me the gate, I wil enter in to him, and wil sup with him, and he with me. 21. He that shal ouercome, I wil giue vnto him to sit with me in my throne: as I also haue ouercome, and haue sitten with my Father in his throne. 22. He that hath an eare, let him heare what the Spirit saith to the Churches.

¶ God first calleth vpon man and knocketh at the doore of his hart, that is to say, offereth his grace. And it lieth in man to giue consent by free-will holpen also by his grace.

c. 3. v. 14.
Ecclesiasticus 24.
9. 14.
Col. 1. 2.
15.

Prou. 3.
11. Heb.
12. 5.

ANNOTATIONS.

CHAP. III.

Doing wel in respect of reward.

5. *He that shal ouercome.*) In al these speeches to diuers Bishops and their Churches he continually encourageth them to constancie in faith and good life, by setting before their eyes the reward of the next life. And yet the Calvinists would haue no man doe good in respect of such reward.

Adoration of creatures, called Dulia:

9. *Adore before thy feet.*) You see this word of adoration is in Scriptures vsed for worship of creatures also, and that to sal before the feet of holy men or Angels for duty and reuerence, is not idolatrie, except the proper honour due to God, be giuen vnto them. See the Annotations vpon the 19. and 22. Chapter concerning the Apostles prostration before the Angel. And the Aduersaries euasion, saying that the adoration was of God only: and that, *before the feet* of the partie, signifieth nothing els but, *in his presence*,



is false and against the phrase of Scriptures: as 4. Reg. 4. where the Sunamite adored Elifazus, falling downe before his feet, and 4. Reg. 2. the Sonnes of the Prophets adored him in the same sort. And here this adoration can not be meant but of the Bishop or Angel of Philadelphia, because he promisseth this honour as a reward, and as an effect of his loue towards him, saying: *And they shall know that I haue loued thee.* And that which he saith in the 12. Chapter, *I fel downe to adore before the feet of the Angel;* the very same he expresseth thus in the 17. Chapter, *I fel before his feet to adore him:* making it al one, to adore before his feet, and to adore him.

11. *That no man take thy crowne.*) That is, his crowne of euerlasting life and glorie, if Perseuerance he perseuer not to the end in faith & good workes: otherwise another shall enter into his in good, and place, as Matthias did both to the dignitie of the Apostleship, & to the heauenly crowne continuing to due for the wel vsing and executing of the same function, which Iudas might and should the end, haue had, if he had perseuered to the end: and as the Gentils came into the grace and place of the Iewes. Other difficulties concerning this kind of speach are resolved in School-men, and are not here to be stood vpon.

16. *Luke-warme.*] Zeale and feruour is commendable, specially in Gods cause: and Neuters or in the Neuters that be neither hot nor cold, are to Christ and his Church burdenous and differents in lothsome, as luke-warme water is to a mans stomake, prouoking him to vomit: and therefore he threatneth to void vp such Neuters out of his mouth.

The 1. part.
First, the booke
with 7. scales;
secondly, 7.
Angels with
trumpets.

CHAP. IV.

1. *A doore being open in heauen he saw one sitting in a throne, 4. and round about him foure and twentie Seniors sitting, 6. and the foure beasts here described, 9. which with the, 24. Seniors continually glorified him that sate in the throne.*

THE 2. VI-
SION.

In which is re-
presented vnto
vs the glorie
and maiestie
of God in hea-



AFTER these things I looked, & behold a doore open in heauen, and the first voice which I heard, was as it were of a trompet speaking with me, saying: Come vp hither, and I wil shew thee the thigs which must be done quickly after these. 2. And immediately I was in spirit: and behold there was a seat set in heauen, and vpon the seat one sitting. 3. And he that sate, was like in sight to the Iasper stone, and the Sardine: and there was a raine-bow round about the seat, like to the sight of an Emeraud. 4. And round about the seat, foure and twentie seats: and vpon the thrones, foure and twentie Seniors sitting, clothed about in white garments, and on their heads crownes of gold. 5. And from the throne proceeded lightnings, and voices, and thunders: and seuen lamps burning before the throne, which are the seuen Spirits of God. 6. And in the sight of the seat, as it were a sea of glasse like to chrystal: and in the middes of the seat and round about the seat foure beasts ful of eyes before and behind. 7. And the first beast, like to a Lion: and the second beast, like to a Calfe: and the third beast, hauing the face as it were of a man: and the fourth beast, like to an Egle flying. 8. And the foure beasts, euery one of them had sixe wings round about: and within they are ful of eyes. And they had no rest day and night, saying. "Holy, Holy, Holy, Lord God omnipotent, which was, and which is, and which shall come. 9. And when those beasts gaue glorie and honour and benediction to him that sitteth

uon, and the
incessant ho-
nour & praises
of al Angels
and Saints
assisting him:

Which is re-
sembled in the
daily honour
done to him by
al orders and
sorts of holy
men in the
Church mili-
tant also.

These foure
beasts, and the
like described

Exech. 1. by the
iudgement of
the holy Do-
ctours signifie

the 4. Euange-
lists, and in
them al true
Preachers.

The man Ma-
vpon thew: the



Lion, Marke:
the Calfe, Lu-
ke: the Eggle,
John. See the
causes hereof
in the Summe
of the 4. Evan-
gelists. Pag. 1.
S. Grego. in 1.
Ezech.

vpon the throne, that liueth for euer and euer: 10. the foure and twentie Seniors fel downe before him that sitteth in the throne, & adored him that liueth for euer and euer, and cast their crownes before the throne, saying: 11. Thou art worthie O Lord our God to receiue glorie and honour and power: because thou hast created al things, and for thy wil they were and haue been created.

ANNOTATIONS.

CHAP. IV.

I. Holy, holy, holy. This word is thrise repeated here, and *Esa. 6:* and to the imitation thereof, in the Seruice of the holy Church, at *Te Deum*, and at Masse, specially in the Preface next before the great mysteries, for the honour of the three Persons in the B. Trinitie, and that the Church militant may ioyne with the triumphant, & with al the Orders of Angels, who also are present at the consecration, and doe seruice there to our common Lord and Maister, as S. Chrysostom writeth, *li. 6. de Sacerdotio*, and *ho. 1. de verb. Esa. 10. 1.* The Greeks cal it, the hymne *Trisagios*, that is, *Thrise holy*.

The *Sanctus*
thrise re-
peated.

THE 3. VI- SION.

S. Gregorie
taketh it to be
the booke of
holy Scripture
li. 4. Dialog. c. 42.

He speaketh
not of the dam-
ned in Hel, of
whom there
could be no
question: but
of the faithful
in Abrahams
bosome, & in
Purgatorie.

So did Iacob
(*Gen. 49.*) cal
Christ, for his
kingly fortitu-
de in subduing
the world vnto
him.

The Epistle
vpon al-Hal-
lowes eue.

So Christ is
called for that
he is the immac-
ulate Host
or Sacrifice for
our finnes.

CHAP. V.

4. S. Iohn weeping, because no man could open the booke sealed with seuen seales; 6. the Lamb that was slaine, opened it: which being done, 8. the foure beasts and foure and twentie Seniors, with an innumerable multitude of Angels and al creatures, did glorifie him exceedingly.



AND I saw in the right hand of him that sate vpon the throne, a booke written within and without, sealed with seuen seales. 2. And I saw a strong Angel, preaching with a loud voice: Who is worthie to open the booke, & to loose the scales thereof? 3. And no man was able neither in heauen nor in earth, nor vnder the earth, to open the booke, nor looke on it. 4. And I wept much because no man was found worthie to open the booke, nor to see it. 5. And one of the Seniors said to me: Weep not; behold the * Lion of the Tribe of Iuda, the root of Dauid, hath won, to open the booke, and to loose the seuen scales thereof.

6. And I saw, and behold in the middes of the throne and of the foure beasts and in the middes of the Seniors, a Lamb standing as it were slaine, hauing seuen hornes & seuen eyes: which are the seuen Spirits of God, sent into al the earth. 7. And he came, and receiued the booke out of the right hand of him that sate in the throne. 8. And when he had opened the booke, the foure beasts and the foure and twentie Seniors fel before the Lamb, hauing euery one harps, and golden vials full of odours, which are the praier of Saints: 9. and they sang a new canticle, saying: Thou art worthie o Lord to take the booke, and to open

*Gen.
49.9.*



open the seales thereof: " because thou wast slaine , and hast redeemed vs to God in thy bloud out of euery tribe and tongue and people and Nation , 10. and * hast made vs to our God " a Kindom and Priests, and we shal reigne vpon the earth.

11. And I looked, and heard the voice of many Angels round about the throne, and of the beasts & of the Seniours : and the number of them was * thousands of thousands, 12. saying with a loud voice: The Lamb that was slaine, is worthie to receiue power, and diuinitie, and wisdom, and strength, and honour, and glorie, and benediction. 13. And " euery creature that is in heauen, and vpon the earth, and vnder the earth, and that are in the sea, and that are therein: al did I heare saying: * To him that sitteth in the throne, and " to the Lamb, benediction and honour and glorie and power for euer and euer. 14. And the foure beasts said, Amen. And the foure and twentic Seniours fel on their faces: and adored him that liueth for euer and euer. ¶

" This maketh against the Calvinists who are not content to say that we merit not, but that Christ merited nor for himself Calu. Philip. 2. v. 9. The Epistle in a votive Masse of the holy Angels. " Al the said creatures are bound to giue honour, not only to God; but to Christ as man, and our Redeemer: & so they here doe.

ANNOTATIONS.

CHAP. V.

2. *The praier of Saints.*) Hereby it is plaine that the Saints in heauen offer vp the praier of faithful and holy persons in earth (called here Saints, and in Scripture often) vnto Christ. And among so many diuine & vnsearchable mysteries set downe without our praier to exposition, it pleased God yet, that the Apostle himself should open this one point vnto God, vs, that these odours be the lauds and praier of the faithful, ascending and offered vp to God as incense, by the Saints in heauen: that so the Protestants may haue no excuse of their errour, That the Saints haue no knowledge of our affaires or desires.

10. *A Kingdom and Priests.*) To serue God and subdue vices and sinnes, is to reigne or to be a King spiritually. Likewise to offer vnto him the Sacrifices of good workes, is to be a Priest after a sort: though neither the one nor the other in proper speech. See the Annotation before Chap. i. v. 6.

13. *Euery creature.*) He meaneth the creatures in heauen, as Angels and Saints: the holy persons in earth, & those that were in Limbo, or be in Purgatorie (for of the damned and Purgatorie in hel he can not speake in this case:) lastly, of the peoples in Islands (here called the sea) which the Prophets vse often to name seuerally, when they foretel the spreading of Christs glorie through the world, as Esa. c. 49. *Heare ye Islands and you people a farre off,*



CHAP. VI.

1. *Four scales of the seven being opened, there follow diuerse effects against the earth.*
 9. *When the fifth scale was opened, the soules of martyrs desire that the iudgement may be hastned: 11. and at the opening of the sixt, there are signes shewed of the iudgement to come.*

AND I saw that the Lamb had opened one of the seven scales, and I heard one of the foure beasts, saying, as it were the voice of thunder: Come, and see. 2. And I saw: And behold a white horse, and he that sate vpon him had a bow, and there was a crowne giuen him, and he went forth conquering that he might conquer..

3. And when he had opened the second scale, I heard the second beast, saying: Come, & see. 4. And there went forth an other horse, redde: and he that sate thereon, to him it was giuen that he should take peace from the earth, and that they should kil one another, and a great sword was giuen to him.

5. And when he had opened the third scale, I heard the third beast, saying: Come, and see. And behold a black horse, and he that sate vpon him, had a balance in his hand. 6. And I heard as it were a voice in the middes of the foure beasts saying: Two pounds of wheat for a penie, and thrise two pounds of barley for a penie, and wine and oile hurt thou not.

7. And when he had opened the fourth scale, I heard a voice of the fourth beast, saying: Come, & see. 8. And behold a pale horse: and he that sate vpon him, his name was death, and hel followed him. And power was giuen to him ouer the foure parts of the earth, to kil with sword, with famine, and with death, and with beasts of the earth.

9. And when he had opened the fifth scale: I saw " vnder the altar the soules of them that were flaine for the word of God, and for the testimonie which they had. 10. " And they cried with a loud voice, saying: How long Lord (holy and true) iudgeth thou not and " reuengest thou not our bloud of them that dwel on the earth? 11. And white stoles were giuen, to euery one of them " one; and it was said to them, that they should rest yet a litle time, " til their fellow-seruants be complete, and their Brethren, that are to be flaine euen as they.

12. And I saw, when he had opened the sixt scale, and behold there was made a great earth-quake, and the sunne became black as it were sack-cloth of haire: and the whole moon became as bloud: 13. and the starres from heauen fel vpon the earth, as the figge-tree casteth her green figges when it is shaken of a great wind: 14. and heauen departed as a booke folded together: and euery hil, and Ilands were moued out of their places. 15. And the Kings of the earth, and Princes, and Tribunes, and the rich, and the strong, and euery bond-man, and free-

∴ This one stole signifieth the glorie or blisse of the soule only: but at the day of iudgement they shal haue it doubled by adding the glorie of their body also.

∴ The tribulation that shal fall in the time of Antichrist.



of 10,
Ln. 23,
50.

free-man * hid themselves in the dennes and the rocks of mountaines. 16. And they say to the mountaines and the rocks: * Fal vpon vs, and hide vs from the face of him that sitteth vpon the throne, and from the wrath of the Lamb: 17. because the great day of their wrath is come, and who shal be able to stand?

ANNOTATIONS.

CHAP. VI.

9. *Vnder the altar.*) Christ as man (no doubt) is this altar, vnder which the soules of Consecration al Martyrs line in heauen expecting their bodies, as Christ their Head hath his body of altars with there already. And for correspondence to their place or state in heauen, the Church Saints relikes laieth comonly their bodies also or relikes neer or vnder the altars, where our Sauours body is offered in the holy Masse: and hath a special prouiso that no altars be erected or consecrated without some part of a Saints body or relikes. *Conc. African. can. 50. Carthag. 5. can. 14.* See S. Hierom *cont. Vigilant. c. 3.* S. Augustin. *de ciuit. li. 8. c. 27.* S. Gregorie *li. 5. ep. 50. li. 1 ep. 52. li. 2. ep. 58.* Whereunto the Prophet seemeth here to allude, making their soules also to haue their being in heauen, as it were vnder the altar. But for this purpose note wel the words of S. Augustin (or what other ancient Writer soeuer was the Authour thereof) *Ser. 11. de Sanctis.* Vnder the altar (saith he) of God I saw the soules of the flaine. What is more reuerent or honourable, then to rest vnder that altar on which Sacrifice is done to God, and in which our Lord is the Priest: as it is written, *Thou art a Priest according to the Order of Melchisedech?* Rightly doe the soules of the iust rest vnder the altar, because vpon the altar our Lords body is offered. Neither without cause doe the iust there cal for reuenge of their blood, where also the blood of Christ is shed for sinners. And many other goodly words to that purpose.

This place also the wicked heretike Vigilantius (as S. Hierom writing against him) Saints be present witnesseth c. 2.) abused, to proue that the soules of Martyrs and other Saints were included in some certaine place, that they could not be present at their bodies and monuments (where Christian people vsed in the primitive Church to pray vnto them, as Catholike men doe yet) nor be where they list, or where men pray vnto them. To which the holy doctour answereth at large, that they be wheresoeuer Christ is according to his humanitie: for vnder that altar they be. Part of his words be these, that you may see how this Blessed Father refuted in that Heretike the Calvinistes so long before they were heresie con- borne. *Doeſt thou (saith he) prescribe lawes to God? Doeſt thou ſetter the Apostles, that they may be kept in priſon til the day of iudgement, and be kept from their Lord, of whom it is written, conſuted by S. They follow the Lamb whithersoever he goeth? If the Lamb be in euery place, then they that be with the Lamb, muſt be euery-where. And if the diuel and wicked ſpirits gadding abroad in the world with paſſing celeritie, be preſent euery-where; ſhal holy Martyrs after the ſhedding of their blood, be kept cloſe vnder an altar that they can not ſturre out from thence? So answereth this learned Doctour.*

Which misliketh our Calvinists so much, that they charge him of great error, in that he saith, Christ according to his humanitie is euery-where, as though he were an Vbi- quetarie Protestant. Where if they had any iudgement, they might perceiue that he meant not, that Christ or his Saints should be personally present at once in euery place alike, as God is: but that their motion, speed, and agilitie to be where they list, is incomparable, and that their power and operation is accordingly. Which they may learne to be the holy Doctours meaning, by the words that follow of the Diuel and his ministers: whom he affirmeth to be euery-where no otherwise but by their exceeding celeritie of being and working mischeefe now in one place, now in another, and that in a moment. For though they be spirits, yet are they not euery-where at once according to their essence. And for our new Diuines it were a hard thing to determine, how long Satan (that told our Lord he had circuted the earth) was in his journey, and in the particular consideration and temptation of Iob: and how many men he assaulted in that his one circuit. No, no, such curious companions know nothing, nor beleene nothing, but that they see with corporal eyes, and teach nothing but the way to infidelitie.

Apoc.
14.

Iob. 1.



That Saines
pray for vs, S.
Hierom pro-
ueth against
the Heretike
Vigilantius.

10. *And they cried.*) S. Hierom also against the said Vigilantius reporteth that he vsed an argument against the praier of Saints out of this place, for that these Martyrs cried for reuenge & could not obtaine. But we wil report his words, that you may see how like one Heretike is to another, these of our daies to those of old. *Thou saiest in my booke* (saith S. Hierom c. 3.) *that whiles we be alive, one of vs may pray for another: but after we be dead, no mans praier shal be heard for another: specially seeing the Martyrs asking reuenge of their bloud, could not obtaine.* So said the Heretike. Against which the holy Doctour maketh a long refutation, prouing that they pray much more after they be in heauen, then they did here in earth: and that they shal be much sooner heard of God, then when they were in the world.

But for the Heretikes argument framed out of these words of the Apocalypse thus, *These Martyrs did not obtaine, ergo Saints doe not pray for vs;* it was so friuolous, and the antecedent so manifestly false that he vouchsafed not to stand about it. For it is plaine that the Martyrs here were heard, and that their petition should be fulfilled in time appointed by God (whereunto they did and doe alwaies conforme themselves:) for it was said vnto them, *That they should rest yet a litle time til, &c.* And that Martyrs praier be heard in this case, our Saviour testifieth Luc. 18. saying, *And wil not God reuenge his elect that arie to him day and night? I say to you, he wil quickly reuenge them.* And if God doe not heare the Saints sometime nor grant their requests, is it therefore consequent that they doe not or may not pray? Then Christ himself should not haue praied his Father to remoue the bitter cup of death from him, because that petition was not granted.

10. *Reuengest thou not?*) They doe not desire reuenge vpon their enemies for hatred, but of charitie and zeale of Gods honour, praying that his enemies & the persecutours of his Church and Saints, that wil not repent, may be confounded: and that our Lord would accelerate his general iudgement, that so they might attaine the perfect crowne of glorie promised vnto them, both in body and soule: which is to desire the resurrection of their bodies, which then shal triumph perfectly and fully ouer the persecutours that so cruelly handled the bodies of the elect, which shal then appeare glorious, to the enemies confusion.

11. *Til their fellow seruants be complete.*) There is a certaine number that God hath ordained to die for the testimonie of truth and the Catholike faith, for conformitie of the members to the Head CHRIST our cheefe Martyr. And til that number be accomplished, the general condemnation of the wicked persecutours shal not come, nor the general reward of the elect.

CHAP. VII.

The earth being to be punished, 3. they are commanded to saue them that are signed in their fore-heads: 4. which are described and numbred both of the Iewes and Gentiles, blessing God. 13. Of them that were clothed in white stoles or long robes.

bThe Epistle
vpon Al Hal-
lowes day.

It is an allu-
sion to the signe
of the Crosse
which the faith-
ful beare in
their forehead
to shew they
be not asha-
med of Christ.
S. Aug. traill.
43. in 1o.

Of al the Tri-
bes put toge-
ther, so many,



AFTER these things I saw foure Angels standing vpon the foure corners of the earth, holding the foure winds of the earth that they should not blow vpon the land, nor vpon the sea, nor on any tree. 2. b And I saw another Angel ascending from the rising of the sunne, hauing the signe of the liuing God; & he cried with a loud voice to the foure Angels, to whom it was giuen to hurt the earth and the sea, 3. saying: Hurt not the earth and the sea, nor the trees, til we signe the seruants of our God in their foreheads.

4. And I heard the number of them that were signed, an hundred fourtie foure thousand were signed, c of euery Tribe of the children of



of Israel. 5. Of the Tribe of Iuda, twelue thousand signed. Of the Tribe of Ruben, twelue thousand signed. Of the Tribe of Gad, twelue thousand signed. 6. Of the Tribe of Aser, twelue thousand signed. Of the Tribe of Nephali, twelue thousand signed. Of the Tribe of Manasses, twelue thousand signed. 7. Of the Tribe of Simcon, twelue thousand signed. Of the Tribe of Leui, twelue thousand signed. Of the Tribe of Issachar, twelue thousand signed. 8. Of the Tribe of Zabulon, twelue thousand signed. Of the Tribe of Ioseph, twelue thousand signed. Of the Tribe of Benjamin, twelue thousand signed.

He signifiesh by these thousand and the multitude following, al the elect: but the elect of the Iewes, to be in a certaine number: the elect of the Gentils to be innumerable. The elect of the Gentils. Boughes of the palme tree be tokens of triumph & victorie.

9. After these things I saw e a great multitude which no man could number, of al Nations, and Tribes, and peoples, & tongues: standing before the throne, and in the sight of the Lamb, clothed in white robes, and palmes in their hands: 10. And they cried with a lowd voice, saying: Saluation to our God which sitteth vpon the throne, and to the Lamb. 11. And al the Angels stood in the circuit of the throne, and of the Seniors, and of the foure beasts: and they fel in the sight of the throne vpon their faces, and adored God, 12. saying, Amen. Benediction, and glorie, and wisdom, and thanks-giuing, honour and power and strength to our God for euer and euer. Amen.

13. And one of the Seniors answered, and said to me: These that are clothed in the white robes, who be they? and whence came they? 14 And I said to him: My Lord thou knowest. And he said to me: These are they which are come out of great tribulation, and haue washed their robes, and made them white in the bloud of the Lamb: 15. Therefore they are before the throne of God, and they serue him day and night in his Temple: and he that sitteth in the throne, shal dwell ouer them. 16. * They shal no more hunger nor thirst, neither shal the sunne fall vpon them, nor any heat. 17. Because the Lamb which is in the middes of the throne, shal rule them, and shal conduct them to the liuing fontaines of waters, and * God wil wipe away al teares from their eyes. ¶

The Epistle for many Martyrs.

The glorie of Martyrs.

Es. 49, 10.

Es. 25, 3. Apo. 21, 3.

CHAP. VIII.

1. The seventh scale being opened, there appeare Angels with trumpets: 6. and when an other Angel powred out fire taken from the altar, vpon the earth, there follow diuers tempestes. 7. In like manner, whiles foure Angels of the seven sound their trumpets, there fall sundrie plagues.

The 4. Vision, The Priest standing at the altar praying & offering for the people in the time of the high mysteries, Christ himself also being present vpon the altar, is a figure of this thing, & thereunto he which alludeth.



AND when he had opened the seventh scale, there was made silence in heauen, as it were halfe an houre. 2. And I saw seven Angels standing in the sight of God: and there were giuen to them seven trumpets. 3. And another Angel came, and stood before the altar, hauing a golden censar: and there were giuen to him many incenses that he should giue of the praiers of al Saints vpon the altar of gold,

which alludeth.



c If this be S. Michael or any Angel, and not Christ himself, as some take it, Angels offer up the praier of the faithful, as the 24. Elders did c. 5. for this word, *Saints*, is taken here for the holy persons on earth, as oft in the Scriptures: though it be not against the Scriptures, that the inferior Saint or Angel in heauen should offer their praier to God by their superiours there. But hereby we conclude against the Protestants, that it derogateh not from Christ, that Angels or Saints offer our praier to God, as also it is plaine of Raphael Tob. 12, 12.

which is before the throne of God. 4. And the smoke of the incenses of the praier of the Saints ascended from the hand of the Angel before God. 5. And the Angel tooke the censur, & filled it of the fire of the altar, and cast it on the earth, and there were made thunders & voices & lightnings, and a great earth-quake. 6. And the seven Angels which had the seven trumpets, prepared themselves to sound with the trompet.

7. And the first Angel sounded with the trompet, and there was made haile and fire, mingled in bloud, and it was cast on the earth, and the third part of the earth was burnt, & the third part of trees was burnt, and all green grasse was burnt.

8. And the second Angel sounded with the trumpet: and as it were a great mountaine burning with fire, was cast into the sea, & the third part of the sea was made bloud: 9. and the third part of those creatures died, which had lines in the sea, and the third part of the ships perished.

10. And the third Angel sounded with the trompet, and a great starre fel from heauen, burning as it were a torch, and it fel on the third part of the fouds, and on the fountaines of waters: 11. and the name of the starre is called worme-wood. And the third part of the waters was made into worme-wood: and many men died of the waters, because they were made bitter.

12. And the fourth Angel sounded with the trumpet, and the third part of the sunne was smitten, and the third part of the moon, and the third part of the starres, so that the third part of them was darkned, and of the day there shined not the third part, and of the night in like manner. 13. And I looked, and heard the voice of one eagle flying through the middes of heauen, saying with a loud voice: Woe, woe, woe to the inhabitants on the earth: because of the rest of the voices of the three Angels which were to sound with the trompet.

CHAP. IX.

The fifth Angel sounding the trompet, a starre falleth. 3. The issuing forth of locusts from the smoke of the deep pitte to vex men, 7. and the description of them. 13. The sixth Angel sounding, four Angels are let loose, 18. which with a great troupe of horsemen doe murder the third part of men.

Most vnderstand al this of Heretikes.

The fall of an Arch-heretike, as Arius, Luther, Calvin, out of the Church of God which haue the key of Hel to open & bring forth all the old condemned heresies buried before in the death.

Innumerable heretikes



AND the fifth Angel sounded with the trompet, & I saw a starre to haue fallen from heauen vpon the earth, and there was ginen to him the key of the pit of bottomles depth. 2. And he openeth the pit of the bottomles depth: and the smoke of the pit ascended, as the smoke of a great fornace: and the sunne was darkned and the aier with the smoke of the pit. 3. And from the smoke of the pit there issued forth locusts into the earth. And power was ginen to them, as the scorpions of the earth haue power: 4. and it was commanded them that they should not hurt the grasse of the earth nor any green thing, nor any tree: but only men which haue not the signe of God in their



following
their Masters
after the open-
ing & the
smoke of the
bottomless
pit.

in their foreheads. 5. And it was giuen vnto the that they should not kil them: but that they should be tormented five monerhs: and their torments as the torments of a scorpion when he striketh a man. 6. And * in those daies men shal seeke for death, and shal not find it: and they shal desire to die, & death shal fly from them.

7. And the similitudes of the locusts, like to horses" prepared into battel: and vpon their heads as it were crownes like to gold: and their faces as the faces of men. 8. And they had haire as the haire of women; & their teeth were as of Lions. 9. And they had habbergions as habbergions of yron, and the voice of their wings as the voice of the chariots of many horses running into battel. 10. And they had tailes like to scorpions, and stings were in their tailes: and their power was to hurt men five months. 11. And they had ouer the a King, the Angel of the bottomles depth, whose name in Hebrew is *Abaddon*, and in Greek *Apollyon*: in Latin hauing the name *Exterminatus*. 12. One woe is gone, & behold two woes come yet after these.

The chiefe
Master of he-
retikes.

13. And the sixt Angel sounded with the trompet: and I heard one voice from the foure hornes of the golden altar, which is before the eyes of God, 14. saying to the sixt Angel which had the trompet: Loose the foure Angels which are bound in the great riuer Euphrates. 15. And the foure Angels were loosed, who were prepared for an houre, & a day, and a moneth, and a yeare: that they might kil the third part of men. 16. And the number of the armie of horse-men was twentie thousand times ten thousand. And I heard the number of them. 17. And so I saw the horses in the vision: and they that sate vpon them, had habbergions of fire and of hyacinth and brimstone, and the heads of the horses were as it were the heads of Lions: and from their mouth proceedeth fire, and smoke, and brimstone.

c Pagans, In-
fidelis, and sin-
ful inpenitent
Catholikes
must be con-
demned also.

This phrase
being the like
both in Greek
and Latin,
signifieth such
sorrowful & pe-
nal repentance
as causeth a
man to forsake
his former sin-
nes and depart
from them.

See the same
phrase: c. 2, 21.
21. & *Ap. 8,*
7, 21.

18. And by these three plagues was slaine the third part of men, of the fire and of the smoke and of the brimstone, which proceeded from their mouth. 19. For the power of the horses is in their mouth, and in their tailes. For, their tailes be like to serpents, hauing heads: and in these they hurt.

20. c And the rest of men which were not slaine with these plagues, neither d haue done penance from the workes of their hands, not to adore Dinels and Idols of gold and siluer and brasle and stone and wood, which neither can see, nor heare, nor walke, 21. and haue not done penance from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

AN NOTATIONS.

CHAP. IX.

4. *Not any green thing.*) The Heretikes neuer hurt or seduce the green tree, that is, such Who are sedu-
as haue a liuing faith working by charitie, but commonly they corrupt him in faith ced by Hereti-
who should otherwise haue perished for il life, and him that is reprobate, that hath kes,
neither the signe of the Crosse (which is Gods marke) in the forehead of his body, nor
the note of election in his soule.

7. *Prepared*



The manifold
hypocrisie of
Heretikes.

Heret. transla-
tion.

7. *Prepared into battel.*) Heretikes being euer ready to contend, doe pretend victorie; and counterfeite gold: in shape as men, as smoth and delicate as women, their tongues and pennes ful of gal and venim: their harts obdurate: ful of noise and shuffling: their doctrine as pestiferous and ful of poison, as the taile and sting of a scorpion; but they endure for a litle season.

20. *Idols of gold.*) Here againe the new Translatours abuse the people, for *idols* saying *images*: this place being plainely against the pourtraits of Heathen Gods, which are here and in the Psalme 95. called, *demonia, Diuels.*

CHAP. X.

Another strong Angel crying out, 3. seuen thunders doe speake. 6. The Angel sweareth that there shal be time no more, but at the voice of the seuenth Angel the mysterie shal be fully accomplished. 9. He giueth Iohn a booke to deuoure.

CHRIST the
valiant Angel
is here descri-
bed.



ND I saw another Angel, strong, descending from heauen, clothed with a cloud, and a raine-bow on his head, and his face was as the sunne, and his feet as 'a pillar' of fire.

2. And he had in his hand a litle booke opened: and he put his right foot vpon the sea, and his left vpon the land.

3. And he cried with a loud voice, as when a Lion roareth. And when he had cried, the seuen thunders spake their voices. 4. And when the seuen thunders had spoken their voices, I was about to write: and I heard a voice from heauen saying to me: *Signe the things which the seuen thunders haue spoken; and write them not.*

Many great
mysteries and
truths are to
be preserued
in the Church,
which for cau-
ses known to
Gods prou-
dence are not
to be written
in the booke
of holy Scrip-
ture.

This was the
manner of ta-
king an oth
by the true
God, as *Deut.*

31.
By earnest
 studie and me-
ditation.

Sweet in
the reading,
but in fulfil-
ling, some-
what bitter,
because it
commandeth
workes of pe-
nance and
suffering of
tribulations.

5. And * the Angel which I saw standing vpon the sea and vpon the land, & lifted vp his hand to heauen, 6. and he sware by him that liueth for euer and euer, that created heauen and those things which are in it: and the earth, and those things which are in it: and the sea, and those things which are in it: That there shal be time no more: 7. but in the daies of the voice of the seuenth Angel, when the trompet shal begin to sound, the mysterie of God shal be consummate, as he hath euange-
lized by his seruants the Prophets.

8. And I heard a voice from heauen againe speaking with me, and saying: *Goe, and take the booke that is opened, of the hand of the Angel standing vpon the sea and vpon the land.* 9. And I went to the Angel, saying vnto him, that he should giue me the booke. And he said to me: * Take the booke, and deuoure it: and it shal make thy belly to be bitter, but in thy mouth it shal be sweet as it were honie. 10. And I tooke the booke of the hand of the Angel, and deuoured it: and it was in my mouth as it were honie, sweet. And when I had deuoured it, my bellie was made bitter, 11. and he said to me: Thou must againe prophecie to Nations, and peoples, and tongues, and many Kings.

' pillar

Deut.
12, 8

Exe.
3, 12



CHAP. XI.

S. Iohn measuring the Temple, 3. heareth of two witnesses that shal preach: 7. whom the beast comming vp from the sea shal kil. 11. But they rising againe ascend into heauen. 13. and seuen thousand persons are slaine with an earthquake: 15. and at the sound of the seuenth Angel, the foure and twentie Seniors giue praise and thanks to God.



AND there was giuen me a reed like vnto a rod: and it was said to me: Arise, and measure the Temple of God, and the altar, and them that adore in it. 2. But the court which is without the Temple, cast forth, & measure not that: because it is giuen to the Gentils, and they shal tread vnder-foot the holy citie two & fourtie months: 3. and I wil giue to my two witnesses, and they shal propheticie a thousand two hundred sixtie daies, clothed with sacke-clothes. 4. These are the two oliue trees & the two candlesticks that stand in the sight of the Lord of the earth. 5. And if any man wil hurt them, fire shal come forth out of their mouthes, and shal deuoure their enemies. And if any man wil hurt them, so must he be slaine. 6. These haue power to shut heauen, that it raine not in the daies of their propheticie: and they haue power ouer the waters to turne them into bloud, and to strike the earth with al plague as often as they wil.

Three yeares and a halfe. which is the time of Antichrists reigne & persecution.

7. And when they shal haue finished their testimonie, the beast which ascendeth from the depth, shal make warre against them, and shal overcome them, and kil them. 8. And their bodies shal lie in the streets of the great citie, which is called spirituallie Sodom and AEgypt, where their Lord also was crucified. 9. And there shal of Tribes, and peoples, and tongues, and Gentils, see their bodies for three daies, and a halfe: and they shal not suffer their bodies to be laid in monuments. 10. And the inhabitants of the earth shal be glad vpon them, and make merie: and shal send guifts one to another, because these two Prophets tormented them that dwelt vpon the earth. 11. And after three daies and a halfe, the spirit of life from God entred into them. And they stood vpon their feet, and great feare fel vpon them that saw them. 12. And they heard a loud voice fro heauen saying to them: Come vp hither. And they went vp into heauen in a cloud: and their enemies saw them. 13. And in that houre there was made a great earth-quake: and the tenth part of the citie fel: and there were slaine in the earth-quake names of me seuen thousand: and the rest were cast into a feare, and gaue glorie to the God of heauen.

The great Antichrist.

He meaneth Hierusalem, named Sodom & AEgypt for the imitation of them in wickednes. So that we see his cheefe reigne shal be there, though his tyrannie may extend to al places of the world.

The wicked reioyce, when holy men are executed by the tyrants of the world, because their life and doctrine are burdensome vnto them.

14. The second woe is gone: and behold the third woe wil come quickly. 15. And the seuenth Angel sounded with a trompet: and there were made loud voices in heauen saying, The kingdom of this world is made our Lords & his Christes, and he shal reigne for euer and euer. Amen.

16. And



b :: The Kind of this world vsurped before by Satan & Antichrist, shal afterward be Christes for euer.

:: To repay the hire or wages (for so both the Greeke word and the Latin signifie) due to holy men,

proueth

16. And the foure and twentie Seniors which sit on their seats in the sight of God, fel on their faces, and adored God, 17. saying: We thanke thee Lord God omnipotent, which art, and which wast; and which shalt come: because thou hast receiued thy great power, and hast reigned. 18. And the Gentils were angrie, and thy wrath is come, and the time of the dead, to be iudged, and to render reward to thy Seruants the Prophets and Saints, and to them that feare thy name, // litle and great, and to destroy them that haue corrupted the earth.

19. And the Temple of God was opened in heauen: and the arke of his Testanient was seen in his Temple, and there were made lightnings, and voices, and an earth-quake and great haile.

against the Protestants, that they did truly merit the same in this life.

ANNOTATIONS

CHAP. XI.

Enoch & Elias yet aliue, shal preach in the time of Antichrist.

3. *My two witness.*) Enoch and Elias, as it is commonly expounded. For, that Elias shal come againe before the later day, it is a most notorious known shing (to vse S. Augustines words) in the mouthes and hartes of faithfull men. See li. 20 de Cinit. Dei c. 29. Tract. 4 in Ioan. and both of Enoch and Elias, Lib. 1 de pec. merit. c. 3. So the rest of the Latin Doctours: as, S. Hierom ad Pammach. ep. 61 c. 11. & in Psal 10. S. Ambrose in Psal. 45. S. Hilarie 20. can. in Mat. Prosper li. ultimo de Promissionibus c. 13. S. Gregorie li. 14 Moral. c. 11. ho. 12. in Ezec. Beda in 9. Marci. The Greeke Fathers also, as S. Chrysostom ho. 58. in Mat. and ho. 4. in 1. Thessal. ho. 21 in Genes. ana ho. 22. in ep. ad Hebr. Theophylact and Occumenius in 17. Matthei S. Damascene li. 4. de Orthodoxa fide 27.

Furthermore, that they liue also in Paradise, it is partly gathered out of the Scripture Ecclesiastici 44, 16. where it is plainly said of Enoch, that he is translated into Paradise, as al our Latin exemplars doe read: and of Elias, that he was taken vp aliue, it is euident 4. Reg. 2. And S. Irenæus saith, it is the tradition of the Apostles, that they be both there. li. 5, in initio. Dicunt Presbyteri (saith he) qui sunt Apostolorum Discipuli, So say the Priests or Ancients that are the scholars of the Apostles, See S. Iustine q. 85. ad Orthodoxos. Finally, that they shal returne into the companie of men in the end of the world, to preach against Antichrist, and to inuite both Iewes and Gentils to penance, and so be martyred, as this place of the Apocalypse seemeth plaine, so we haue in part other testimonies hereof Mat. 4. Ecclesiastici 44. 16. 48, 10. Mat. 17, 11. See also Hypolitus booke of Antichrist and the end of the world. Al which being wel considered, the Heretikes are too contentious and incredulous, to discredit the same, as they commonly doe.



CHAP. XII.

4. The great dragon (the Diuel) watching the woman that brought forth a man child, to deuoure it, God took away the child to himself, and sed the woman in the desert. 7. Michael fighting with the dragon ouercommeth him. 13. Who being throwen downe to earth, persecuteth the woman and her seed.



AND a great signe appeared in heauen; ^b a woman clothed with the sunne, and the moone vnder her feet, & on her head a crowne of twelue starres: 2. and being with child, she cried also traueling, and is in anguish to be deliuered. 3. And there was seen another signe in heauen, and behold ^c a great red dragon hauing seuen heads, & ten hornes: and on his heads seuen diademes, 4. and his taile drew ^d the third part of the starres of heauen, and cast them to the earth: and the dragon stood before the woman which was ready to be deliuered; that when she should be deliuered, he might ^e deuoure her sonne. 5. And she brought forth a man child, who was ^{*} to gouerne al Nations in an yron rodde; & her sonne was taken vp to God and to his throne, 6. & ^f the woman fled into the wilderness where she had a place prepared of God, that there they might feed her a thousand two hundred sixtie daies.

7. And there was made ^g a great battel in heauen, Michael and his Angels fought with the dragon, and the dragon fought and his Angels: 8. and they preuailed not, neither was their place found any more in heauen. 9. And that great dragon was cast forth, the old serpent, which is called the Diuel and Satan, which seduceth the whole world: and he was cast into the earth, & his Angels were throwen downe with him. 10. And I heard a great voice in heauen saying: Now is there made saluation and force, and the Kingdom of our God, and the power of his Christ: because the accuser of our Brethren is cast forth, who accused them before the sight of our God day and night. 11. And ^h they ouercame him by the bloud of the Lamb, and by the word of their testimony, and they loued not their liues euen vnto death. 12. Therefore reioyce, o heauens, and you that dwel therein. Woe to the earth & to the sea, because the Diuel is descended to you, hauing great wrath, knowing that he hath a litle time.

13. And after the dragon saw that he was throwen into the earth, he persecuted the woman which brought forth the man-child: 14. and there were giuen to the woman two wings of a great Eagle, that she might flie into the desert vnto her place, where she is nourished for ⁱ a time & times, & halfe a time, from the face of the serpent. 15. And the serpent cast out of his mouth after the woman, water as it were a flood: that he might make her ^j to be caried away with the flood. 16. And the earth holpe the woman, and the earth opened her mouth, and

THE 3. PART.

The dragons incredulous & persecuting multitude, and Antichrist the cheefe head thereof.

^b This is properly and principally spoken of the Church: and by allusion, of our B. Lady also.

^d The spirits that fall from their first state into Apostasie with him and by his meanes. ^c The Diuels endeavour against the Churches children, and specially our B. Ladies only. Sonne the head of the rest.

^h When the Angels or we haue the victorie, we must know it is by the bloud of Christ, and so al is referred alwaies to him.

ⁱ This often in situation that Antichrists reigne shal be but three yeares

and

and

The great Diuel Lucifer,

Pf. 1, 9.
Apoc. 2,
27.



& a halfe (Dan. 7, & Apoc. 11, 17, And the dragon was angrie against the woman: and went to make battel with the rest of her seed, which keep the commandements of God, and haue the testimonie of IESVS Christ. 18. And he stood vpon the sand of the sea.
 5.) proueth that the heretikes be exceedingly blinded with malice, that hold the Pope to be Antichrist, who hath ruled so manie Ages.

ANNOTATIONS:

CHAP. XII.

The Church 6. *The woman fled.*) This great persecution that the Church shal fly from, is in the time of Antichrist, and shal endure but three yeares and a halfe, as is noted v. 14. in the desert in Antichrists time, Pastours, nor be so secret, but al faithful men shal know and follow her: much lesse but not decay shal she decay, erre in faith, or degenerate and follow Antichrist, as Heretikes doe or be vnknown, no not for wickedly feine. As the Church Catholike now in England in this time of persecution, so short a time may be said to be fled into the desert, yet it is neither vnknown to the faithful that follow it, nor the enemies that persecute it: as the hid company that the protestants talke of, was for some worlds together, neither known to their freinds nor foes, because there was indeed none such for many Ages together And this is true, if we take this flight for a very corporal retiring into wildernes. Where indeed it may be, and is of most expounded, to be a spiritual flight, by forsaking the ioyes and solaces of the world, & giuing herself to contemplation and penance, during the time of persecution vnder Antichrist. And by enlarging the sense, it may also very wel signifie the desolation and affliction that the Church suffereth and hath suffered from time to time in this wildernes of the world, by al the fore-runners and Ministers of Antichrist, Tyrants and Heretikes.

S. Michael fighting with the dragon. 7. *A great battel.*) In the Church there is a perpetual combat betwixt S. Michael (Protectour of the Church militant as he was sometime of the Iewes Synagogue Dan. 10, 21.) and his Angels, and the Diuel and his Ministers. The perfect victorie ouer whom, shal be at the iudgement. Marke here also the cause why S. Michael is commonly painted fighting with a dragon.

Antichrists attempts to draw from the true faith. 13. *To be caried away.*) By great persecution he would draw her, that is, her children from the true faith: but euery one of the faithful elect, gladly bearing their part thereof, ouercome his tyrannie. At whose constancie he being the more offended, worketh malicious attempts in assaulting the frailer sort, who are here signified by *the rest of her seed that keep the commandements*, but are not so perfect as the former.

CHAP.



CHAP. XIII.

1. A beast rising vp out of the sea, hauing seuen heads and ten hornes & ten diademes, 5. blasphemeth God, 7. and warrmeth against the Saints and destroyeth them. 11. And another beast rising out of the earth with two hornes, was altogether for the foresaid beast, constraining men to make and adore the image thereof, and to haue the character of his name.

AND I saw " a beast comming vp from the sea, hauing seuen heads, and ten hornes, & vpon his hornes ten diademes, and vpon his heads names of blasphemie. 2. And the beast which I saw, was like to a Libard, and his feet as of a Beare, and his mouth, as the mouth of a Lion. And the dragon gaue him his owne force and great power. 3. And I saw one of his heads as it were slaine to death: and the wound of his death was cured. And al the earth was " in admiration after the beast. 4. And they adored the dragon which gaue power to the beast: and they adored the beast, saying: Who is like to the beast? and who shal be able to fight with it? 5. And there was giuen to it a mouth speaking great things and blasphemies: and power was giuen to it to worke two and fourtic months. 6. And he opened his mouth vnto blasphemies toward God, " to blaspheme his name, & his tabernacle, & those that dwel in heauen. 7. And it was giuen vnto him " to make battail with the Saints, & to overcome them. And power was giuen him vpon euery Tribe and people, and tongue, and Nation, 8. and al that inhabit the earth, adored it, * whose names be not written in the booke of life of the Lamb, which was slaine from the beginning of the world. 9. If any man haue an eare, let him heare. 10. He that shal lead into captiuitie, goeth into captiuitie: * he that shal kil in the sword, he must be killed with the sword. Here is the patience and the faith of Saints. 11. And I saw " another beast comming vp from the earth: and he had two hornes, like to a lamb, & he spake as a dragon. 12. And al the power of the former beast he did in his sight: and he made the earth and the inhabitants therein, to adore the first beast, whose wound of death was cured. 13. And he did great signes, so that he made also fire to come downe from heauen vnto the earth in the sight of men. 14. And he seduceth the inhabitants on the earth through the signes which were giuen him to doe in the sight of the beast, saying to them that dwel on the earth, that they should make " the image of the beast which hath the stroke of the sword, and liued. 15. And it was giuen him to giue spirit to the image of the beast, and that the image of the beast should speake: and should make, that whosoever shal not adore the image of the beast, be slaine. 16. And he shal make al, litle & great, and rich and poore, and free-men and bond-men, to haue a character in their right hand, or in their foreheads. 17. And that no man may buie or sel, but he

Apoc. 3, 5.
Gen. 9, 6.
Mt. 26, 52.

They that now follow the simplest & grossest heretikes that euer were without seeing miracles, would then much more follow this great seducer working miracles. " No heretikes euer liker Antichrist, then these in our daies, specially in blasphemies against Gods Church, Sacraments, Saints, Ministers, and al sacred things. " Another false Prophet inferior to Antichrist shal worke wonders also, but al referred to the honour of his Maister Antichrist. So doth Calvin, & other Arch-heretikes peruert the world to the honour of Antichrist, and so doe their scholars also for the honour that for them,

Vv



that hath" the character, or the name of the beast, or the number of his name. 18. Here is wisdom. He that hath vnderstanding, " let him count the number of the beast. For" it is the number of a man; and " the number of him is fixe hundred sixtie fixe.

ANNOTATIONS.

CHAP. XIII.

Many myste-
ries expoun-
ded.

1. *A beast coming vp.*) This beast is the vniuersal' companie of the wicked, whose head is Antichrist; and the same is called (*Apoc. 17.*) the whore of Babylon. The 7. heads be expounded (*Apoc. 17.*) seuen Kings: five before Christ, one present, and one to come. The 10. hornes be also there expounded to be 10. Kings that shal reigne a short while after Antichrist. This dragon is the Diuel, by whose power the whore or beast or Antichrist worketh. For in the words following (v. 3. & 4.) Antichrist is called the beast, to whom the dragon, that is, the diuel giueth that power of feined miracles. And as we adore God for giuing power to Christ and his followers, so they shal adore the Diuel for assisting Antichrist and giuing him power.

Great persecu-
tion by Anti-
christ and his
Ministers.

7. *To make battel with the Saints.*) He shal kil the Saints then liuing, Elias and Euocis, and infinit moe that professe Christ. Whereby we must learne, not to maruel when we see the wicked persecute and preuaile against the iust, in this life. Then shal his great persecutiō & crueltie trie the Saints patience, as his wonderful meanes to seduce shal trie the stedfastnes of their faith, which is signified by these words following, *Here is the patience and the faith of Saints.* And when it is said, *They adored the beast, whose names are not written in the booke of life of the Lamb*, it giueth great solace and hope to al them that shal not yeald to such persecutions, that they are of Gods elect, and their names written in the booke of life.

Their blessed-
nes that conti-
nue constant.

The honour of
Christs image
is for the ho-
nour of Christ.

14. *The image of the beast.*) They that now refuse to worship Christs image, would then worship Antichrists. And we may note here, that as the making or honouring of this image was not against the honour of Antichrist, but wholly for it, as also the image crested of Nabuchodonosor and the worship thereof was altogether for the honour of him, so is the worship of Christs image, the honour of Christ himself, and not against him, as Protestants madly imagin.

Antichrists tri-
ple honour a-
gainst the ho-
nour of Christ.

17. *The character or the name.*) As belike for the peruerse imitation of Christ, whose image (specially as on the Rood or Crucifix) he seeth honoured and exalted in euery Church, he wil haue his image adored (for that is Antichrist, in emulation of like honour, aduersarie to Christ) so for that he seeth al true Christian men to beare the badge of his Crosse in their foreheads, he likewise wil force al his to haue another marke, to abolish the signe of Christ. By the like emulation also and wicked opposition he wil haue his name and the letters thereof to be sacred, and to be worne in mens cappes, or written in solemne places, and to be worshipped, as the name of IESVS is and ought to be among Christian men. And as the ineffable name of God was among the Iewes expressed by a certaine number of 4. characters (therfore called *Tetragrammaton*) so it seemeth the Apostle alludeth here to the number of Antichrists name.

The Protestants
by abolishing
of Christs
image, & crosse
& irreuerence
to the name
IESVS, make
a ready way to
the honour of
Antichrist.

And here it is much to be noted, that the Protestants plucking downe the image of Christ out of al Churches, & his signe of the crosse from mens foreheads, & taking away the honour and reuerence of the name IESVS, doe make roome for Antichrists image, & marke, and name. And when Christs images and ensignes or armes shal be abolished, and the Idol of Antichrist set vp instead thereof, as it is already begun; then is the abomination of desolation which was foretold by Daniel and our Sauour.

18. *Let him count.*) Though God would not haue it manifest before-hand to the world, who in particular this Antichrist should be; yet it pleased him to giue such tokens of him, that when he cometh, the faithful may easily take notice of him, according as it is written of the euent of other prophecies concerning our Sauour, *That when it is come to passe*

10. 11.

10. 11, 29

2011



you may beleue. In the meane time we must take heed that we indge not ouer rashly of Gods secrets: the holy Writer here signifying, that it is a point of high vnderstanding, illuminated extraordinarily by Gods spirit, to reckon right and descipher truely before hand, Antichrists name and person.

18. *It is the number of a man.*) A man he must be, and not a Diuel or spirit, as here it is cleere, & by S. Paul 2. *Thessal. 2.* where he is called, *the man of sinne.* Againe, he must be one particular persō, & not a number, successiō, or whole order of any degree of men: because his proper name & the peculiar number, & the characters thereof be though obscurely insinuated. Which roproueth the wicked vanitie of Heretikes, that would haue Christs owne Vicars, the Successours of his cheefe Apostle, yea the whole order of them for many Ages together, to be this Antichrist. Who by his description here and in the said Epistle to the Thessalonians, must be one special man, and of a particular proper name, as our Lord IESVS is. And whosoener he be, these Protestants vndoubtedly are his Precursours. For as they make his way by ridding away Christs images, crosse, and name, so they exceedingly promote the matter by taking away Christs cheefe Minister, that al may be plaine for Antichrist.

If the Pope had been Antichrist, and had been reuealed now a good many yeares sithence, as these fellowes say he is to them, then the number of this name would agree to him, and the prophetic being now fulfilled, it would euidently appeare that he bare the name and number here noted. For (no doubt) when he cometh, this count of the letters or number of his name which before is so hard to know, wil be easie. For he wil set vp his name in euery place, euen as we faithful men doe now aduance IESVS. And what name proper or appellatiue of al or any of the Popes doe they find to agree with this number, notwithstanding they boast that they haue found the whole order and enery of them: these thousand yeares to be Antichrist, and the rest before euen from S. Peter, fore-workers toward his Kingdom?

18. *The number 666.*) Forasmuch as the ancient Expositours & other doe thinke (for certaine knowledge thereof no mortal man can haue without an expresse reuelation) that his name consisteth of so many, & such letters in Greek, as according to their manner of numbring by the Alphabet make 666. and forasmuch as the letters making that number, may be found in diuers names both proper and common; (as S. Irenxus findeth them in *Latinos* and *Teitan*, Hippolytus in *αἰτιῶμα*, Arctas in *Lampetis*, and some of this Age in *Luderns*, which was Luthers name in the Alman tongue:) therefore we see there can be no certaintie, and euery one frameth and applicth the letters to his owne purpose. And most absurd folly it is of the Heretikes, to applic the word *Latinos*, to the Pope: neither the whole order in common, nor euer any particular Pope being so called. And S. Irenxus the first that obserued it in that word, applied it to the Empire and state of the Romane Emperour, which then was Heathen, and not to the Pope of his daies or after him: and yet preferred the word, *Teitan*, as more agreeable, with this admonition, that it were a very perillous and presumptuous thing to define any certaintie before-hand, of that number and name. And truely whatsoeuer the Protestants presume herein of the Pope, we may boldly discharge Luther of that dignitie. He is vndoubtedly one of Antichrists Precursours, but not Antichrist himself.

*Iren. l. 5.
in fine.*



CHAP. XIII.

a The Epistle
vpon S. Inno-
cents day in
Christmas.

b Christ, and
the same num-
ber of elect
that were sig-
ned chap. 7.

c One state of
life more ex-
cellent then
another. And
virgins for
their puritie
passing the rest,
e alwaies
accompanying
Christ accord-
ing to the
Churches

hymnes out of
this place, Quo-
unque pergis,
virgines sequun-
tur. &c.

d This the
Church appli-
eth to the holy
Innocents that
died first for
Christ.

e The citie of
the diuel,
which is the
vniuersal so-
cietie of the
wicked misbe-
lieuers and il-
liuers in the
world.

f The great
damnatio that
shal follow the
that forsake
Christ and the
Church &
worship Anti-
christ or his
image.

g Faith is not
enough to sal-
uatio, without
fulfilling of
Gods coman-
dements.

h The Epistle in
a daily Masse
for the dead.

1. Virgins follow the Lamb whithersoever, singing a new canticle. 6. One Angel euangelizeth the Gospel: 8. another Angel telleth the fall of Babylon: 9. the third declareth their torments that haue adored the beast. Moreover two hauing sickles, 15. one of them is commanded to reap downe the corne, 18. the other to gather the grapes as in vintage, which are troden in the lake of Gods wrath.



AND I looked, & behold b a Lamb stood vpon mount Sion, & with him an hundred fourtie four thousand hauing his name, and the name of his Father written in their foreheads. 1. And I heard a voice from heauen, as the voice of many waters, and as the voice of great thunder: and the voice which I heard, as of harps harping on their harps. 3. And they sang as it were a new song before the seat and before the foure beasts, and seniours, & no man could say the song, but those hundred fourtie four thousand, that were bought from the earth. 4. These are they which were not defiled with women. For they are c virgins. These follow the Lamb whithersoever he shal goe. These were bought from among men, & the first fruits to God and the Lamb: 5. and in their mouth there was found no lie. For they are without spot before the throne of God. d

6. And I saw another Angel flying through the middes of heauen, hauing the eternal Gospel, to euangelize vnto them that sit vpon the earth, and vpon euery Nation, and Tribe, and tongue, and people; 7. saying with a loud voice: Feare our Lord, and giue him honour, because the houre of his iudgement is come: and adore ye him * that made heauen and earth, the sea and al things that are in them, and the fountaines of waters.

8. And another Angel followed, saying: * Fallen fallen is that great e Babylon, which of the wine of the wrath of her fornication made al Nations to drinke.

9. And the third Angel followed them, saying with a loud voice: If any man adore the beast and his image, and receiue the character in his forehead, or in his hand; 10. f he also shal drinke of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shal be tormented with fire & brimstone in the sight of the holy Angels and before the sight of the Lamb. 11. And the smoke of their torments shal ascend for euer and euer: neither haue they rest day and night which haue adored the beast, and his image, and if any man take the character of his name. 12. Here is the patience of Saints, which

g keep the commandements of God and the faith of IESVS. 13. h And I heard a voice from heauen, saying to me: Write, Blessed are the dead which die in our Lord. From hence-forth now, saith the Spirit,

leues
martyr

Pf. 145:
A. 14.

Es. 21:
Ier. 51:
Apo. 13.



Spirit, that they rest from their labours. For their workes follow them. ¶

14. And I saw, and behold a white cloud: and vpon the cloud one sitting like to the Sonne of man, hauing on his head a crowne of gold, and in his hand a sharp sickle.

15. And another Angel came forth frō the temple, crying with a loud voice to him that sate vpon the cloud: * Thrust in thy sickle, and reape, because the houre is come to reape, for the haruest of the earth is drie.

16. And he that sate vpon the cloud, thrust his sickle into the earth, and the earth was reaped. 17. And another Angel came forth from the temple which is in heauen, himself also hauing a sharp sickle. 18. And another

Angel came forth from the altar, which had power ouer the fire: and he cried with a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vineyard of

the earth: because the grapes thereof be ripe. 19. And the Angel thrust his sharp sickle into the earth, and gathered the vineyard of the earth,

& cast it into the great crosse of the wrath of God: 20. and the presse was troden without the citie, and bloud came forth out of the presse, vp to the horse bridles, for a thousand sixe hundred furlongs.

ANNOTATIONS.

CHAP. XIII.

11. *From hence-forth now.*) This being specially spoken of Martyrs (as not only S. Augustin seemeth to take it, but the Calvinists themselves, translating, *in domino, for our Lords cause*) the Protestants haue no reason to vse the place against Purgatorie or praier for the departed: seeing the Catholike Church and al her children confesse, that al Martyrs are straight after their death, in blisse, and need no praiers. Whereof this is S. Augustines knowen sentence: *He doeth iniurie to the Martyr, that praiesh for the Martyr. Ser. 17. de verb. Apost. c. 1.* and againe to this purpose he writeth thus most excellently tract. 84. in Ioan. *We keepe not a memorie of Martyrs at our Lords table, as we doe of other that rest in peace, that is, for the intent to pray for them, but rather that they may pray for vs &c.*

Praying for the dead, and vnto Saints, at the altar.

But if we take the words generally for al deceased in state of grace, as it may be also, then we say that euen such, though they be in Purgatorie and Gods chastisement in the next life, & need our praiers, yet (according to the foresaid wordes of S. Augustin) *doe rest in peace*, being discharged from the labours, afflictions, and persecutions of this world, and (which is more) from the daily dangers of sinne and damnation, and put into infallible securitie of eternal ioy with vnspeakable comfort of conscience. And such indeed are more happie & blessed then any liuing, who yet are vsually in the Scriptures called blessed, euen in the middes of the tribulations of this life. Whereby we see that these wordes, *from hence-forth they shal rest from their labours*, may truly agree to them also that are in Purgatorie, and so here is nothing proued against Purgatorie. Lastly, this aduerb, *amē*, in Latin, as in the Greek ἀπ᾿ ἄρτι doth not properly signifie, from this present time forward, as though the Apostle had said, that after their death and so forward they are happie: but it noteth and ioyneth the time past together with the time present, in this sense, that such as haue died since Christs Ascension, when he first entring into heauen opened it for others, goe not to Limbus Patrum, as they were wont before Christs time, but are in case to goe straight to blisse, except the impediment be in themselves. Therfor: they are here called blessed, that die now in this state of grace and of the new Testament, in comparison of the old faithful and good persons.

The place abused against Purgatorie, answered.

Isa. 3.
21. 13.

ἐλπίον
lacum.
fas,
erough,
lake.

Beza.

ἀπ᾿ ἄρτι
amē to.
Phosius
in Lexico



CHAP. XV.

THE 4. PART
Of the 7. last
plagues and fi-
nal damnation
of the wicked.

The tribula-
tions about the
day of iudge-
ment,
& Baptisme.

The song of
Moyſes and
Chriſt, is the
new Teſtament
and the old.

THE FIRST
VISION.

2. They that had now overcome the beast and his image and the number of his name, doe glorifie God. 6. To ſeuē Angels hauing the ſeuē laſt plagues, are giuen ſeuē cups ful of the wrath of God.



AND I ſaw another ſigne in heauen great & maruelous: ſeuē Angels hauing the ſeuē laſt plagues. Becauſe in them the wrath of God is conſummate. 1. And I ſaw as it were a ſea of glaſſe mingled with fire, & them that overcame the beaſt and his image and the number of his name, ſtanding vpon the ſea of glaſſe, hauing the harps of God: 3. and ſinging the ſong of Moyſes the ſeruant of God, and the ſong of the Lamb, ſaying: Great and maruelous are thy workes Lord God omnipotent: iuſt and true are thy waies King of the worlds. 4. Who ſhal not feare thee, o Lord, and magnifie thy name? Becauſe thou only art holy, becauſe al Nations ſhal come, and adore in thy ſight, becauſe thy iudgements be manifeſt.

5. And after theſe things I looked, and behold the temple of the tabernacle of teſtimonie was opened in heauen: 6. and there iſſued forth the ſeuē Angels, hauing the ſeuē plagues, from the temple: reueſted with cleane and white ſtone, and girded about the breaſts with girdles of gold. 7. And one of the foure beaſts, gaue to the ſeuē Angels ſeuē vials of gold ful of the wrath of the God that liueth for euer and euer. 8. And the temple was filled with ſmoke at the maieſtie of God, and at his power: and no man could enter into the temple, til the ſeuē plagues of the ſeuē Angels were conſummate.

Saints:

liueth
ἀίον
ἀΐδιον.

CHAP. XVI.

Vpon the pouring out of the ſeuē cups of Gods wrath, on the land, the ſea, the fountains, the ſeat of the beaſt, Euphrates, and the aire; there ariſe ſundrie plagues in the world.



AND I heard a great voice out of the temple, ſaying to the ſeuē Angels: Goe, and poure out the ſeuē vials of the wrath of God vpon the earth. 2. And the firſt went, and poured out his vial vpon the earth, & there was made a cruel & very ſore wound vpon men that had the character of the beaſt: and vpon them that adored the image thereof.

3. And the ſecond Angel poured out his vial vpon the ſea, and there was made bloud as it were of one dead: and euery liuing ſoule died in the ſea.

4. And the third poured out his vial vpon the riuers and the fountains of waters: and there was made bloud. 5. And I heard the Angel of



CHAP. XVII.

The harlot Babylon clothed with diuers ornaments, 6. and drunken of the bloud of Martyrs, sitteth vpon a beast that hath seuen heads and ten hornes: 7. at which things the Angel expoundeth.



“The final
damnation of
the whole cō-
panie of the re-
probate, called
here the great
whore.
“These many
waters are ma-
ny peoples. v.
251

AND there came one of the seuen Angels which had the seuen vials, & spake with me, saying: Come, I wil shew thee “ the damnation of the great harlot, which sitteth vpon c many waters, 2. with whom the Kings of the earth haue fornicated, & they which inhabit the earth haue been drunke of the wine of her whoredom. 3. And he tooke me away in spirit into the desert. And I saw a woman sitting vpon a scarlet coloured beast, ful of names of blasphemie, hauing seuen heads, and ten hornes. 4. And the woman was clothed round about with purple and scarlet, and gilted with gold, and pretious stone, and pearles, hauing a golden cup in her hand, ful of the abomination & filthines of her fornication. 5. And in her forehead a name written, “ *Myserie*: “ Babylon the great, mother of the fornications and the abominations of the earth. 6. And I saw the woman “ drunken of the bloud of the Saints, and of the bloud of the Martyrs of Iesvs. And I marueled when I had seen her, with great admiration. 7. And the Angel said to me: Why doest thou maruel? I wil tel thee the myserie of the woman, and of the beast that carieth her, which hath the seuen heads and the ten hornes.

“It signifieth
the short rei-
gne of Anti-
christ, who is
the cheefe hor-
ne or head of
the beast.

“Some expo-
und it of ten
final Kingdōs,
into which the
Roman Em-
pire shal be de-
uided, which
shal al serue
Antichrist both
in his life and
a litle after.

8. The beast which thou sawest, “ was, and is not, and shal come vp out of the bottomles depth, and goe into destruction: and the inhabitants on the earth (whose names are not written in the booke of life from the making of the world) shal maruel, seeing the beast that was, and is not. 9. And here is vnderstanding, that hath wisdom. The seuen heads, are “ seuen hilles, vpon which the woman sitteth, and they are seuen Kings. 10. Fine are fallen, one is, and another is not yet come; and when he shal come, he must tarie a short time. 11. And the beast which was, and is not: “ the same also is the eight, and is of the seuen, & goeth into destruction. 12. And the ten hornes which thou sawest, are “ ten Kings, which haue not yet receiued Kingdom, but shal’ receiue power as Kings one houre after the beast. 13. These haue one counsel and force: and their power they shal deliuer to the beast. 14. These shal fight with the Lamb, and the Lamb shal ouercome them, because * he is Lord of Lords, and King of Kings, and they that are with him, called, and elect, and faithful. 15. And he said to me: The waters which thou sawest where the harlot sitteth, are peoples, and Nations, and tongues. 16. And the ten hornes which thou sawest in the beast: these shal hate the harlot, and

“ doe

1. Tim:
6, 15.
A 10.
19, 16.

shal



shal make her desolate and naked, and shal eate her flesh, and her they shal burne with fire. 17. For " God hath giuen into their harts, to doe that which pleaseth him: that they giue their kingdom to the beast, til the words of God be cōsummate. 18. And the woman which thou sawest: is ' the great citie, which hath Kingdom ouer the Kings of the earth.

" Not forcing, or mouing any to follow Antichrist, but by his iust iudgement, & for punishment of their sinnes, permitting the to belcene and cōsent to him.

ANNOTATIONS.

CHAP. XVII.

1. *Babylon.* In the end of S. Peters first Epistle, where the Apostle dateth it at Babylon which the ancient Writers (as we there noted) affirme to be meant of Rome: the Protestants wil not in any wise haue it so, because they would not be driuen to confesse that Peter euer was at Rome. But here, for that they thinke it maketh for their opinion, that the Pope is Antichrist, and Rome the seat & citie of Antichrist, they wil needs haue Rome to be this Babylon, this great whore, and this purple harlot. For such fellowes, in the exposition of holy Scripture, be led only by their preiudicate opinions and heresies, to which they draw al things without al indifferencie and sinceritie.

The Protestants here wil needs haue Babylō to be Rome, but not in S. Peters epistle.

But S. Augustin, Arctas, and other Writers, most commonly expound it, neither of Babylon it-self a citie of Chaldaea or AEgypt, nor of Rome, or any one citie, which may be so called spiritually, as Hierusalem before chap. 11. is named spiritual Sodom and AEgypt; but of the general societie of the iniquious, and of those that preferre the terrene Kingdom & commodity of the world, before God & eternal felicitie. The Authour of the Commentaries vpon the Apocalypse set forth in S. Ambrose name, writeth thus: *This great whore sometime signifieth Rome, specially which at that time when she Apostle wrote this, did persecute the Church of God. But otherwise it signifieth the whole citie of the Diuel, that is, the universal corps of the reprobate.* Tertullian also taketh it for Rome, thus. *Babylon (saith he) in S. Iohn is a figure of the citie of Rome, being so great, so proud of the Empire, and the destroyer of the Saints.* Which is plainly spoken of that citie, when it was heathen, the head of the terrene dominion of the world, the persecutour of the Apostles & their Successours, the seat of Nero, Domitian, and the like, Christs special enemies, the sinke of idolatrie, sinne, and false worship of the Pegan Gods. Then was it Babylon, when S. Iohn wrot this, and then was Nero and the rest figures of Antichrist, & that citie the resemblance of the principal place (wherefoeuer it be) that Antichrist shal reigne in, about the later end of the world.

By Babylon (according to al the Fathers) is signified, partly the whole societie of the wicked, partly the citie of Rome, only in respect of the terrene and heathenish state of them that persecuted the Church.

Now to apply that to the Romane Church and Apostolike See, either now or then, which was spoken only of the terrene state of that citie, as it was the seate of the Emperour, and not of Peter, when it did slea about 30. Popes, Christs Vicars, one after another, & endeauoured to destroy the whole Church: that is most blasphemous and foolish.

The Church in Rome was one thing, & Babylon in Rome another thing. Peter sate in Rome, and Nero sate in Rome. But Peter, as in the Church of Rome: Nero, as in the Babylon of Rome. Which distinction the Heretikes might haue learned by S. Peter himself *ep. 1. chap. 5.* writing thus: *The Church saluteth you, that is in Babylon, cōdest.* So that the Church & the very chosen Church was in Rome, when Rome was Babylon. Whereby it is plaine, that whether Babylon or the great whore doe here signifie Rome or no, yet it can not signifie the Church of Rome: which is now, and euer was, differing from the terrene Empire of the same. And if, as in the beginning of the Church, Nero and the rest of the persecuting Emperours (which were figures of Antichrist) did principally sit in Rome, so also the great Antichrist shal haue his seat there, as it may wel be (though others thinke that Hierusalem rather shal be his principal citie;) yet euen then thal neither the Church of Rome, nor the Pope of Rome be Antichrist, but shal be persecuted by Antichrist, and driuen out of Rome, if it be possible. For, to Christs Vicar and the Romane Church he wil beare as much good wil as the Protestants now doe, and he shal haue more power to persecute him and the Church, then they haue.

The Church of Rome is neuer called Babylō.

S. Hierom *Ep. 11. c. 7.* to Marcella, to draw her out of the citie of Rome to the holy land, warning her of the manifold allurements to sinne and il life, that be in so great and populous



populous a citie, alludeth at length to these words of the Apocalypse, & maketh it to be Babylon, & the purple whore. But straight way, lest some naughtie person might thinke he meant that of the Church of Rome, which he spake of the societie of the wicked only, he addeth: *There is there indeed the holy Church, there are the triumphant monuments of the Apostles & Martyrs, there is the true confession of Christ, there is the faith praised of the Apostle, & Gentilitie troden underfoot, the name of Christian daily advancing it-self on high.* Whereby you see that whatsoeuer may be spoken or interpreted of Rome, out of this word Babylon, it is not meant of the Church of Rome, but of the terrene state, in so much that the said holy Doctour (*li. 2. aduers. Iovinian. c. 19.*) signifieth that the holines of the Church there, hath wiped away the blasphemie written in the forehead of her former iniquitie. But of the difference of the old state and dominion of the Heathen there, for which it is resembled to Antichrist, and the Priestly state which now it hath, read a notable place in S. Leo *serm. 1. in natali Petri & Pauli.*

Re. 12

Myserie.

5. *Myserie.*) S. Paul calleth this secret and cloffe working of abomination, the myserie of iniquitie 2. *Thessal. 2.* and it is called a litle after in this chapter vers. 7. *the Sacrament* (or myserie) of the woman, and it is also the marke of reprobation and damnation.

This woman signifieth al persecutours of Saints.

Putting heretikes to death, the bloud of the eues, man-killers, and other malefactours: for the sheading of which is not to shead by order of iustice, no Common-wealth shal answer.

the bloud of Saints.

The Protestants in expounding the 7. hilles, of Rome: the Angel himself expounding the otherwise.

9. *Seuen hilles*) The Angel himself here expoundeth the 7. hilles to be al one with the 7. heads and the 7. Kings: and yet the Heretikes blinded exceedingly with malice against the Church of Rome, are so mad to take them for the seuen hilles literally, vpon which in old time Rome did stand: that so they might make the vnlearned beleue that Rome is the seat of Antichrist. But if they had any consideration, they might marke that the Prophets visions here are most of them by Seuens, whether he talke of heads, hornes, candlestickes, Churches, Kings, hilles, or other things: and that he alluded not to the hilles, because they were iust seuen, but that *Seuen* is a mystical number, as sometime *Ten* is, signifying vniuersally al of that sort whereof he speaketh: as, that the seuen heads, hilles, or Kingdoms (which are here al one) should be al the Kingdoms of the world that persecute the Christians: being heads and mountaines for their height, in dignitie aboue others. And some take it, that there were seuen special Empires, Kingdoms, or States that were or shal be the greatest persecutours of Gods people: as of AEgypt, Chanaan, Babylon, the Persians, and Greeks, which be five: sixtly of the Romane Empire, which once persecuted most of al other, and which (as the Apostle here saith) *yet is*, or standeth. But the seuenth, then when S. Iohn wrote this, was not come, neither is yet come in our daies: which is Antichrists state, which shal not come so long as the Empire of Rome standeth, as S. Paul did prophecie. 2. *Thessal. 2.*

What is the eight beast.

11. *The same is the eight.*) The beast it-self being the cōgregation of al these wicked persecutours, though it consist of the foresaid seuen, yet for that the malice of al is cōplete in it, may be called the eight. Or, Antichrist himself, though he be one of the seue, yet for his extraordinary wickednes shal be counted the odde persecutour or the accōplishment of al other, & therefore is named the eight. Some take this beast called the eight, to be the Diuel.

The double interpretation of Babylon.

18. *The great citie.*) If it be meant of any one citie, and not of the vniuersal societie of the reprobate which is the citie of the Diuel, as the Church & the vniuersal fellowship of the faithful is called the citie of God, it is most like to be old Rome, as some of the Greeks expound it, from the time of the first Emperours, til Cōstantines daies, who made an end of the persecution. For by the authoritie of the old Romane Empire, Christ was put to death first, & afterward the two cheefe Apostles, & the Popes their Successours, & infinit Catholike men throughout the world by lesser Kings which then were subiect to Rome. Al which Antichristian persecutions ceased, when Constantine reigned, & yealded vp the citie to the Pope, who holdeth not the Kingdom or Empire over the world, as the Heathen did, but the fatherhood and spiritual rule of the Church. Howbeit the more probable sense is the other, of the citie of the Diuel, as the Authour of the homilies vpon the Apocalypse in S. Augustin, declareth.

CHAP,



CHAP. XVIII.

The fall of Babylon, her iudgement, plagues and reuenges: for the which, 9. the Kings, 16. and marchants of the earth that sometime did cleaue vnto her, shal mourne bitterly: 20. but heauen, and the Apostles and Prophets shal reioyce.

AND after these things I saw another Angel comming downe from heauen, hauing great power: and the earth was illuminated of his glorie. 2. And he cried out in force, saying: * Fallen fallen is Babylon the great: and it is become the habitation of Diuels, and the custodie of euery vncleane Spirit, & the custodie of euery vncleane & hateful bird: 3. because al Nations haue drunke of the wine of the wrath of her fornication: and the Kings of the earth haue fornicated with her: and the marchants of the earth were made rich by the vertue of her delicacies.

¶ The measure of paines and damnation, according to the wicked pleasures, or vnlawful delights of this life. Which is a sore sentence for such people as turne their whole life to lust and riot.

¶ Kings and Marchants are most encombered, dāgered & drowned in the pleasures of this world: whose whole life & traficke is (if they be not exceeding vertuous) to find varietie of earthly pleasures. Who seeing once the extreme end of their ioyes and of al that made their heauē here, to be turned into paines & damnation eternal, then shal howle & weep too in one life.

4. And I heard another voice from heauen, saying: Goe out from her my people: that you be not partakers of her sinnes, and receiue not of her plagues. 5. Because her sinnes are come euen to heauen, and God hath remembred her iniquities. 6. Render to her as she also hath rendred to you: and double ye double according to her workes: In the cup wherein she hath mingled, mingle ye double vnto her. 7. As much as she hath glorified her self, & hath been in delicacies, * so much giue her torment and mourning: because she saith in her hart, * I sit a Queen, and widow I am not, and mourning I shal not see. 8. Therefore in one day shal her plagues come, death, and mourning, and famine, & with fire she shal be burnt: because God is strong that shal iudge her.

9. And the Kings of the earth, which haue fornicated with her, & haue liued in delicacies, shal weep, and bewaile themselues vpon her, when they shal see the smoke of her burning: 10. standing farre off for the feare of her torments, saying: Woe, woe, that great citie Babylon, that strong citie: because in one houre is thy iudgement come.

11. And the marchants of the earth shal weep, & morne vpon her: because no man shal buy their merchandise any more, 12. merchandise of gold and siluer and precious stone: and of pearle, and fine linnen, and purple, and silke, & scarlet and al Thyne wood, and al vessels of yuorie, and al vessels of precious stone and of brasse and yron and marble, 13. and cynamon, and of odours, and ointment, and frankincense, and wine, and oile, and floure, & wheat, and beasts, and sheep, and horses, and chariots, & slaues, and soules of men. 14. And the apples of the desire of thy soul are departed from thee, and al fat and goodly things are perished from thee, and they shal no more find them. 15. The marchants of these things which are made rich, shal stand farre from her for feare of her tormentes, weeping and mourning, 16. & saying: Woe, woe, that great citie, which was clothed with silke, and purple, and scarlet, and was gilted with gold, and precious stone, and pearls: 17. because

in one life.

Apoc.
14.8.
εφολακην

Es. 47.3.



e The Angels
and al Saints
shal reioyce &
laud God to
see the wicked
confunded, &
Gods iustice
executed vpon
their oppres-
sours & perfec-
cutours, & this
is that which
the Martyrs
praied for, c. 4.
By this it see-
meth cleere
that the Apost-
le meaneth
not any one
citie, but the
vniuersal com-
panie of the
whole number

in one houre are so great riches made desolate: and euery gouernour, & euery one that saileth into the lake, and the ship-men, and they that worke in the sea, stood a farre off, 18. and cried seeing the place of her burning, saying: What other is like to this great citie? 19. And they threw dust vpon their heads, and cried weeping and mourning, saying: Woe, woe, that great citie, in the which al were made rich that had ships in the sea, of her prices: because in one houre she is desolate.

20. c Reioyce ouer her, heauen, and ye holy Apostles and Prophets: because God hath iudged your iudgement of her. 21. And one strong Angel tooke vp as it were a great millstone, and threw it into the sea, saying: * With this violence shal Babylon that great citie be throwen, and shal now be found no more. 22. And the voice of harpers, and of Musicians, and of them that sing on shalme and trompet, shal no more be heard in thee, & euery artificer of euery art shal be found no more in thee, and the noise of the mil shal no more be heard in thee, 23. and the light of the lamp shal no more shine in thee, & the voice of the bridegrome and the bride shal no more be heard in thee: because thy marchants were the Princes of the earth, because al Nations haue erred in thine enchantments. 24. And in her is found the bloud of the Prophets and Saints, and of al that were slaine in the earth.

reprobate, which shal perish in the day of iudgement. The old Prophets also naming the of Gods enemies mystically, Babylon, as *Ierem. c. 51.*

*Ier. 51.
63.*

CHAP. XIX.

I. *The Saints glorifying God for the iudgement pronounced vpon the harlot, 7. the marriage of the Lamb is prepared. 10. The Angel refuseth to be adored of S. Iohn. 11. There appeareth one (who is the Word of God, and the King of Kings and Lord of Lords) sitting on a horse, with a great armie, and fighting against the beast and the Kings of the earth and their armies: 17. the birds of the aire being in the meane time called to deuoure their flesh.*

The Epistle for
many martyrs,
between Easter
& whit Sunday.
ALLELVIA.



† This often
repeating of
Alleluia in ti-
mes of reioy-
cing, the
Church doth
follow in her
Seruice.

AFTER these things I heard as it were the voice of many multitudes in heauen saying, *Alleluia*. Praise, and glorie and power is to our God: 2. because true & iust are his iudgements which hath iudged of the great harlot, that hath corrupted the earth in her whoredom, and hath reuenged the bloud of his seruants, of her hands. 3. And againe they said, *Alleluia*. And her smoke ascendeth for euer and euer. 4. And the foure and twentie Seniours fel downe, and the foure beasts, & adored God sitting vpon the throne, saying: *Amen, Alleluia*. 5. And a voice came out from the throne, saying: Say praise to our God al ye his seruants: and you that feare him, litle and great. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, & as the voice of great thunders, saying, *Alleluia*: because our Lord



Lord God the omnipotent hath reigned. 7. Let vs be glad and reioyce, and giue glorie to him: because the marriage of the Lamb is come, & his wife hath prepared herself. 8. And it was giuen to her that she clothe her self with silke glittering and white. For the silke are the iustifications of Saints.

9. And he said to me: Write, * Blessed be they that are called to the supper of the marriage of the Lamb. And he said to me: These wordes of God, be true. 10. And I fel before his feete, to adore him. And he saith to me: See thou doe not; I am thy fellow-seruant, and of thy Brethren that haue the testimonie of IESVS. Adore God. For the testimonie of IESVS, is the spirit of prophecie.

11. And I saw heauen opened, and behold a white horse: and he that sat vpon him, was called Faithful and True, and with iustice he iudgeth & fighteth. 12. And his eyes as a flame of fire, and on his head many diademes, hauing a name written, which no man knoweth but himself.

13. * And he was clothed with a garment sprinkled with bloud: and his name is called, c THE WORD OF GOD. 14. And the hostes that are in heauen followed him on white horses clothed in white and pure silke. 15. And out of his mouth proceedeth a sharp sword: that in it he may strike the Gentils. And he shal rule them in a rod of yron: and he treadeth the wine presse of the furie of the wrath of God omnipotent. 16. And he hath in his garment and in his thigh written, * KING OF KINGS AND LORD OF LORDS.

17. And I saw one Angel standing in the sunne, & he cried with a loud voice saying to al the birds that did flie by the middes of heauen: Come and assemble together to the great supper of God: 18. that you may eate the flesh of Kings, and the flesh of Tribunes, & the flesh of valiants, and the flesh of horses and of them that sit on them, and the flesh of al free-men and bond-men, and of litle and great.

19. And I saw the beast and the Kings of the earth, & their armies gathered to make warre with him that sat vpon the horse and with his armie. 20. And the beast was apprehended, and with him the false-Prophet: which wrought signes before him, wherewith he seduced them that tooke the character of the beast, and that adored his image. These two were cast aliue into the poole of fire burning also with brimstone. 21. And the rest were slaine by the sword of him that sitteth vpon the horse, which proceedeth out of his mouth: and al the birds were filled with their flesh.

ANNOTATIONS.

CHAP. XIX.

4. Amen, Alleluia.) These two Hebrew words (as other els-where) both in the Greeke and Latin text are kept religiously, and not translated, vntill it be once or twice in the Psalmes. Yea and the Protestants themselves keep them in the text of their English Testa-

Testaments in many places: and marvel it is why they vse them not in al places, but sometimes turne, *Amen*, into, *verily*, whereof see the Annotation Ioan. 1. v. 34: and in their Service booke they translate, *Alleluia*, into *Praise ye the Lord*; as though *Alleluia* had not as good a grace in the acte of seruing God, (where it is indeed properly vled) as it hath in the text of the Scripture.

Alleluia often vled in the Church, specially in Easter time.

The Church Catholike doth often and specially vse this sacred word, to ioyne with the Church triumphant, consisting of Angels and Saints, who here are said to laud and praise God with great reioycing, by this word *Alleluia*, and by often repetition thereof: as the Catholike Church also vseth, namely in Easter time euen til Wit-sontide, for the ioy of Christs resurrection, which (as S. Augustin declareth *ep. ad Ianuarium*) was the general vse of the primitiue Church, making a greater myserie and matter of it, then our Protestants now doe. At other times of the yeare also he saith it was sung in some Churches, but not in al. And S. Hierom numbereth it among the heresies of Vigilantius, that *Alleluia* could not be sung but at Easter. *Aduers. Vigilant. c. 1.*

Epist. ad Ian. c. 17 & c. 15.

It signifieth more then (as the Protestants translate it) *praise ye the Lord*.

The Truth is, by the vse of the Scriptures it hath more it then, *Praise ye the Lord*, signifying with laud, glorifying, and Praying of God a great reioycing withal, mirth, and exultation of hart in the singers thereof. And that is the cause why the holy Church saith, *Lans tibi Domine, Praise to thee, O Lord*, in lent and times of penance and mourning, but not *Alleluia*. Which (as S. Augustin also declareth) is a terme of signification and myserie, ioyued with that time, and then vled specially in the Church of God, when she representeth to vs in her Service, the ioyes and beatitude of the next life: which is done specially at Easter, by the ioyful celebrating of Christs glorious Resurrection and Ascension, after the penal time of Lent which representeth the miserie of this life. See S. Augustin *Ser. 1. & 5. c. 9 & 6. c. 9. de Diuersis 10. 10.* and his enarration vpon the 148 Psalme. For in the titles and ends of diuerse holy Psalmes this *Alleluia* is ful of myserie and sacred signification. Where we must aske the Protestants, why they haue left it out altogether, being in the Hebrew, saying neither *Alleluia*, nor *Praise ye the Lord*, in the Bible 1577: and that nine times in the sixe last Psalmes.

False translation.

Amen and *Alleluia* should not be translated into vulgar tongues. Al Nations in the Primitiue Church sang *Amen* and *Alleluia*.

Moreouer the said holy Doctour (*li. 1. de doct. Christi, c. 11.*) affirmeth that *Amen* and *Alleluia* be not translated into any other language *propter sanctiorem auctoritatem*, for the more sacred authoritie of the words so remaining. And *ep. 178.* he saith that it is not lawful to translate them. *Nam sciendum est & c. for it is to be knowen (saith he) that al Nations doe sing Amen and Alleluia in the Hebrew words, which neither the Latin man nor the Barbarous may translate into his owne language.* See S. Hierom also *epist. 1. 7.* And namely for our Nation, S. Gregorie wil beare vs witnes that our countrie receiued the word *Alleluia* with their Christianitie, saying thus *li. 17. Moral. c. 6. Lingua Britannie que nihil aliud nouerat quam barbarum fremere, iam dudum in Diuinis laudibus Hebraicum capis resonare Alleluia*, that is, *The Britan tongue, which knew nothing els but to mutter barbarously, hath begun of late in God's diuine laude and praises to sound the Hebrew Alleluia.* And for Iurie S. Hierom *ep. 17. c. 7.* writeth, that the husbandmen at the plough sang *Alleluia*, which was not then their vulgar speech. Yea he saith that in Monasteries the singing of *Alleluia* was instead of a bel to cal them together *ad Collectam. in Epitaph. Paul. c. 10.*

The Protestants profane this word by translating it, & diminish the signification thereof.

This word is a sacred, Christian, mystical, and Angelical song; and yet in the new service booke it is turned into, *Praise ye the Lord*, and *Alleluia* is quite gone, because they list neither to agree with the Church of God, nor with the vse of holy Scriptures, nor with their owne translations. But no marvel, that they can not sing the song of our Lord and of Angels in a strange countrie, that is, out of the Catholike Church in the captiuitie of schisme and heresie. Lastly, we might aske them whether it be al one to say *Mat. 21. Hosanna*, and *Sauet vs we beseech thee*? whereas *Hosanna* is withal a word of exceeding congratulation and ioy which they expressed toward our Sauour. Euen so *Alleluia* hath another manner of sense and signification in it, then can be expressed by, *Praise ye the Lord*.

Pf. 136.

Justifications are good workes, not as the effects of faith justifying, but

8. *Justifications of Saints.*) Here the Heretikes in their rranlations could not alter the word *justifications* into ordinances, or constitutions, as they did falsely in the first of S. Luke, whereof see the Annotation there vers. 6. but they are forced to say in Latin, *iustificatio* nes, as Beza: and in English, *righteousnes*, (for *justifications* they wil not say in any case for feare of inconnenience,) yea and they can not deny but these *justifications* be the good



Dege. good workes of Saints. But where * they make this glasse, that they be so called, because because them- they are the fruits or effect of faith and of the iustice which we haue by only faith, it is selues also most evidently false, and against the very text, and nature of the word. For there is no with faith iustice why any thing should be called a mans iustification, but for that it maketh him stife a man. iust. So that, *iustification*, be the vertues of faith, hope, charitie, and good deeds, iustifying or making a man iust, and not effects of iustification. Neither faith only, but they altogether be the very ornaments and inward garments, beauty, and iustice of the soule, as here it is euident.

10. And I sel.) The Protestants abuse this place, and the example of the Angels for- S. Iohns adoring of the An- bidding Iohn to adore him being but his fellow-servant, and appointing him to adore gel explicated against the God, against al honour, reuerence, and adoration of Angels, Saints, or other sanctified creatures, teaching that no religious worship ought to be done vnto them. But in truth it maketh for no such purpose, but only warneth vs that Diuine honour and the adora- Protestants abusing the sa- tion due to God alone, may not be giuen to any Angel or other creature. *S. August. de uerarelig. cap. ultimo.* And when the Aduersaries replic that so great an Apostle, as Iohn was, could not be ignorant of that point, nor would haue giuen diuine honour vnto an Angel (for so he had been an Idolater) and therefore that he was not reprehended for The Protestants are refelled by that, but for doing any religions reuerence or other honour whatsoever to his fellow- are refelled by servant: we answer that by the like reason, S. Iohn being so great an Apostle, if this their owne kind of reuerence had been vnlawful and to be reprehended, as the Protestants hold it reason. is no lesse then the other, could not haue been ignorant thereof, nor would haue done it.

Therefore they might much better haue larned of S. Augustin (*q. 61. in Genes.*) how this fact of S. Iohn was corrected by the Angel, and wherein the errour was. In effect it is thus, That the Angel being so glorious and full of maiestie, presenting Christs Per- S. Iohn erred son, and in his name vling diuers wordes proper to God, as, *I am the first and the last, and* only in the per- *aliue and was dead*, and such like, might wel be taken of S. Iohn, by errour of his Person, son, mistaking the Angel to be Christ himself, and that the Apostle presuming him to be so indeed, adored him, the Angel to be Christ him- with Diuine honour: which the Angel correcting, told him he was not God, but one of self, & so adoring him as his fellowes, and therefore that he should not so adore him, but God. Thus then we see, God, Iohn was neither so ignorant, to thinke that any vndue honour might be giuen to any creature: nor so ill, to commit idolatrie by doing vndue worship to any Angel in hea- ven: and therefore was not culpable at al in his fact, but only erred materially (as the Schole-men call it) that is, by mistaking one for another, thinking that which was an Angel, to haue been our Lord: because he knew that our Lord himself is also * called an Angel, and hath often appeared in the visions of the faithful.

Esa. 9 And the like is to be thought of the Angel appearing in the 12. of the Apocalypse, S. Iohn sinned whether it were the same or another, for that also did so appeare, that Iohn could not tel not in this a- **in Gra-** whether it were Christ himself or no, til the Angel told him. Once this is certaine, that doration. **Malac.** Iohn did not formally (as they say) commit idolatrie, nor sinne at al herein, knowing al dueties of a Christian man, no lesse then an Angel of heauen, being also in as great honour with God, yea and in more then many Angels. Which perhaps may be the cause Another ex- (and consequently another explication of this place) that the Angel knowing his great plication of graces and merits before God, would not accept any worship or submission at his hands, this place. though Iohn againe of like humilitie did it, as also immediately afterward chap. 22. which belike he would not haue done, if he had been precisely aduised by the Angel but a moment before, of errour and vnductifulnes in the fact. Howsoever that be, this is euident, that this the Angels refusing of adoration, taketh not away the due reuerence and respect we ought to haue to Angels or other sanctified persons and creatures; and so these wordes, *See thou doe it not*, signifie rather an earnest refusal then any signification, of crime to be committed thereby.

And maruel it is that the Protestants making themselves so sure of the true sense of every doubtful place by conference of other Scriptures, follow not here the conference by conference of Scriptures & comparing of Scriptures that themselves so much or only require. We wil giue them might find re- occasion & a methode so to doe. He that doubteth of this place, findeth out three things ligious adora- of questiō, which must be tried by other Scriptures. The first, whether there ought to be tion of creatu- or may be any religious reuerence or honour done to any creatures: taking the word re- res. **Aug. de** *uerarelig. c.* God, as S. Augustin sometimes vseth it, but for reuerence due to any thing that is Three points herein exami- holy



ned & proued by Scriptures. holy by sanctification or application to the seruice of God. The second thing, is whether by vse of Scriptures, that honour be called *adoration* in Latin, or by a word equiuallent in other languages, Hebrue, Greeke, or English. Lastly, whether we may by the Scriptures fal downe prostrate before the things, or at the feete of persons that we so adore. For of ciuil duty—done to our Superiours by capping, kneeling, or other courtesie, I thinke the Protestants wil not stand with vs: though indeed, their arguments make as much against the one as the other.

τῶν ἁγίων.

Religious wor-
ship of create-
res.

The same is cal-
led adoration.

Falling pro-
strate before
the persons or
things adored.

Adoring of
Prophets and
holy persons.

But for religious worship of creatures (which we speake of) let them see in the Scri- *Psf. 5;*
ptures both old and new: first, whether the Temple, the tabernacle, the Arke, the pro- *137.*
pitatorie, the Cherubins, the altar, the bread of propitiation, the Sabboth, and al their *Dan. 6.*
holies, were not reuerenced by al signes of deuotion and religion: whether the Sacra- *3 Reg. 8.*
ments of Christ, the Priest of our Lord, the Prophets, of God, the Ghospel, Scriptures, *Iof. 7.*
the name of IESVS, and such like (which be by vse, signification, or sanctification made *Psf. 98.*
holy) are not new to be reuerenced: and they shal find al these things to haue been *131.*
reuerenced of al the faithful, without any dishonour of God, and much to his honour.
Secondly, that this reuerence is named *adoration* in the Scriptures, these speaches doe
Psf. 98. Adore ye his foot-stool, because it is holy; and Hebr. 11. He adored the toppe of his rod.
Thirdly, that the Scriptures also warrant vs (as the nature of the word *adoration* giueth
in al three tongues) to bowe downe our bodies, to fal flat on the ground at the presence
of such things, and at the feete of holy persons, specially Angels, as Iohn doth here,
these examples proue. Abraham adored the Angels that appeared to him. Moyles also *Gen. 17.*
the Angel that shewed himself out of the bush, who were creatures, though they repre- *Exod. 3.*
sented Gods Person, as this Angel here did, that spake to S. Iohn. Balaam adored the
Angel that stood before him with a sword drawn *Num. 22.* Iosue adored falling flat *Iosue. 5.*
downe before the feet of the Angel, calling him his Lord, knowing by the Angels owne
testimonie, that it was but an Angel. Who refused it not, but required yet more reuerence,
cōmanding him to plucke of his shoes, because the ground was holy, no doubt so made
by the presence only of the Angel.

Yea not only to Angels, but euen to great Prophets this deuotion was done, as to
Daniel by Nabuchodonosor, who fel flat vpon his face before him, and did other greate *Dan. 2.*
offices of religion, which the Prophet refused not, because they were done to God rather
then to him, as S. Hierom defendeth the same against Porphyrie; who charged Daniel
with intolerable pride therein: and the said holy Doctour alleageth the fact of Alexan-
der the great, that did the like to * Ioiadas the high Priest of the Iewes. Howsoeuer ** or.*
that be (for of the Sacrifice there mentioned there may be some doubt, which the Church *Iaddus.*
doth alwaies immediately to God, and to no creature) the fact of the Prophets (4. Reg. *4. Reg.*
2) to Elisæus is plaine: where they perceiuing that the double grace and spirit of Elias *4.*
was giuen to him, fel flat downe at his feet and adored. So did * the Sunamite: to omit *Iudith.*
that Achior adored Iudith, falling at her feet, as a women blessed of God, and infinit *13.*
other places.

Al which things, by cōparing the Scriptures, our Aduersaries should haue found to be
lawfully done to men, & Angels, & soueraigne holy creatures. Whereby they might cou-
vince themselues, and perceiue, that that thing could not be forbidden S. Iohn to doe to
the Angel, which they pretend: though the Angel for causes might refuse euen that
which S. Iohn did lawfully vnto him, as S. Peter did refuse the honour giuen him by
Cornelius, according to S. Chrysostom's opinion *ho. 33. inc. 10. Ath.* Yea euen in the
third chapter of this booke (if our Aduersaries would looke no further) they might see
where this Angel prophecieth and promiseth that the Iewes should fal downe before
the feet of the Angel of Philadelphia and adore. See the Annot there.

CHAP.



C H A P. XX.

An Angel casteth the dragon (or diuel) bound, into the depth for a thousand yeares, in which the soules of Martyrs in the first resurrection shal reigne with Christ. 7. After which yeares, Satan being let loose, shal raise Gog & Magog, an innumerable armie, against the beloued citie: 9. but a fire from heauen shal destroy them. 12. Then bookes are opened, and he that sitteth vpon the throne, iudgeth al the dead according to their workes.



AND I saw an Angel descending from heauen, hauing the key of the bottomles depth, and a great chaine in his hand. 1. And he apprehended the dragon the old serpent, which is the Diuel and Satan, and bound him for a thousand yeares. 3. And he threw him into the depth, and shut him vp, and sealed ouer him, that he deduce no more the Nations, til the thousand yeares be consummate. And after these things he must be loosed a litle time.

4. And I saw seats: and they sate vpon them, and iudgement was giuen them, and the soules of the beheaded for the testimonie of IESVS, and for the word of God, and that adored not the beast nor his image, nor receiued his character in their foreheads or in their hands, haue liued & reigned with Christ a thousand yeares. 5. The rest of the dead liued not, til the thousand yeares be consummate. This is the first resurrection. 6. Blessed and holy is he that hath part in the first resurrection. In these the second death hath not power: but they shal be Priests of God and of Christ: and shal reigne with him a thousand yeares.

7. And when the thousand yeares shal be consummate, Satan shal be loosed out of his prison, and shal goe forth, and seduce the Nations that are vpon the foure corners of the earth, * Gog, and Magog, and shal gather them into battel, the number of whom is as the sand of the sea. 8. And they ascended vpon the bredth of the earth, and compassed the camp of the Saints, and the beloued citie. 9. And there came downe fire from God out of heauen, and deuoured them: 10. and the Diuel which seduced them, was cast into the poole of fire and brimstone, where both the beast & the False-prophet shal be tormented day and night for euer and euer.

11. And I saw a great white throne, and one sitting vpon it, from whose sight the earth and heauen fled, and there was no place found for them. 12. And I saw the dead, great and litle, standing in the sight of the throne, and bookes were opened: and another booke was opened, which is of life: and the dead were iudged of those things which were written in the books according to their workes. 13. And the sea gaue the dead that were in it, and death and hel gaue their dead that were in them, and it was iudged of euery one according to their workes.

See in S. Augustin li. 20. de Ciuit. c. 7. 3. & seq. the exposition of this chapter.

¶ Quid in millenario numero nisi ad proferendam nouam seculum perfectam vniuersitas, prescit a generationis exprimitur? hinc per Ioannem dicitur, Et regnabunt cum illo mille annis, quia regnum sancte Ecclesie, vniuersitatis perfectione solidatur. D. Gregor. li. 9. Moral. c. 1.

¶ S. Augustin thinketh that these doe not signifie any certaine Nations, but al that shal then be ioyned with the Diuel and Antichrist against the Church. li. 20. de Ciuit. c. 11. See S. Hierom. in Exech. li. 11. OF THE 6. VISION.

¶ They shal then be new, not the substance, but the shape changed. 1. Pet. 3. See S. Augustin. li. 20. de Ciuit. c. 14. c The bookes of mens consciences, where it shal plainly be read what euery mans life



such as doe
no good wor-
kes, if they
haue age and
time to doe
them, are not
found in the
booke of life.

14. And hel and death were cast into the poole of fire. This is the second death. 15. And he that was not found written in the booke of life, was cast into the poole of fire.

ANNOTATIONS.

CHAP. XX.

Bishops Cōsi-
stories & iudi-
cial power.

During a
thousand
yeares (that
is the time of
this militant
Church)
Saints reigne
with Christ in
soule only.

The rest are
dead and
damned in
soule, during
the same time.
The first resur-
rection, of the
soule only.

Priests, some
properly so
called, some
unproperly.

The binding
and loosing of
Satan, explica-
ted by S. Au-
gustin.

2. *Bound him.*) Christ by his Passion hath abridged the power of the Diuel for a thou-
sand yeares, that is, the whole time of the new Testament, vntil Antichrists time, when
he shal be loosed againe, that is, be permitted to decciue the world, but for a short time
only, to wit, three yeares and a halfe.

4. *I saw seats.*) S. Augustin (*lib. 20. de Cinit. Dei c. 9.*) taketh this to be spoken, not of the
last iudgements, but of the Sees or Consistories of Bishops and Prelates, and of the Prelates them-
selues, by whom the Church is now gouerned. At the iudgement here giuen, can be taken no
otherwise better, then of that which was said by our Saviour Mat. 18. whatsoever you bind in earth,
shal be bound in heauen: and therefore the Apostle saith, what haue I to doe, to iudge of them that
are without?

4. *And the soules.*) He meaneth (saith S. Augustin in the place alleaged) the soules of
Martyrs, that they shal in the meane time, during these thousand yeares, which is the time of the
Church militant, be in heauen without their bodiēs, and reigne with Christ: for, the soules (saith he)
of the godly departed, are not separated from the Church which is euen now the Kingdom of Christ,
for els there should be kept no memorie of them at the altar of God in the communicating of the body of
Christ: neither should it auailē to hasten to Baptisme in the perils of death, for feare of ending our
life without it: nor to hasten to be reconciled, if we fortune for penance or of il conscience to be sepa-
rated from the same body. And why are all these things done, but for that the faithfull departed also
be members of the Church? And though for an example the Martyrs be only named here,
yet it is meant of others also that die in the state of grace.

5. *The rest liued not.*) The rest which are not of the happie number aforesaid, but liued
and died in siane, reigne not with Christ in their soules during this time of the new
Testament, but are dead in soule spiritually and in body naturally, til the day of iudge-
ment. S. August. *ibidem.*

5. *This is the first resurrection.*) As there be two regenerations, one by faith, which is
now in Baptisme; and another according to the flesh, when at the later day the body
shal be made immortal and incorruptible: so there are two resurrections, the one now of
the soules to saluation when they die in grace, which is called, the first, the other of the
bodies at the later day. S. Augustin. *li. 10. de Cinit. c. 6.*

6. *They shal be Priests.*) It is not spoken (saith S. Augustin *li. 20. de Cinit. c. 10.*) of
Bishops and Priests only, which are properly now in the Church called Priests: but as we call all
Christians, for the mysticall Chrisme or ointment, so all Priests, because they are the members of one
Priest, of whom the Apostle Peter saith, A holy people, a Kingly Priesthood. Which words be
notable for their learning that thinke there be none properly called Priests now in the
new Testament, no otherwise then all Christian men and women, and a confusion to them
that therefore haue turned the name Priests into Ministers.

7. *Satan shal be loosed.*) In the whole 8. chapter of the said 10. booke de Cinitate Dei in
S. Augustin, is a notable commentarie of these words. Where first he declareth, that
neither this binding nor loosing of Satan is in respect of seducing or not seducing the
Church of God: prouing that whether he be bound or loose, he can neuer seduce the
same. The same, saith he, shal be the state of the Church at that time when the Diuel is to be loosed,
euen as since it was instituted, the same hath been & shal be at all time in her children that succeed
each other by birth & death. And a little after: This I thought was therefore to be mentioned, lest
any man should thinke, that during the litle time wherein the Diuel shal be loosed, the Church shal
not be upon the earth, he either not finding it here when he shal be let loose, or consuming it when he
shal

1. Cor.

5.

1. Pet. 2.



shal by al meanes persecute the same. Secondly he declareth, that the Diuel to be bound, is nothing els but not to be permitted by God to exercise al his force or fraud in tentations: as to be loosed, is to be suffered by God for a smal time, that is, for three yeares and a halfe, to practise and proue al his power and arts of tentations against the Church and her children, and yet not to preuaile against them. Thirdly this Doctour sheweth by what great mercie our Lord hath tied Satan and abridged his power during the whole millenarie or thousand yeares, which is al the time of the new Testament vntil then: and with what wisdom he permitteth him to breake loose that litle time of three yeares & sixe moneths, toward the later day, which shal be the reigne of Antichrist. Lastly he sheweth what kind of men shal be most subiect to the Diuels seduction, (euen such as now by tentation of Heretikes goe out of the Church) and who shal auoid it.

The short reigne of Antichrist.

By al which we may confute diuers false expositions of old & late Heretikes. First, the ancient Sect of the Millenaries, that grounded vpon these thousand yeares named by the Prophet, this heresie, that there should be so many yeares after the resurrection of our bodies, in which we should reigne with Christ in this world, in our bodies, in al delights and pleasures corporal of meats, drinckes, and such like, which they called the first resurrection. Of which heresie Cerinthus was the Authour. *Epiph. hær. 77. in fine. Hiero. Comment. in c. 19. Mat. August. hær. 8. ad. Quid vult Deum. Eusebius also (li. 3. historie c. 33.)* sheweth that some principal men were in part (though after a more honest manner concerning those corporal delicacies) of the same opinion by misconstruction of these words of S. Iohn. Whereby we learne and al the world may perceiue, the holy Scriptures to be hard, when so great Clerkes did erre, and that there is no securitie but in that sense which the Church alloweth of.

The Scriptures hard.

The late Heretikes also by the said S. Augustines words are fully refuted, affirming not only that the Church may be seduced in that great persecution of the Diuels loosing; but that it hath been seduced euen a great peece of this time when the Diuel is bound: holding that the very true Church may erre or fal from truth to errour and idolatrie, yea (which is more blasphemie) that the cheefe Gouvernour of the Church is Antichrist himself, and the very Church vnder him, the whore of Babylon: and that this Antichrist, (which the Scriptures in so many places, and here plainly by S. Augustines exposition, testifie, shal reigne but a smal time, and that toward the last iudgement,) hath been reuealed long since, to be the Pope himself, Christs owne Vicar, & that he hath persecuted the Saints of their sect for these thousand yeares at the least. Which is no more but to make the Diuel to be loose, & Antichrist to reigne the whole thousand yeares, or the most part thereof, that is, almost the whole time of the Churches state in the new Testament: (which is against this & other Scriptures evidently, appointing that to be the time of the Diuels binding:) Yea it is to make Antichrist & the Diuel weaker toward the day of iudgement then before, and the truth better to be knowen, and the faith more common, the neerer we come to the same iudgement, which is expressly * against the Gospell and this prophecie of S. Iohn.

By S. Augustines foresaid explication, is evidently deduced against the Protestants, that the Church can not erre, and that the Pope can not possibly be Antichrist.

Mat. 24.
Lu. 18.
3.

We see that the Sects of Luther, Calvin, and other, be more spread through the world then they were euer before, and consequently the Pope and his religion lessened, and his power of punishing (or, as they call it) persecuting the said Sectaries, through the multitude of his aduersaries diminished. How then is the Pope Antichrist, whose force shal be greater at the later end of the world, then before? Or how can it be otherwise, but these Sect Maisters should be Antichrists neere precursors, that make Christs cheefe Ministers & the Churches cheefe Gouvernours that haue been these thousand yeares and more, to be Antichrists; & themselves and their Sects to be true, that come so neere the time of the Diuels loosing and seduction, and of the personal reigne of Antichrist.

An inuincible demonstration.

8. The camp of the Saints.] S. Augustin in the said 10. booke de Ciuit. Dei cap. 11. It is not faith he, to be taken that the persecutors shal gather to any place, as though the camp of the Saints or the beloued citie should be but in one place, which indeed are no other thing but the Church of Christ spread through the whole world. And therefore wheresoever the Church shal then be (which shal be in al Nations euen then, for so much is insinuated by this latitude of the earth here specified) there shal the tents of Saints be, and the beloued citie of God, and there shal she be besieged by al her enemies, which shal be in every countie where she is, in most cruel and forcible sort. So writeth this profound holy Doctour. Whereby we see, that, as now the particular Churches of Englad tikes in parti-

The camp of Saints is the Catho. Church through the world.

As now Here,



cular countries,
so Antichrist
shal persecute
the Churches
of al Nations.

Scotland, Flanders, & such like, be persecuted by their enemies in those countries, so in the time of Antichrist, the Churches of al Nations, as of Italie, Spaine, France, and al other which now be quiet, shal be assaulted as now the foresaid are, and much more, for that the general persecution of the whole, shal be greater then the particular persecution of any Churches in the world.

What is meant
by fire from
heauen.

9. *There came downe a fire.*) It is not meant of the fire of Hell (saith S. Augustin *ib. c. 12.*) into which the wicked shal be cast after the resurrection of their bodies, but of an extraordinarie help that God wil send from heauen, to giue succour to the Saints of the Church that then shal fight against the wicked: or, the very feruent & burning zeale of religion & Gods honour, which God wil kindle in the harts of the faithful, to be constant against al the forces of that great persecution.

The booke of
euery mans
workes, ope-
ned in the day
of iudgement.

12. *Another booke.*) This is the booke of Gods knowledge or predestinatiō, wherein that which before was hid to the world, shal be opened, & wherein the true record of euery mans workes shal be contened, and they haue their iudgement diuersly according to their workes, and not according to faith only, or lacke of faith only. For, al infidels (as Turkes, obstinate Iewes, and Heretikes) shal neuer come to that examination, being otherwise condemned.

THE 5. PART.

CHAP. XXI.

The final glo-
rification of
the Church.
The Epistle
vpon the dedi-
cation of a
Church.

Heauen and earth being made new, S. Iohn seeth the new citie Hierusalem prepared and adorned for the spouse of the Lamb. 6. The iust are glorified, 7. and the wicked thrust into the poole of fire. 12. The wal and gates and foundations of the citie are described and measured: 18. al which are gold and crystal, pretious stones and pearles.

c The Church
triumphant.

2. This taber-
nacle is Christ
according to
his humanitie.
c This happie
day shal make
an end of al
the miseries of
this mortali-
tie.

2. He that hath
the victorie a-
gainst sinne in
the Church
militant, shal
haue his re-
ward in the
triumphant.
c Al that com-
mit mortal sin-
nes and repent
nor, shal be
damned.

THE 7. AND
LAST VIL-
SION.

AND I saw a new heauen and a new earth. For * the first heauen, and the first earth was gone, & the sea now is not. 2. And I Iohn saw c the holy citie Hierusalem new descending from heauen, prepared of God, as a bride adorned for her husband. 3. And I heard a loud voice from the throne saying: Behold 2 the tabernacle of God with men, and he wil dwel with them. And they shal be his people: and he God wth them shal be their God. 4. And * c God shal wipe away al teares from their eyes: and death shal be no more. Nor mourning, nor crying, neither shal there be sorow any more, which first things, are gone.

5. And he that sate in the throne, said: * Behold I make al things new. 6. And he said to me: Write, because these wordes be most faithful and true. 6. And he said to me: It is done, * I am Alpha and Omega: the beginning and the end. To him that thirsteth I wil giue of the fountaine of the water of life, gratis. 7. He that shal ouercome, shal possesse these things, and I wil be his God: and he shal be my sonne. 8. But c to the feareful, and incredulous, and execrable, and murderers, and fornicatours, and sorcerers, and Idolaters, and al liers, their part shal be in the poole burning with fire and brimstone, which is the second death.

9. And there came one of the seuen Angels that had the vials ful of the seuen last plagues, and spake with me, saying: Come, and I wil shew thee the bride, the wife of the Lamb. 10. And he tooke me vp in spirit vnto

Esa. 63.
17. 66.
21.
1. Pet. 3.
13.

Esa. 15.
8.

Apoc. 7.
17.
'because
she.'

Esa. 43.
19.

Apoc. 1.
8. 12, 13.



vnto a mountaine great and high: and he shewed me the holy citie Hierusalem descending out of heauen from God, 11. " hauing the glorie of God, and the light thereof like to a pretious stone, as it were to the iasper stone, euen as crystal. 12. And it had a wal great and high, hauing twelue gates, and in the gates twelue Angels, & names written thereon, which are the names of the twelue Tribes of the children of Israel. 13. On the East, three gates: and on the North, three gates: and on the South, three gates: and on the West, three gates. 14. And the wal of the citie hauing twelue foundations: and in them, twelue names of the twelue Apostles of the Lamb.

" The glorie of the Church triumphant.

c The names of the Patriarches and Apostles honorable and glorious in the triumphant Church.

" See 8. Hierom ep. 17. touching this description of the heavenly Hierusalem, which is the Church triumphant, teaching that these things must be taken spiritually, not carnally.

15. And he that spake with me, had a measure of a reed, of gold, to measure the citie and the gates thereof, and the wal. 16. And " the citie is situated quadrangle-wise, and the length thereof is as great as also the bredth: and he measured the citie with the reed for twelue thousand furlongs, & the length and height and bredth thereof be equal. 17. And he measured the wal thereof of an hundred fourtie foure cubits, the measure of a man which is of an Angel. 18. And the building of the wal thereof was of iasper stone: but the citie it-self " pure gold, like to pure glasse. 19. And the foundations of the wal of the citie, were adorned with al pretious stone. The first foundation, the iasper: the second, the saphire: the third, the calcedonius: the fourth, the emerauld: 20. the fifth, the Sardonix: the sixth, the sardius: the seventh, the chrysolithus: the eight, the beryllus: the ninth, the topazius: the tenth, the chrysoprasus: the eleuenth, the hyacinth: the twelfth, the amethyst. 21. And the twelue gates: there are twelue pearles, one to euery one: & euery gate was of one seuerall pearle. And the street of the citie pure gold, as it were transparent glasse. 22. And " temple I saw not therein. For our Lord the God omnipotent is the temple thereof and the Lamb: 23. And * the citie needeth not sunne nor moone, to shine in it. For the glorie of God hath illuminated it, and the Lamb is the lamp thereof. 24. And * the Gentils shal walke in the light of it: and the Kings of the earth shal bring their glorie and honour into it. 25. And * the gates thereof shal not be shut by day: for there shal be no night there. 26. And they shal bring the glorie and honour of Nations into it. 27. There shal " not enter into it any polluted thing, nor that doeth abomination and maketh lie, but * they that are written in the booke of life of the Lamb.

" Al external Sacrifice which now is necessarie dutie of the faithful, shal then cease, and therefore there shal need no material temple. " None not perfectly cleansed of their sinnes, can enter into this heavenly Hierusalem.

ANNOTATIONS

CHAP. XXI.

12. *Pure gold.* S. Gregorie (li. 12. *Moral.* c. 28.) saith, the heavenly state is resembled to gold, pretious stone, crystal, glasse, and the like, for the puritie, claritie, glittering of the glorious bodies: where one mans body, conscience, and cogitations are represented to another, as corporal things in this life are seen through crystal or glasse.

The state of glorified bodies.



CHAP. XXII.

The tree of life being watered with living water, yea, it shall yield fruits every moneth. 3. There is neither curse nor night in the citie. 9. The Angel that shewed Iohn al these things, refuseth to be adored of him. 14. He telleth him that the iust shall enter into the citie, but the rest shall be cast forth. 18. Lastly, he protesteth and threatneth against them that shall presume to adde to this prophecie, or take away from the same.



Christ is our tree of life; in the Church, by the B. Sacrament; & in heauen, by his visible presence and influence of life euersla-
king both to our bodies & soules: of whō Salomon saith, *The tree of life is al that apprehend him.* Prou 3.

THE CON-
CLVSION.

You see it is al one to adore before the feet of the Angel, & to adore the Angel: though, to adore him, be not expressed as in the 19. chap. See the annotation there v. 10.

Man by Gods grace & doing good workes, doth increase his iustice.

Heauen is the reward, hire, & repai-ment for good workes, in al the Scriptures, yet the aduer-
saries wil not

AND he shewed me a riuer of 'living water', cleere as crystal, proceeding from the seat of God and of the Lamb. 2. In the middes of the street thereof, & on both sides of the riuer, " the tree of life, yealding twelue fruits, rendring his fruit every moneth, & the leaues of the tree for the curing of the Gentils. 3. And no curse shal be any more: & the seat of God & of the Lamb shal be in it, & his seruants shal serue him. 4. And they shal see his face: and his name in their foreheads. 5. And * night shal be no more: and they shal not need the light of lamp, nor the light of the sunne, because our Lord God doth illuminate them, and they shal reigne for ever and ever.

6. a And he said to me: These words are most faithful & true. And our Lord the God of the spirits of the Prophets, sent his Angel to shew his seruants those things which must be done quickly. 7. And behold I come quickly. Blessed is he that keepeth the words of the prophecie of this booke.

8. And I Iohn which haue heard, and seen these things. And * after I had heard and seen, I fel downe " to adore before the feet of the Angel which shewed me these things; 9. and he said to me: See thou doe not, for I am thy fellow-seruant, and of thy brethren the Prophets, and of them that keep the words of this booke. Adore God. 10. And he saith to me: Seale not the words of the prophecie of this booke. For the time is neer. 11. " He that hurteth, let him hurt yet: and he that is in filth, let him be filthie yet: and he that is iust, c let him be iustified yet: and let the holy be sanctified yet. 12. Behold I come quickly. And my reward is with me, * to render to euery man " d according to his workes. 13. I am * Alpha and Omega, the first and the last, the beginning and the end. 14. Blessed are they that wash their stoles: that their power may be in the tree of life, and they may enter by the gates into the citie. 15. Without are dogges and forcerers, and the vnchast, and murderers, and seruers of Idols, & euery one that loueth and maketh a lie.

16. I Iesvs haue sent mine Angel, to testifie to you these things in the Churches. I am the root and stocke of Dauid, the bright and morning starre. 17. And the Spirit & the bride say, Come. And he that heareth, let him say, Come. And * he that thirsteth, let him come: and he that wil, let him take the water of life gratis.

18. For I testifie to euery one hearing the words of the prophecie of

water of life.

Apo. 21, Es. 60.

Apo. 19, 10.

Ro. 2, 6. Apo. 21, 6. 1, 8.

Pf. 55, 1.



of this booke, " If any man shal adde to these things, God shal adde vpon him the plagues written in this booke. 19. And if any man shal diminish of the words of the booke of this prophecie : God shal take away his part out of the booke of life, and out of the holy citie, and of these things that be written in this booke, 10. saith he that giueth testimonie of these things. Yea I come quickly : Amen." Come Lord IESVS. 21. The grace of our Lord IESVS Christ be with you al. Amen.

ANNOTATIONS.

CHAP. XXII.

11. *He that hurteth.*) It is not an exhortation, but a commination or threatning, that how farre soeuer the wicked increase in naughtines, God hath prouided answerable punishment for them.

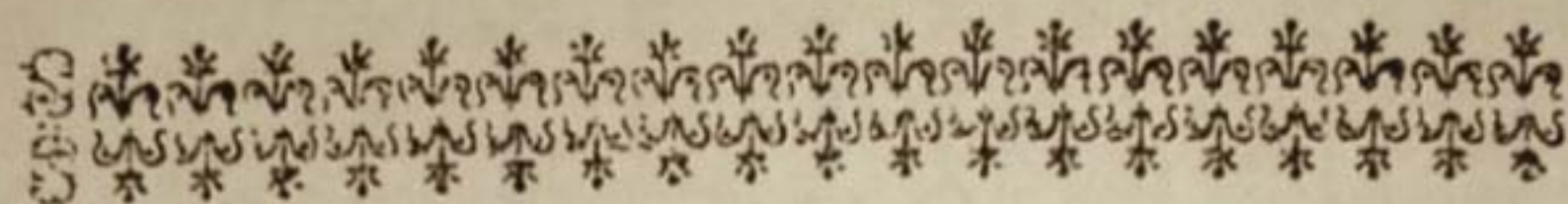
18. *If any man shal adde.*) The Authour of the commentaries vpon this booke, bearing the name of S. Ambrose, saith thus of this point. He maketh not this protestation against the expositours of his prophecie, but against Heretikes. For the expositour doth adde or diminish nothing, but openeth the obscuritie of the narration, or sheweth the moral or spiritual sense. He curseth therefore Heretikes, that used to adde some-what of their owne that was false, and to take away other things that were contrarie to their heresies. So saith this ancient Writer. And this was the propertie of them in al Ages, & so is it of ours now, as we haue noted through the whole Bible, & as we haue in sundrie places set forth to the sight of al indifferent Readers, in the new Testament : that al the world may see that the Apostles curse is fallen vpon them, and may beware of them.

20. *Come Lord Iesus.*) And now o Lord Christ, most iust and merciful, we thy poore creatures that are so afflicted for confession and defense of the holy, Catholike, and Apostolike truth, contained in this thy sacred booke, and in the infallible doctrine of thy deare spouse our mother the Church, we crie also vnto thy Maiestie with tenderesse of our hearts vnspeakable: COME LORD IESVS QVIKCLY, and iudge betwixt vs and our Aduersaries, and in the meane time giue patience, comfort, and constancie to al that suffer for thy name, and truit in thee. o Lord God our only helper and protector, tarie not long. AMEN.

The curse against adding or diminishing is against Heretikes, not Catholike expositours;

A breefe petition vnto IESVS Christ, to come quickly, as S. Iohn here speaketh, and to iudge the cause of Catholikes & Protestants,





T H E E X P L I C A T I O N O F CERTAINE WORDS IN THIS TRANSLATION, not familiar to the vulgar Reader, which might not conueniently be vterred otherwise.

A

A *Abstracted*, Drawen away.
Acquisitio, Getting, purchasing.
Aduent, The comming.
Adulterating, Corrupting. See pag. 430. 433.
Agnition, knowledge or acknowledging.
Allegorie, a Mystical speech, more then the bare letter. See the Annot. pag. 461.
Amen, expounded, pag. 221.
Anathema, expounded, pag. 366.
Ancients, expounded, p. 301. and 613.
Archisynagogue, expounded, pag. 91.
Assist, pag. 124. signifieth the Angels standing and attending, alwaies readie to doe their ministerie.
Assumption, Christ's departure out of this world by his death & Ascension.
Azymes, Vnleauened bread.

C

Calumniate, By this word is signified violent oppression by word or deed.
Catechizeth, and, *Catechized*; He catechizeth that teacheth the principles of the Christian faith: and they that heare and learne, are catechized, & are therefore called often in the Annotations, *Catechumens*.
Character, a marke or stamp.
Colonia, expounded, 132.
Commessations, Immoderate bakets, and belly-cheere, with wanton

riotousnes.

Concision, expounded, pag. 483.
Condigne, comparable.
Contristate, This word signifieth to make heauie and sad.
Cooperate, signifieth working with others. Likewise *Cooperation*, *Cooperatoirs*.
Corbana, expounded, pag. 73.

D

Depositum, See the Annot. vpon 1. Tim. 6, v. 20. It may signifie also God's graces giuen vs to keep, 2. Tim. 1. v. 14. Also v. 12. *ibid*. See the Annot. of this place.
Didrachme, expounded, pag. 45.
Dominical day, Sunday. See Annot. pag. 651. & seq.
Donaries, gifts offered to God for his Temple, &c.

E

Euaeuated from Christ, that is made void and hauing no part with him.
The scandal of the crosse *euaeuated*, that is, made void, cleane taken away.
Euangelize, signifieth such preaching of good tidings, as concerneth the Gospel. See the Preface.
Eunuches, gelded men.
Euro-aquilo, A north-east wind.
Exinanited, abased exceedingly.

G

Gratified, made gracious, indued with grace.



Grat's, an vsual word to signifie, for nothing, freely, for Godamer-
cie, without desert.

H

Holocaust, a kind of Sacrifice where
al was burnt in the honour of God.
Hof's, Sacrifices.

I

Inuocated, called vpon, praied vnto.
Hereof we say, *Inuocation of Saints*,
and to inuocate.

Issue, good euent.

Iustice, taken in the new Testament,
not as it is contrarie to wrong
or iniurie, but for that qualitie
wherof a man is iust & iustified.

N

Neophyt, expounded, pag. 519.

P

Paraclet, expounded, pag. 233.

Parasceue, the Iewe's Sabboth-eue,
Good friday, See the Preface.

Pasch, Easter, and, the Paschal lamb.

Pentecost, whitsuntide, &, the space
of fiftie daies.

Predestination, A determination before.

Prepuce, expounded, pag. 349.

Prescience, fore-knowledge.

Preuicator, transgressor: and *pre-
uication*, transgression.

Loanes of Proposition, so called, be-

cause they were proposed and
set vpon the table in the Tem-
ple, before God.

R

Repropitiate the sinnes, that is, make
a reconciliation for them.

Resolution, the separation of the
body and the soule, the depar-
ting out of this life.

Resuscitate the grace; that is; Raife,
quicken, renew and reuiue the
grace which otherwise languisheth and decaieeth.

S

Sabbatisme, A time of resting and
ceasing from labours.

Sacrament, for mysterie.

Sancta Sanctorum, The holies of ho-
lies, that is, the inmost & holiest
place of the Iewe's Temple, as it
were the Chauncel,

Seniors, expounded. pag 613.

Superedified, Builded vpon Christ the
principal stone.

T

Tetrarch, Gouvernour or Prince of
the 4. part of a countrie.

Thrones, an higher Order of Angels.

V

Victims, Sacrifices.





A

TABLE OF CERTAINE

PLACES OF THE NEW TESTAMENT

corruptly translated in fauour of Heresies of these dayes in
the English Editions: especially of the yeares
1562. 77. 79. and 80. by order of the
Books, Chapters, and Verses
of the same.

*Wherein we doe not charge our Aduersaries for disagreeing from the authentical
Latin text (wherof much is said in the Preface) but for corrupting the
Greeke it-selfe, which they pretend to translate.*

S. Matthew.



HAP. 1. v. 19. For a
iust man, they trans-
late a *righteous man*:
because this word
iust importeth that a
man is iust indeed
& not only so reputed.

And so generally where *iust* or
iustice is ioyned with good workes,
they say *righteous* and *righteousnes*: yet
being ioyned with faith, they keep
the old termes *iust* and *iustice*.

Chap. 2. v. 6. For *rule* or *gouerne*
they translate *seed*, to diminish Ec-
clesiastical authoritie, which the
Greek word signifieth; as also the
Hebrew, *Mich.* 5. whence this is
cited.

Chap. 3. v. 2. and 8. For *doe penance*
and *fruit worthie of penance* (which

signifie painful satisfaction for sin-
ne) they translate *repent* & *repentance*,
or, *amendment of life*.

Chap. 16. v. 18. For *Church* they
translate *Congregation*. And that so
continually euery-where in Tin-
dals Bible, printed againe Anno.
1562. that the word *Church*, is not
once there to be found. Which the
other Editions correcting in other
places, yet in this place it remai-
neth corrupted, reading stil, *upon
this rocke I wil build my congregation*.
So loath they are it should appeare
how firmly the Church of Christ
is founded.

Chap. 18. v. 17. the same corrup-
tion in Tind. Bib. *Tel the congregatiō;*
& *If he wil not heare the congregation,*
for, *Tel the Church,* & *If he wil not beare
the Church.*

Chap. 19. v. 11. Our Sauour spea-
king



A TABLE OF HERETICAL CORRUPTIONS.

king of continencie saith : Not al-
take this word, which they peruert
thus: Al men cannot take this word:
against free-wil, & vow of chasti-
tie.

Chap. 16. v. 26. for *blessed* they
translate *gave thanks*: against the
operation and efficacie of Christs
blessing.

S. Marke.

CH A P. 10: v. 52. For *thy faith*
hath made thee safe speaking of
corporal sight giuen to the blind,
they translate *thy faith hath saued thee*,
to make it seeme that iustification
and saluation is by only faith.

Chap. 14. v. 22. for *blessing* they
say *giuing thanks*, as Mat. 26. v. 26.

S. Luke.

CH A P. 1. v. 6. For *iust* and *iusti-*
fications they translate, *righteous*
and *ordinances*.

V. 28. For *Haile ful of grace*, they
translate *Haile thou that art in high fa-*
uour, and *Haile thou that art freely*
beloued: though Tindal said, *Haile ful*
of grace, the *Aue Marie* being not then
banished, as since it is.

Chap. 3. v. 8. For *penance*, they say
repentance, as before Mat. 3. v. 2. & 8.

Chap. 8. v. 48. For, *thy faith hath*
made thee safe (to wit from corporal
infirmities) they translate, *thy faith*
hath saued thee.

V. 50. For *beleene only* and *she shal be*
safe, they say *beleene only* and *she shal*
be saued: in fauour of the forsaide he-
resie of only faith: neither marking
that this safetie pertaineth to the
bodie, nor that it is attributed to
the faith of another, and not of the
partie restored.

Chap. 18. v. 42. For *thy faith hath*

made thee whole or *safe*, they saie, as
in the former places, *thy faith hath*
saued thee.

Chap. 22. v. 20. Beza (whom the
English Protestantes herein defend)
cōdemneth the Greek text (which
he confesseth to be the same in al
copies) because by it the relatiue,
which, must needes be referred to
the Chalice, and so proueth the
real presence of Christs bloud in
the Chalice.

S. Iohn.

CH A P. 1. v. 12. For *he gaue them*
power to be made the sonnes of God,
Beza and his followers translate
he gaue them the dignitie (others say
the prerogative) *to be the sonnes of God*:
against free-wil.

Chap. 9. v. 22. and 35. For *put out of*
the Synagogue they translate *excom-*
municate: as though the Catholike
Churches excommunication of
heretikes, from the societie and
participation of the faithful, were
like to that exteriour putting out
of the Synagogue, of such as con-
fessed Christ.

Chap. 13. v. 16. For *Apostle* they
translate *messenger*: turning an Ec-
clesiastical word, into the original
and prophane signification.

Chap. 16. v. 2. For, *cast out of the Sy-*
nagogues, they say *excommunicate*.

Actes of the Apostles.

CH A P. 1. v. 26. For *he was nomi-*
nated with the eleeen, they say (by
adding of their owne) *he was by a*
common cōsent counted with the eleeen: to
bring in a necessitie of popular ele-
ction of Ecclesiastical persons.

Chap. 2. v. 27. For *thou wilt not lea-*
ue my soule in hel, Beza & his followers
translate



translate; *thou wilt not leaue my carcas in the graue*: Other English translating also *graue* for *hel*, yet read *soul* in the text, but in the margent *life* or *person*: as though either Christ had been aliue in the graue: or his person (being Diuine) had not been, by hypostatical vnion, as wel with the soul in Limbo, as with the body in the gaue: and, abstracting frō that vnion, alike euery where.

Chap. 3. v. 31. For whom *heauen* must receiue they translate whom *heauen* must containe: Beza and Whitakers, who must be contained in *heauen*: so including Christ in *haauen*, as though he could not also be vpon the altar.

Chap. 9. v. 22. For this text: *affirming that this is Christ*, by changing and adding they read thus: *proving by conferring one Scripture with another that this is Christ*: in fauour of their opinion that by conferring of Scriptures euerie man may easily vnderstand them.

Chap. 14. v. 22. For when they had ordained to them Priests in euerie Church, they say: *when they had ordained to this by election Elders in euerie congregation*: changing the words Priests and Church into new termes Elders and Congregation: and adding to the text *by election*, to make it seeme, that Church-men were ordained by election or voices of the people. For so Beza forceth this place.

Chap. 15. v. 2. 4. 6, 22. & 23. for Priests the stil say Elders, the Greek (which they profess to translate) being alwaies Priests: where the Latin hath Seniores, we translate Ancients, because it importeth an office or dignitie, and not elders in yeares.

Chap. 16. v. 4. The same corruptiō Elders for Priests.

Chap. 17. v. 23. For seeing your Idols or seeing the things which you (Atheniens) doe worship, they translate seeing your deuotions: as though deuotion & superstition were al one.

V. 30. For doe penance, they say repent.

Chap. 19. v. 4. For in Iohns Baptisme they say vnto Iohns Baptisme, and then falsely glosse it, to beleue in Iohns doctrine.

V. 24. For Temples of Diana they translate shrines: to make shrines of Saints bodies, and of other holie Relikes, odious.

V. 35. They adde to the text Image: against holie Images.

Chap. 20. v. 17. Elders for Priests.

V. 28. For rule the Church of God, they translate feede the Church of God: and in one Bible, feede the Congregation of God.

S. Paules Epistle to the Romanes.

CHAP. 2. v. 13. For iust they say righteous, And v. 26. ordinances for iustices: against iustification by good workes.

Chap. 3. v. 28. To this text: for we account a man to be iustified by faith without the workes of the law, Luther added only, saying by faith only, in the Edition of Wittenberge, anno. 1551.

Chap. 5. v. 6. For weake they translate of no strength: to take away free-wil.

V. 18. To this text: as by the offence of one vnto al men to condemnation, so also by the iustice of one vnto al men to iustification of life, they adde most partially in the former part, by the offence of one the fault came on al men: and in the second part, by the iustice of one the benefit abounded towards al men: making this false difference, that we are indeed vniust by Adams fault, coming,



HERETICAL

comming vpon al men: but by Christes grace abounding towards al men not iust indeed, but only so reputed.

Cap. 8. v. 18. For *not condigne* or *not comparable*, they translate *not worthie*, against merits.

V. 38. They leaue the Greek and translate the Latin, because it seemeth to make for them, saying: *I am sure that neither death nor life &c.* Which in the Greek is no more but *I am probably perswaded, &c.* and that is the vsual sense of this phrase, both here, and Rom. 15. v. 14. 2. Tim. 1. v. 5. and Heb. 6. v. 9.

V. 39. For *charitie* they say *loue*: & so generally in al places, where much is spoken in commendation of *charitie*.

Chap. 9. v. 16. For this text: *therefore it is not of the willer nor the runner, but of God that sheweth mercie*, they translate: *So lieth it not then in a mans wil or running, but in the mercie of God, changing of into in, and willer and runner into wil and running*: and so make the Apostle to say, that it is not at al in mans wil to consent or cooperate with Gods grace and mercie.

Chap. 11. v. 4. For *Baal*, they translate *the Image of Baal*.

1. To the Corinthians.

CHAP. 1. v. 10. For *schismes* (which are spiritual diuisions from the vnitie of the Church) as men afeard to be accounted guiltie therof, they translate *dissentions*: which may be in worldlie things, aswel as in religion.

Chap. 5. v. 11. For *seruers of Idols*, they say *worshippers of Images*.

Chap. 9. v. 1. For *woman* they say *wife*: to proue that S. Paule was married, wheras it is euident in the 7.

CORRUPTION.

chap. of this same Epistle v. 8. that he was single.

V. 13. For *Altar*, they translate *Temple*, twise in the same verse: and againe in the next chapter v. 18. thrusting the word *Altar* out of the Scripture, when they pulled Altars downe in Churches.

Chap. 10 v. 7. For *Idolaters*, they say *worshippers of Images*.

V. 16. For *the chalice of benediction*, which we blesse, Beza & his followers say *the Chalice which with thākes-giuing we prepare*: against the efficacie of blessing and consecrating the Chalice.

Chap. 11. v. 2. For *tradition*, they say *ordinance, instruction, institution*.

Chap. 13. Eight times, for *charitie* they say *loue*.

Chap. 15. v. 10. To this text *the grace of God with me*, they adde thus *the grace of God which is with me*. So where the Apostle rather said: *the grace of God laboured with him*, & consequently he with the grace of God, which proueth free wil; by adding to the text, they would haue it seeme, that the Apostle did nothing at al, but was moued as a thing without life, or wil.

2. To the Corinthians.

CHAP. 2. v. 10. The Apostle saying that he pardoned *in the person of Christ* (that is as Vicar or Deputie of Christ) they translate *in the face and in the sight of Christ*: against the authoritie of Priests in absolving.

Chap. 4. v. 17. For *worketh* they say *prepareth*: against merit of good workes.

Chap. 5. v. 21. For *we might be made the iustice of God in him*, they translate *we by*



A TABLE OF

we by his meanes should be that righteousness which before God is allowed: in fauour of their imputatiue iustice.

Chap. 6. v. 16. For *Idols* they say *Images*.

Chap. 8. v. 23. For *Apostles* they say *messengers*.

To the Galatians.

CHAP. 5. v. 20 For *Heretic* (as it is in the Greeke) they translate *sectes*: in fauour of themselves, being charged with heretic.

To the Ephesians.

CHAP. 1. v. 6. For he hath gratified vs, or made vs gracious or indued vs with grace, they translate he hath made vs accepted or freely accepted: against inherent grace.

Chap. 3. v. 12. For in confidence by the faith of him, they (adding their false glosse, in the text) say: in the confidence which is by the faith of him: attributing al confidence to faith only, & none at al to good workes grounded in faith.

Chap. 5. v. 5. For *seruice of Idols*, they say *worshipping of Images*.

V. 25. and 32. For *Church* they say *congregation*.

Item v. 32. For *this is a great Myserie* (as in the Greeke) or (as in the Latin) *a great Sacrament*, they shunning both names say: *Matrimonie is a great secret*.

To the Philippians.

CHAP. 2. v. 25. For your *Apostle* the English Bezites say your *messenger*.

Chap. 4. v. 3. For *sincere companion* they translate *faithful yoke-fellow*, as though S. Paul had written this to his wife, who indeed had no wife. 1. Cor. 7. v. 8.

To the Colossians.

CHAP. 1. v. 12. For *worthie* they say *meet*: in preiudice of meritorious workes.

V. 23. For the *Ghospel* which you (Colossians) haue heard, which is preache among al creatures: they translate thus: the *Ghospel* which you haue heard how it was preached: and thus, the *Ghospel* whereof you haue heard how it was preached: that it may be vnderstood of the *Ghospel* in general, and not as the *Apostle* exhorteth in this and other places, to remaine in that *Ghospel* and faith to which they were first conuerted. See the table of controuersies, *Verbo Faith*.

Chap. 2. v. 20. For *why doe you yet decree?* they translate, *why are you burdened with traditions?*

Chap. 3. v. 5. For *seruice of Idols*, they say *worshipping of Images*.

2. To the Thessalonians.

CHAP. 1. v. 5. and 6. For *iust* they translate *righteous*.

Chap. 2. v. 15. For *traditions* they say *ordinances, institutions, instructions, or preaching*.

Chap. 3. v. 6. The same corruption against Ecclesiastical traditions.

1. To Timothee.

CHAP. 3. v. 6. For a *Neophyt* (one lately Christned, or planted in Christs mystical bodie) they translate a *yong scholer*: as though an old scholer could not be a *Neophyt*, by differring his Baptisme long, or by long delaying his conuersion to God, which he learned to be necessarie long before.

V. 8. For *Deacons* they say *Ministers*: and



HERETICAL CORRUPTIONS.

and neuertheles v. 12. they keep the word *Deacons*. So they make one word to signifie their two orders, of *Ministers* and *Deacons*.

V. 15. For *Church* they say *Congregation*.

Chap. 4. v. 14. For *grace* they translate *guift*, and for *Priesthood* they say *Eldership*.

Chap. 5. v. 17. and 18. For *Priest* they say *Elders*.

2. To Timothee.

CHAP. 1. v. 6. For *grace* they say *guift* as before 1. Tim. 4. lest holie orders should be proued a Sacrament.

Chap. 4. v. 8. For *Iustice* & *Iust* they translate *righteousnes* and *righteous*.

To Titus.

CHAP. 3. v. 8. For *to excel in good works*, they say *to mayntaine good works*, and *to shew forth good works*: against the different degrees of good workes.

V. 10. For *an Heretike* they say *an author of sects*.

To the Hebrewes.

IN the title they leane out. S. Pauls name (Bible 1579.) notwithstanding it is in euerie Greek opie.

Chap. 2. v. 9. They transpose the words against the merit of Christ himselfe.

Chap. 5. v. 7. For *he was heard for his reuerence*, they translate *he was heard in that he feared*: to maintaine their blasphemous paradox that our Sauiour should haue feared, yea and haue felt the paines of hel vpon the Crosse.

Chap. 6. v. 10. For *vnjust* they say *vnrighteous*.

Chap. 10. v. 20. For *dedicated* they say *prepared*: in fauour of their heresie that Christ was not the first that went into heauen, which the word *dedicated* signifieth.

V. 22. For *fulnes of faith* they say *assurance of faith*: in fauour of their imagined assurance of their owne saluation.

V. 29. For *how much more doth he deserue worse punishment*? they say, *how much forer shal he be punished*? cutting off the word *deserueth*.

Chap. 11. v. 21. For *adored the top of his rodde*, they translate *leaning vpon his staffe he adored God*, adding two words *leaning* and *God* to the text: against adoration of creatures, called *Dulia*.

Chap. 12. v. 23. For *Church* they say *congregation*: so terming also the Church triumphant.

Chap. 13. v. 4. For *Marriage honorable in al*, they translate *wedlocke is honorable among al men*. Three corruptions in so few words. See the Annotations vpon this place.

V. 16. For *promerited*, they say *we pleased*: against merit.

S. Iames Epistles.

IN the title of this & the other Epistles following, they leane out the name *Catholike*. In some editions they put *general* for it.

Chap. 1. v. 13. for *God is not a tempter of euils*, they translate, *God is not tempted with euils*.

Chap. 4. v. 6. To this text, *giueth greater grace*, they adde the Scripture *giueth greater grace*.

Chap. 5. v. 14. for *let him bring in the Priests of the Church*, they say *let him bring in the Elders of the congregation*.

1. Epistle.



1. Epistle of S. Peter.

CHAP. 1. v. 18. For your fathers tradition, they translate which you haue receyued by tradition of the fathers: not only keeping the word tradition, because the Apostle speaketh here of naughtie traditions; but also adding vnto it, receiued by; which is not in the true text.

V. 25. For Euangelized, which in other places they translate is preached, here they adde, by the Ghospel is preached: in fauour of their heresie, that there is no other word of God, but the written word only.

Chap. 2. v. 13. For be subiect to euerie humane creature for God, they translate, submit your selues to al manner ordinance of man: as though it were al one to obey euerie temporal Prince in things lawful, and to obey al manner ordinance of euerie Prince.

In the same place. For to the King as excelling: in K. Henriestime, and K. Edwards they read to the King as chiefe head: now they translate to the King as hauing preeminence, and to the King as to the Superiour.

Chap. 5. v. 1. For Priest (in the Greek) they say Elder.

V. 3. For clergie they translate parish, and heretages: against the di-

2. Epistle of S. Peter.

CHAP. 3. v. 16. they force the text, to maintaine a friuolous euasion that S. Paules Epistles are not hard, but the things in the Epistles, wheras both Greek and Latin text are indifferēt to both constructions.

1. Epistle of S. Iohn.

CHAP. 5. v. 3. For the commandments are not heauie, they say the commandements are not greenons: wrangling about the word.

V. 21. for my litle children keep your selues from Idols, they translate, Babes keep your selues from Images.

Apocalypse.

CHAP. 2. v. 20. and Chap. 9. v. 10. For Idols they say Images.

Chap. 7. v. 20. and v. 21. and Chap. 16. v. 9. and v. 11. For doe penance they translate repent.

Chap. 19. v. 8. For iustifications of Saints, they translate righteousnesses of Saints.

Chap. 22. v. 15. For seruers of Idols, they translate worshippers of Images.

The Blessed Confessour, Bishop Tonsal, noted no lesse then two thousand corruptions in Tindals translation, in the New Testament only. Whereby, as by these few here cited for examples, the indifferent Reader may see, how vntuly the English Bibles are commended to the people, for the pure word of God. Lind. Dub. pag 28.





A TABLE OF THE EPISTLES AND GHOSPELS AFTER THE ROMANE VSE, VPON SVNDAYES, HOLIDAYES, and other Feasts, and special daies and causes through the whole yeare, for such as are desirous to read them according to this translation. And therefore the Fpistles taken out of the old Testament are omitted. til the edition therof.

At what verse the Epistles and Ghospels begin is set
downe in the marginal notes.

*Vpon Sundayes and moueable Feastes, (which depend vpon Easter) with:
Imber daies, Feries of Lent and Rogations..*

Imber	T HE 1. Sunday in Advent, Epistle, Rom. 1. Ghospel Luc 21.	The 5. Sunday, Epist. Col. 3. Ghof. Mat. 13.
	The 2. Sunday, Ep. Rom. 15. Ghosp. Mat. 11.	The 6. Sunday, Ep. 1. Thes. 1. Ghof. Mat. 13.
	The 3. Sunday, Ep. Phil. 4. Ghosp. Io. 1.	The Sunday of Septuagesme, Ep. 1. Cor. 9. Ghof. Mat. 10.
	Wednesday, Epistle is of the old Testament, Ghosp. Luc. 1.	The Sunday of Sexagesme, Ep. 2. Cor. 11. Ghof. Luc. 8.
	Friday, Ghosp. Luc. 1.	The Sunday of Quinquagesme, Epist. 1. Cor. 13. Luc. 18.
	Saturday, Ep. 2. Thes. 1. Ghof. Luc. 3.	Vpō Ashwednesday, Ghof. Mt. 6.
	The 4. Sunday, Ep. 1. Cor. 4. Ghosp. Luc. 3.	Thursday after Ashwednesday, Ghof. Mat. 8.
	Sunday within the Octaue of Christmas, Ep. Gal. 4. Ghosp. Luc. 1.	Friday after Ashwednesday, Mat. 5. and 6.
	The first Sunday after the Epiphanie, Epist. Rom. 12. Ghof. Luc. 2.	Saturday after Ashwednesday, Ghof. Mat. 6.
	The 2. Sunday, Ep. Rom. 11. Ghof. Io. 2.	The 1. Sunday in Lent, Ep. 1. Cor. 9. Ghof. Mat. 4.
	The 3. Sunday, Epist. Rom. 12. Ghof. Mat. 8.	Munday in the 1. week of Lent, Gospel. Mat. 24.
	The 4. Sunday, Ep. Rom. 13. Ghof. Mat. 8.	

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A TABLE OF THE

Tuesday, Gospel. Mat. 21.
 Wednesday Imber, Ghof. Mat. 12.
 Thursday, Ghof. Mar. 15.
 Friday Imber, Ghof. 10. 5.
 Saturday Imber, Ep. 1. Thes. 5. Ghof.
 Mat. 17.
 The 2. Sunday in Lent, Ep. 1. Thes.
 4. Mat. 17.
 Munday, Ghof. 10. 8.
 Tuesday, Ghof. Mat. 23.
 Wednesday, Ghof. Mat. 2.
 Thursday, Ghospel Luc 16.
 Friday, Ghosp. Mat. 21.
 Saturday, Ghosp. Luc. 15.
 The 3. Sunday in Lent, Ep. Eph. 5.
 Ghosp. Luc. 11.
 Munday, Ghosp. Luc. 4.
 Tuesday Ghof. Mat. 18.
 Wednesday, Ghosp. Mat. 15.
 Thursday, Ghosp. Luc. 4.
 Friday, Ghof. 10. 4.
 Saturday, Ghof. 10. 8.
 The 4. Sunday in Lent, Epist. Gal. 4.
 Ghof. 10. 6.
 Munday, Ghof. 10. 2.
 Tuesday, Ghof. 10. 7.
 Wednesday, Ghof. 10. 9.
 Thursday, Ghosp. Luc. 7.
 Friday, Ghof. 10. 11.
 Saturday, Ghosp. 10. 8.
 PASSION Sunday, Epist. Heb. 5.
 Ghof. 10. 11.
 Munday in Passion week, Ghosp.
 10. 7.
 Tuesday, Ghof. 10. 7.
 Wednesday, Ghof. 10. 10.
 Thursday, Ghof. Luc. 7.
 Friday, Ghof. 10. 11.
 Saturday, 10. 11.
 PALME Sunday before the bene-
 diction of the Palmes, Ghospel
 Mat. 21.
 At Masse, Ep. Phil. 2. Ghof. Mat. 26.
 Munday in holy week, Ghof. 10. 12.
 Tuesday, Ghof. Mar. 14.
 Tenebre wednesday, Ghof. Luc. 22.
 Maundie Thursday, Ep. 1. Cor. Ghof.
 10. 13.

good friday, Ghof. 10. 18.
 Easter eue, Ep. Col. 3. Ghof. Mat.
 28.
 EASTER day, Ep. 1. Cor. 5. Ghof.
 Mar. 16.
 Munday in Easter week Ep. Act. 10.
 Ghof. Luc. 24.
 Tuesday, Ep. Act. 13. Ghof. Luc. 24.
 Wednesday, Ep. Act. 3. Ghof. 10. 21.
 Thursday, Ep. Act. 8. Ghof. 10. 10.
 Friday, Epist. 1. Pet. 3. Ghof. Mat.
 28.
 Saturday, Ep. 1. Pet. 2. Ghof. 10. 20.
 The first Sunday after Easter called:
 Low Sunday, Epist. 1. 10. 5. Ghof.
 10. 20.
 The 2. Sunday, Ep. 1. Pet. 3. Ghof.
 10. 10.
 The 3. Sunday, Ep. 1. Pet. 2. Ghof.
 10. 16.
 The 4. Sunday, Epist. Iac. 2. Ghof.
 10. 16.
 The 5. Sunday, Ep. Iac. 1. Ghof. 10.
 16.
 The Rogation dayes, Ep. Iac. 5.
 Ghof. Luc. 11.
 The Ascension Eue, Epist. Eph. 4.
 Ghof. 10. 17.
 ASCENSION day, Epist. Act. 1.
 Ghof. Mar. 16.
 The Sunday within the Octaue of
 the Ascension, Ep. 1. Pet. 4. Ghof.
 10. 15.
 Whitfun-eue, Ep. Act. 19. Ghof. 10.
 14.
 WHITSVNDAY, Ep. Act. 2. Ghof.
 10. 14.
 Munday in Whitfun-week, Ep. Act.
 10. Ghof. 10. 3.
 Tuesday, Ep. Act. 8. Ghof. 10. 24.
 Wednesday Imber, Act. 5. Ghof.
 10. 6.
 Thursday, Ep. Act. 8. Ghof. Luc. 9.
 Friday Imber, Ghof. Luc. 5.
 Saturday Imber, Ep. Rom. 5. Ghof.
 Luc. 4.
 TRINITY Sunday, Ep. Rom. 11.
 Ghof. Mat. 24.



EPISTLES AND GHOSELS.

The same being the 1. Sunday of
the Pentecost, Ep. 1. Io. 4. Ghof.
1 Luc. 6.

CORPVS CHRISTI day, Ep.
1. Cor. 12. Ghof. Io. 6.

The 2. Sunday after Pentecost, Ep.
1. Io. 3. Ghof. Luc. 14.

The 3. Sunday, Ep. 1. Pet. 5. Ghof.
Luc. 15.

The 4. Sunday, Ep. Rom. 8. Ghof.
Luc. 5.

The 5. Sunday, Ep. 1. Pet. 3. Ghof.
Mat. 5.

The 6. Sunday, Ep. Rom. 6. Ghof.
Marc. 8.

The 7. Sunday, Ep. Rom. 6. Ghof.
Mat. 7.

The 8. Sunday, Ep. Rom. 8. Ghof.
Luc. 16.

The 9. Sunday, Ep. 1. Cor. 10. Ghof.
Luc. 19.

The 10. Sunday, Ep. 1. Cor. 12. Ghof.
Luc. 18.

The 11. Sunday, Ep. 1. Cor. 15. Ghof.
Mat. 7.

The 12. Sunday, Ep. 2. Cor. 3. Ghof.
Luc. 10.

The 13. Sunday, Ep. Gal. 3. Ghof.
Luc. 17.

The 14. Sunday, Ep. Gal. 5. Ghof.
Mat. 6.

The 15. Sunday, Ep. Gal. 5. and 6.
Ghof. Luc. 7.

The 16. Sunday, Ep. Eph. 3. Ghof.
Luc. 14.

The 17. Sunday, Ep. Eph. 4. Ghof.
Mat. 22.

IMBER
in September. | Wednesday, Ghosp.
Mar. 9.
Friday, Ghof. Luc. 7.
Saturday, Ep. Heb. 9.
Ghof. Luc. 13.

The 18. Sunday, Ep. 1. Cor. 1. Ghof.
Mat. 9.

The 19. Sunday, Epist. Eph. 4. Ghof.
Mat. 22.

The 20. Sunday, Epist. Eph. 5. Ghof.
Io. 4.

The 21. Sunday, Epist. Eph. 6. Ghof.
Mat. 18.

The 22. Sunday, Epist. Phil. 1. Ghof.
Mat. 22.

The 23. Sunday, Ep. Phil. 3. Ghof.
Mat. 9.

The 24. or last Sunday after Pen-
tecost. Ep. Col. 1. Ghosp. Mat. 24.

Vpon Holidiaies, or other Feastes, and Eues.

S. Andrewes eue, Ghof. Io. 1.

S. Andrewes day, Epist. Rom. 10.
Ghof. Mat. 4.

S. Nicolas day, Ep. Heb. 13. Ghof.
Mat. 25.

S. Ambrose, Epist. 2. Tim. 40. Ghof.
Mat. 5.

CONCEPTION of our Lady, Ghof.
Mat. 1.

S. Damasus, Ep. Heb. 7. Ghof. Mat.
24.

S. Lucie, Ep. 1. Cor. 10. Ghof. Mat.
13.

S. Thomas the Apostles eue, Ghof.
Io. 15.

S. Thomas day, Epist. Eph. 2. Ghof.
Io. 10.

Christmas eue, Ep. Rom. 1. Ghof.
Mat. 1.

CHRIST-
mas day. | First Masse, Ep. Tit. 2.
Ghof. Luc. 2.
Second Masse, Ep. Tit.
2. Ghof. Luc. 1.
Third Masse, Ep. Heb.
1. Ghof. Io. 2.

S. Stephens day, Ep. Act. 1. Ghof.
Mat. 23.

S. Iohn the Apostle, Ghof. Io. 21.
Holy Innocents, called Childermas
day, Apoc. 14. Ghof. Mat. 2.

S. Thomas of Canterbury, Ep. Heb.
5. Ghof. Io. 10.

S. Syluester, Epist. 2. Tim. 4. Ghof.
Luc. 1.



A T A B L E O F T H E

The CIRCUMCISION of our Lord Ep. Tit. 1. Ghof. Luc. 1.	S. Matthias eue, Ghof. Io. 15.
The Twelfth eue, Ep. Gal. 4. Ghosp. Mat. 8.	S. Matth. day, Ep. A&T. 1. Ghof. Mt. 5.
The EPIPHANIE of our Lord, called Twelfth day, Ghof. Mat. 2.	S. Thomas of Aquine, Ghof. Mat. 5.
The Octaue of the Epiphany, Ghof. Io. 2.	The 40. Martyrs, Epist. Heb. 11. Ghof. Luc. 6.
S. Hilarie, Ep. 2. Tim. 4. Ghof. Mat. 5.	S. Gregorie the Great, Ep. 2. Tim. 4. Ghof. Mat. 5.
S. Paul the Eremite, Ep. Phil. 3. Ghof. Mat. 11.	S. Ioseph, Ghosp. Mat. 1.
S. Marcellus, Ep. 2. Cor. 1. Ghof. Mt. 16	S. Benedict, Ghof. Mat. 19.
S. Antonie, Ghof. Luc. 12.	ANNUNTIATION of our Lady, Ghof. Luc. 1.
Cathedra Petri Romæ, Ep. 1. Pet. 1. Ghof. Mat. 16.	S. Francis de Paula, Epist. 1. Cor. 4. Ghof. Luc. 12.
Ss. Marius, Martha and Audifax, Ep. Heb. 10. Ghof. Mat. 24.	S. Leo, Ghof. Mat. 16.
S. Fabian and Sebastian, Ep. Heb. 11. Luc. 6.	Ss. Tiburtius, Valerian, and Maximus, Ghof. Io. 15.
S. Agnes, Ghof. Mat. 25.	S. Anicetus, Ghof. Io. 16.
S. Vincentius and Anastasius, Ghof. Luc. 21.	Ss. Sother & Caius, Epist. Apoc. 19. Ghof. Io. 15.
S. Emerentiana, Ghof. Mat. 13.	S. George, Ep. 2. Tim. 2. & 3, Ghof. Io. 15.
S. Timothee, Ep. 1. Tim. 6. Ghospel. Luc. 14.	S. Marke, Ghof. Luc. 10.
Conuerfion of S. Paul, Ep. A&T. 9. Ghof. Mat. 19.	Ss. Cletus & Marcellinus, Ep. 1. Pet. 1. Ghof. Io. 15.
S. Polycarpe, Ep. 1. Io. 3. Ghof. Mat. 10.	S. Vitalis, Ghosp. Io. 15.
S. Chryfoftome, Ep. 2. Tim. 2. Ghof. Mat. 5.	S. Peter Martyr, Ghof. Io. 15.
S. Agnes secundo, Epist. 1. Cor. 10. Ghof. Mat. 13.	Ss. Philip and Iames, Ghof. Io. 15.
S. Ignatius, Ep. Rom. 8. Ghof. Io. 12.	S. Athanasius, Epist. 2. Cor. 4. Ghof. Mat. 10.
CANDLEMAS day, Ghof. Luc. 2.	H O L Y R O O D day, or Inuention of the Croffe, Epist. Phil. 2. Ghof. Io. 3.
S. Blafe, Ep. 2. Cor. 1. Ghof. Mat. 16.	S. Monica, Epist. 1. Tim. 5. Ghosp. Luc. 7.
S. Agatha, Epist. 1. Cor. 1. Ghof. Mat. 19.	S. Iohn ante Portam Latinam, Ghof. Mat. 20.
S. Dorothee, Ghof. Mat. 13.	S. Stanislaus, Ghof. Io. 15.
S. Romuald, Ghof. Mat. 19.	Apparition of S. Michael, Ep. Apoc. 1. Ghof. Mat. 18.
S. Apolonia, Ghof. Mat. 25.	S. Gregorie Nazianzen, Ghospel. Mat. 5.
S. Valentine, Ghosp. Mat. 10.	S. Gordianus and Epimachus, Epist. Apoc. 19. Ghof. Io. 15.
S. Faustinus and Iouita, Ep. Heb. 10. Ghosp. Mat. 24.	Ss. Nereus, Archileius and Pancratius, Ghof. Io. 16.
S. Simeon, Ep. Iac. 1. Ghospel. Luc. 24.	S. Boniface, Ghosp. Io. 15.
Cathedra Petri Antiochiæ, Epist. 1. Pet. 1. Ghosp. Mat. 16.	S. Potentiana, Epist. 1. Cor. Ghosp. Mat. 25.

S. Vrbanus



EPISTLE AND GHOSELS.

S. Urbanus, Ep. 1. Pet. 1. Ghospel
Mat. 25.
S. Augustin our Apostle, Ep. Heb.
13. Ghof. Mat. 10.
S. Eleutherius, Ep. Iac. 1. Ghof.
Luc. 24.
S. John, Pope, Ep. 2. Cor. 1. Ghof.
Mat. 16.
S. Felix, Ep. Iac. 1. Ghof. Luc. 24.
S. Petronilla, Ep. 1. Cor. 7. Ghof.
Mat. 13.
SS. Mercellinus, Petrus, and Eras-
mus, Ep. Rom. 8. Ghof. Luc. 21.
SS. Primus and Felicianus, Ghof.
Mat. 11.
S. Antony of Padua, Ghof. Luc. 12.
S. Barnabas, Ep. Act. 11. Ghof.
10. 15.
SS. Basilides, Cyrinus, Nabor and
Nazarius, Ep. Heb. 10. Ghof.
Mat. 24.
S. Basil, Ep. 2. Tim. 4. Ghof. Luc. 14.
SS. Vitus, Modestus, and Crescen-
tia, Ep. Rom. 5. Ghof. Luc. 10.
SS. Marcus & Marcellianus, Ghof.
Luc. 11.
SS. Geruasius and Protasius, Ep. 1.
Pet. 4. Ghof. Luc. 6.
S. Siluerius Ep. Iude. Ghof. Luc.
14.
S. Paulinus, Ep. 2. Cor. 8. Ghof.
Luc. 12.
S. John Baptist's eue, Ghof. Luc. 1.
S. John Baptist's day, Ghof. Luc. 2.
SS. John and Paul, Ghof. Luc. 12.
S. Leo the second, Epistle. Heb. 7.
Ghof. Mat. 25.
SS. Peter and Paul's eue, Ep. Act. 3.
John. 21.
S. Peter and Paul's day, Ep. Act. 12.
Ghof. Mat. 16.
The Commemoration of S. Paul,
Ep. Gal. 1. Ghof. Mat. 10.
The VISITATION of our Lady,
Ghof. Luc. 1.
Within the Octaue of S. Peter and
S. Paul, Ep. Act. 3. Ghof. Mat. 19.
The Octaue of S. Peter and S. Paul,

Ghof. Mat. 18.
Translation of S. Thomas of Can-
terbury, Ep. Heb. 5. Ghof. 10. 10.
The 7. Brethren, and SS. Rufina and
Secunda, Ghof. Mat. 12.
S. Pius, Ep. Iac. 1. Ghof. Luc. 24.
S. Nabor and Felix, Ghof. Luc. 21.
S. Anacletus, Ep. 2. Cor. 1. Ghof.
Mat. 16.
S. Bonaventure Ghof. Mat. 19.
S. Alexius, Ep. 1. Tim. 6. Ghof.
Mat. 19.
SS. symphorosa with her 7. sonnes,
Ep. Heb. 11. Ghof. Luc. 12.
S. Margarete, Ghof. Mat. 13.
S. Praxedes, Ep. 1. Cor. 7. Ghof.
Mat. 13.
S. Mary Magdalene, Ghof. Luc. 7.
S. Apollinaris, Ep. 1. Pet. 5. Ghof.
Luc. 12.
S. James eue Ghof. 10. 13.
S. James day, Ep. 1. Cor. 4. Ghof.
Mat. 10.
S. Anne, Ghof. Mat. 13.
S. Pantaleon, Ep. 2. Tim. 2. and 3.
Ghof. 10. 15.
S. Nazarius, Celsus, Victor, and In-
nocentius, Ghof. Luc. 21.
S. Martha, Ep. 1. Cor. 10. Ghosp.
Luc. 11.
SS. Abdon and Sennen, Ep. 1. Cor. 6.
Ghof. Mat. 5.
S. Peter ad vincula, Ep. Act. 12. Ghof.
Mat. 16.
S. Stephen Pope, Ep. Act. 20. Ghof.
Mat. 16.
The inuention of S. Stephen the first
Mar. Ep. 2. Tim. 4. Ghof. Luc. 12.
S. Dominick, Ghof. Luc. 12.
Dedicatio S. Mariæ ad Niues, Ghof.
Luc. 11.
The TRANSFIGURATION of
our Lord, Ep. 2. Pet. 1. Ghof. Mat.
17.
S. Donatus, Ep. Iac. 1. Ghof. Mar.
13.
SS. Cyriacus, Largus, and Smarag-
cus, Ep. 1. Thes. 2.



- S. Laurence eue, Ghof. Mat. 16.
 S. Laurence day, Ep. 1. Cor. 9.
 Ghof. Io. 12.
 Assumption eue, Ghof. Luc. 11.
 ASSUMPTION day, Ghof. Luc. 10.
 S. Bernard, Ghof. Mat. 19.
 S. Bartlemewes eue, Ghof. Io. 15.
 S. Bartlemewes day, Ep. 1. Cor. 12.
 Ghosp. Luc. 6.
 S. Lewis, Ghof. Luc. 19.
 S. Zepherinus, Ep. 2. Cor. 1. Ghof.
 Mat. 16.
 S. Augustin, Ep. 2. Cor. 4. Ghof.
 Mat. 5.
 Decolation of S. Iohn Baptist,
 Ghof. Mar. 6.
 Ss. Felix and Adauctus Ghof. Luc.
 10.
 S. Giles, Ghof. Mat. 19.
 N A T I V I T Y of our Lady, Ghof.
 Mat. 1.
 S. Nicolas of Tolentin, Ep. 1. Cor.
 4. Ghof. Luc. 12.
 H O L Y R O O D day, or Exaltation
 of the holy Crosse, Ep. Phil. 1. Ghof.
 Io. 12.
 Ss. Cornelius and Cyprianus, Ghof.
 Luc. 21.
 S. Ianuarius and his fellowes, Ghof.
 Luc. 21.
 S. Mathewes eue, Ghof. Luc. 5.
 S. Matthewes day, Ghof. Mat. 6.
 Ss. Maurice and his fellowes, Ghof.
 Luc. 21.
 S. Linus, Ep. 2. Cor. 1. Ghof. Mat.
 16.
 Ss. Cyprian and Iustina, Ep. Heb.
 10. Ghof. Mat. 24.
 Ss. Cosmas and Damianus, Ghof.
 Luc. 6.
 S. Michael Archangel, Ep. Apoc. 1.
 Ghof. Mat. 18.
 S. Hierom, Epist. 2. Tim. 4. Ghof.
 Mat. 5.
 S. Remigius, Ghof. Mat. 25.
 S. Francis, Ep. Gal. 6. Ghof. Mat. 11.
 Ss. Placidus and his fellowes, Ghof.
 Luc. 21.
 S. Marke, Pope, Epist. Heb. 7. Ghof.
 Mat. 22.
 S. Dionysius Arcopagita, Ep. Act.
 17. Ghof. Luc. 6.
 S. Calixtus, Ep. Heb. 5. Ghof. Luc.
 24.
 S. Luke, Ep. 2. Cor. 8. Ghof. Luc. 10;
 S. Hilarion, Ghof. Mat. 19.
 Ss. Chrsanthus and Daria, Ghof.
 Luc. 21.
 Ss. Simon and Iudes eue, Ep. 1 Cor.
 4. Ghof. Io. 15.
 Ss. Simon and Iudes day, Ep. Eph. 4.
 Ghosp. Io. 15.
 Alhallowes eue, Ep. Apoc. 5. Ghof.
 Luc. 6.
 A L H A L L O W E S day, Ep. Apoc. 7.
 Ghospel Mat. 5.
 Alsoulesday, Ep. 1. Cor. 15. Ghof.
 Iohn. 5.
 Dedicatio Basilicæ Saluatoris, Ep.
 Apoc. 21. Ghof. Luc. 19.
 Ss. Tryphon, Respicius, and Nym-
 pha, Ep. Rom. 8. Ghof. Luc. 12.
 S. Martin, Ghof. Luc. 11.
 S. Martin Pope and Martyr, Epist. 2.
 Cor. 1. Ghof. Mat. 16.
 S. Gregorie Thaumaturgus. Ghof.
 Mar. 11.
 Dedicatio Basilicæ Ss. Petri & Pauli
 1. Ep. Apoc. 21. Ghof. Luc. 19.
 S. Pontianus, Ep. Iac. 1. Ghof. Luc.
 24.
 P R E S E N T A T I O N of our Lady
 Ghof. Mat. 1.
 S. Cæcily, Ghof. Mat. 25.
 S. Clement, Ep. Phil. 3. Ghof. Mat.
 24.
 S. Chrysogonus, Ghof. Mar. 10.
 S. Catherine, Ghof. Mat. 25.
 S. Peter of Alexandria, Ep. Iac. 1.
 Ghospel. Luc. 24.
 Dedication of euey particular
 Church, Ep. Ap. 21. Ghof. Luc. 19.
*In votive Masses, that is, such as are said
 according to mens deuotion for
 diuerse peculiar causes.*
 Of the B. Trinity, Epist. 1. Cor. 13.



EPISTLES AND GHOSELS

ghof. 10. 15. and 16.	Luc. 11.
Of Angels, Ep. Apoc. 5. ghof. 10. 1.	For choosng of a Pope, Ep. Heb. 4.
Of the Apostles ss. Peter & S. Paul,	& 5. ghof. 10. 4.
Ep. Act. 5. Ghosp. Mat 19.	Against schisme, Ep. Eph. 4. ghof.
Of the Holy Ghost, Epist. Act. 8.	10. 27.
Ghof. 10. 14.	Against Pagans, Ghosp. Luc. 11.
Of the Holy Crosse, Ep. Phil. 2.	In time of warre, ghof. Mat. 24.
Ghof. Mat. 20.	For peace, Ghof. 10. 20.
Of the Passion of our Lord, ghof.	In time of mortality, ghof. Luc. 4.
10. 19.	For the sick, Ep. 1ac. 5. ghof. Mat. 8.
In Aduent, Ghospel.	For a marriage, Ep. Eph. 5. ghof.
Luc. 1.	Mat. 19.
From Christmas to	<i>In Masses of the Dead.</i>
Candlemas, Ep. Tit.	Vpon Al soules day, Epist. 1. Cor.
3. Ghof. Luc. 2.	15. Ghof. 10. 5.
From Easter to Whit-	The day of death, and the 3. 7. and
suntide, Ghof. 10. 19.	months day, Ep. 1. Thes. 4. Ghospel.
The rest of the yeare,	10. 11.
Ghof. Luc. 11.	The Anniuersarie, Ghof. 10. 6.
For any necessity, Ghospel. Mat. 11.	Ordinarie Masses for the dead, Ep.
For remission of sinnes, Ghospel.	Apoc. 14. Ghof. 10. 6.





AN AMPLE AND PARTICVLAR TABLE DIRECTING THE READER TO THE CATHOLIKE TRVTHS HERE deduced out of the holy Scriptures , and impugned by the Ad- uersaries , especially of our time.



ABSOLUTION of
a Priest. The excel-
lencie of this
power aboue the
power of Angels
and Princes. 44.
243. What is to loose and bind. 44.
Abstinence, see Fasting.
Adoration of God, *Latria*; and adora-
tion of creatures , *Dulia*. pag.
11. nu. 11. pag. 289. nu. 25. pag.
229. nu. 12. pag. 522. nu. 21. Ado-
ration of the Arke , Crucifix,
Images , Relikes , and the like.
pag. 582. nu. 21. of Angels, saints,
and holy persons , pag. 659. 685.
at large. 699. marg. S. Iohs ado-
ring of the Angel explicated.
655. 686. What is, to adore in spi-
rit and truth, 206. Reuerence to
holy persons, euen to the kissing
of their feet, 271.
Alluia. 683. and 684. at large. Not
to be translated. *ibid*. The song
both of the Church militant and
triumphant. *ibid*. 681. marg. A
word of maruelous ioy , and so
vsed in the Churches Seruice,
euen in the primitive Church.
681. sung in our countrie at our
first conuerſion *ibid*. sung in al

Christian Nations. *ibid*. The
Protestants had rather say , *Praise*
ye the Lord. *ibid*. In translating six
Psalmes they haue left it out nine
times. *ibidem*.

Almes redeeme sinnes, &c. pag. 331.
marg. 155. nu. 41. They procure
vs patrones in heauen. pag 169.
nu. 9. release of paines after our
death. 216. marg. increase grace.
435. mar. Great Almesmen hap-
pie. pag. 318. nu. 35. pag. 433. nu.
6. 157. marg. Almes and hospita-
litie to Priests and other holy
men. 26. 147. marg. 167. 435. 436.
437. 465. 486. 539. 587. to Catho-
like prisoners 308. marg. 551. m.
See *Workes*. The more able, the
greater must our almes be. 109.
marg. When a man is bound to
giue almes. 530. marg.

Altars. pag. 588. nu. 10. Altars san-
ctified by the Sacrifice of Christs
body. pag. 62. Altar why called
table sometime: pag. 783. Dedi-
cation or consecration of altars
with saints Relikes. 661.

Amen amen doubled, what it signi-
fieth. pag. 221. nu. 34. *Amen* not
to be translated, *ibid*. 214. marg.
683. 684.

Angels,



Angels, Protectours of men, pag. 49. nu. 10. pag. 294. nu. 15. 628. of countries, 652. of Churches, ibidem. The Protestants also hold this against the Puritanes. 628. They help vs pag. 555. mar. 492. They offer vp our prayers 164. v. 4. S. Paules place of the Religiō of Angels explicated, pag. 492. nu. 18. Praying to Angels, ibid. Peace from God and the holy Angels, 651. Nine Orders of Angels, pag. 418. nu. 21. S. Michael patrone of the Church, 670. fighting with the dragon, and therefore so painted, ibid.

Anointing. See *E. Extreme Vnction*.

Antich. p. 506. 507. 508 667. 668. 669. at large: why so called, pag. 508. He shal be one singular man 506. nu. 3 pag. 673. He shal come neer the workes end. 507. nu. 4. His reigne three yeares and a halfe p. 65. nu. 22. 29 111. marg 667 marg. 669. marg. 689. He shal abolish the Masse, pag. 508. suffer no worship but of himself only, pag. 507. nu. 4. Al framing letters to expresse his name vncertaine. 673. Heretikes his forerunners, specially these of our daies, pa. 506. 508. 671. marg. 672. The apostasie of him & his from the Cath. Church, pag. 506. His persecution of the same 669. marg 669. 670. 687. His attempts to draw from the true faith. 607. Many Antichristes. 506. The Pope can not be Antichrist, pag. 504. marg pa. 507. 281. mar. 670. marg. 672 689. The Protestants make S. Leo and S. Gregorie furtherers of Antichrist, pag 507. They place Antichrist in the See of Rome in S. Paules daies, p. 507. 21, mar. Not to be with the See of Rome, is to be with Antichrist. p. 292. 506. nu. 3.

Apostles, their name, dignitie, authoritie, pag. 140. nu. 13. p. 34. nu. 11. p. 49. nu. 18. p. 443. Their number of Twelue mystical. p. 94. nu. 14. p. 262. marg. some of them more principal Apostles, pag. 446 The actes of Ss. Peter and Paul in two feueral tables 336. 337. They left their wines, p. 21, nu. 14. pag. 50. mar. 172. marg. pa. 134. nu. 38. So did S. Philip the *Deacon*, 319 mar. See *Priests*. They vowed pouertie 51. nu. 27. p. 436. They made the the *Creed*. 333. Their *Creed* ibid. Their learning, wisdom, constancie, after they receiued the Holy Ghost. 207. m. Their honour and dread among the first Christians 271. and 272. marg. The Apostles precepts. 303. ma. 396. Apostolical traditions. See, *Tradition*. The stile of Apostolical salutiō. 346. 347. Heretikes vsurp it to seeme Apostles, ibid. To be saluted only of the giueth grace, 381. mar. The Popes office is called his Apostleship, pa. 473. The Apostles of diuers countries. 140 nu. 13. Their glorie in Heauē that conuert soules. 425. 481. mar. 458. m. S. Augustin our Apostle. 390. marg.

B

Babylon, what it signifieth, pag. 677. and 669 marg. 679. 680. & seq.

Baptisme healeth the soule. p. 280. nu. 2. taketh away sinne. 322 marg. it iustifieth, pag 358 marg. 359 nu. 3. and marg. Necessarie to salutiō except some cases. p. 83. 202. nu. 5. Baptisme of infants necessarie, p. 314. nu. 12 pag. 97. nu. 14 The effects therof & of Confirmatiō differ, pag 183. nu. 17 Exorcismes: and other ceremonies of Baptisme, pag 98 nu. 34. pag 205. nu.



38. pag. 611. num. 21. *Ephetha*. 98.
Abrenuntio. 611. The character
 thereof. pa. 426. nu. 21. 467. See
Eph. 4. v. 30. Baptisme received
 of Heretikes and Schismatikes.
 p. 611. nu. 21. Iohns baptisme in-
 ferieur to Christs. pa. 8. nu. 11. p.
 81. mar. p. 83. nu. 8. p. 202. nu. 32.
 pag. 131. mar. 196. mar. 261. mar.
 314. marg. The Protestants make
 them equal: and why pag. 8. nu.
 11. Names giuen in Baptisme, and
 what manner of names. pa. 128.
 nu. 63. Whether Christ himself
 baptised. 204. mar. Figures of Ba-
 ptisme. 209. 221. marg. 204. mar.
 611. The sending of the Holy
 Ghost on Whitsunday, called bap-
 tisme. 261. marg.
Beatitudes eight, pag. 11 marg.
Bexa maketh God authour of sinne.
 p. 17. 239. controuleth the Euan-
 gelistes. pa. 128. 132. marg. 181.
 marg. 144. 283. imagineth accor-
 ding to his fanſie corruptions of
 the Greeke text. 26. See the pre-
 face. He translateth for Christs
soule in hel, his carcas in the graue. 267.
Bishops, their spiritual power. pag.
 49. nu. 18. pa. 442. to punish He-
 retikes. ib. Calvin confesseth the
 said power. ib. Their consistories
 688. They must be obeied. p. 39.
 nu. 9. pag. 370. marg. 549. marg.
 (See Church.) honoured and fea-
 red. 272. marg. their blessing. pa.
 26. p. 51. p. 567. They may deale in
 worldly affaires, & when p. 139.
 540. Superiour to Priests and dis-
 tinct in office 150. mar. pag. 281.
 nu. 17. 299. mar. pag. 480. p. 547.
 though the names of Bishop and
 Priest were at the first indiffe-
 rently vsed. 317. marg. They only can
 consecrate Bishops, Priests, &c.
 pag. 547. nu. 5. p. 299. marg. Bis-
 hoping why so called. p. 283. Bis-
 hops visitations. 302. mar. Many

worthie Bishops that can not
 preach. 532. Special vertues re-
 quired in a Bishop. 654.
Blessing of creatures effectual and
 operative. p. 77. 211. m. 100. 148.
 mar. 525. 526. Blessing the table.
 pag. 525. Blessing a preeminence
 of the better person. pa. 525. 566.
 Bishops and Priests blessing ib. &
 pag. 51. The fathers and mothers
 blessing pag. 566. nu. 6. Blessing
 with the signe of the Crosse. p. 191.
 126. Christ blessed the children.
 103. m. & his Apostles. 146. mar.

C.

Caluins blasphemie against the
 diuinitie of Christ p. 197. nu. 1.
 p. 125. Against Christs owne me-
 rits. p. 482. 708. 556. m. Against
 the saints in heauen. p. 168. that
 God is authour of sinne p. 35. Con-
 cerning Christs suffering the pai-
 nes of the damned & that he was
 abandoned of his Father. 76. 116.
 mar. Against remission of sinnes.
 562. mar. 563.
Caluinisme tendeth to the abomina-
 tion of desolation. 114.
Canonical houres. p. 287. p. 268. m. 501.
 marg. They answer to the time of
 Christs Passion & agonies. pa. 75.
 mar. 71. 73. 74. 75. pa. 171. m. See
Praier.
Catholike. This name discerneth true
 belecuers frō Heretikes. It is the
 surname of true Christiāns. By this
 name, Heretikes themselves vn-
 derstand the of the Romane faith
 p. 292. S. Augustines high estima-
 tion of this name. ib. The protes-
 tants mocke at this name p. 292.
 So did the Donatistes. ibid. Some
 leaue it out in the Creed. p. 292.
 Some in the titles of the Catholik
 epist. 541. The Catholik Epist.
 why so called ibidem, & 339. Ca-
 tholik termes and speeches. 534.



535. 539. To haue catholike parents is a great blessing 538. Catholike Church, See *Church*. Catholike faith. See *faith*. The Catholike faith is taken from countries for sinne. 654. The Catholike simple mā is sufficiētly learned, 152. 153. 680 Catholike mens obedience to their Pastours. 290. m. to Councels 306. Catholike assēblies to Gods seruice in time of persecution. See *persecution*.

Censures of the Church. See *Ecclesiastical Ceremonies* vsed in the Church by Christ's example p. 223. External elements in the Sacraments p. 459. S. Augnstines estimation of the Cath. Churches ceremonies, p. 460. he is fallēly alleaged against thē. ib. They are not burdens, but sweet and to edification, pag. 357. They are neither Heathenish nor Iudaical pa. 459. 460. The Apostles borrowed some ceremonies of the Iewes 12.v. See *Imposition of hands*.

Charitie the greatest vertue, & more principal in our iustificatiō then faith. 413 See *Iustification*. How faith worketh by charitie. 464.

Chast or single life Angelical. pag. 59. more apt for the seruice of God p. 130. nu. 38 pag. 98. nu. 5. p. 306. nu. 32. See *Priests*, *Holy Orders*, *Monastical life*. It is not impossible. p. 51. nu. 11. p. 398. nu. 7. The Protestants complaine they haue not the guift. p. 395 nu. 7. p. 521. 547. Al may that wil p. 51. nu. 11. p. 395. nu. 7. Chastitie of mind also is required. 616. m. The Chastitie of Virgins, Widowes, married folke, differ in merit and dignitie, pag. 34. nu. 8.

CHRIST a Priest as he is man See *Priest*, his descending into Hel. See *Hel*. He is the only Mediator. See *Saints*. How he maketh now in-

tercession for vs. 566. mar. Following of Christ diuersely. 137 184. m. & 149. Christ and Messias and Anointed, al one. 194 m. His maruelous grace in preaching. 133. marg.

The name of Christians p. 291. 292. True Christian libertie. See *Gospel*.

CHVRCH the Spouse of Christ, her other titles & prerogatiues pag. 522. Christs exceeding loue and benefits toward her. p. 476. The maruelous vnion between them. 411. marg. She was builded of Christs side 245. gathered of all nations pag. 78. Vpholden by his continual protection. 35. 78. m. 633. Catholike or vniuersal. 63. marg. pag. 191. pag. 292. 522. 29. marg. 190. marg. 618. 345. marg. 481. marg. The principal creature. pag. 473. What this article signifieth, I beleue the Catholike Church. pag. 522. 205. m. It is more blindnes not to see the Church, then not to beleue in Christ. pa. 432. Heretikes blinder then the Iewes. ib. The vnitie thereof pag. 412. 454 nu. 9. pa. 472. 402. nu. 17. Christ praied for the vnitie thereof. 239. marg. His coate without seame a figure thereof 243 m. often cōmended. m. 380 m. See *Schisme*. The Protestāts at the first auoided the name of Church, and thrust it out of the Bible. pa. 475. 476. m. It can neuer faile nor erre p. 11 nu. 23. p. 64. 78. 173. 216. nu. 68 pag. 235. 237. m. 239. 240. 475. 476 478. 522. 523. 670 687. 271 m. 483. m. The Protestāts blasphemie cōcerning the Churches apostasie and reuolt from God. pag. 505. num. 3. Christ without his Church as the head without a body. 468. marg. Alwaies visible pag. 13. 262. marg. 267. mar. 268.



270. marg. 291. 505. 506. 522. 523.
 650. Elias words make nothing
 to the cōtrarie. pag. 372. The state
 thereof in Antichrists time. 632.
 smal in the beginning & grow-
 ing, great afterward. pag. 35 nu.
 32. pag. 65. nu. 14. pag. 90. nu. 27.
 31. 32. pag. 137. nu. 6. 7. 10. p. 191.
 nu. 46. 157. marg. 160. mar. 267. m.
 268. 270. marg. 285. ma. 407. marg.
 Her lawes, customs, and Gouver-
 nours must be obeied. p. 39. nu. 9.
 p. 48. marg. p. 49. 303. marg. 304.
 nu. 20. 406. nu. 2. 16. p. 426. nu. 24. p.
 435. 501. 512. nu. 14. p. 236. m.
 She only hath the true sense of
 Scriptures pag. 431. 386. mar. She
 iudgeth al, and is iudged of none.
 p. 386. She iudgeth between ca-
 nonical Scriptures & not canonical.
 p. 453 which are Sacraments,
 which not. 233. She consisteth of
 good & bad. p. 8. nu. 12. p. 34. marg.
 35. 57. marg. 58. 68. 236. num 2.
 not without wrinkle in this life.
 p. 475. nu. 15. The seuenfold can-
 dlestick in the Apocalypse. 630.
 mar. The woman clothed with
 the sunne, whom the dragon per-
 secuteth. 669. marg. The wife of
 the Lamb. 683. The camp of
 Saints. 689. The true Church is
 proued by succession pag. 206.
 573. 273. marg. Christ left many
 things to be taught by the
 Church. 515. 666. ma. The custom
 of the Church is a good answer
 against al wranglers. 406. Out of
 the Church no saluation. p. 475.
 611. p. 523. al blindnes & lack of
 vnderstanding. 88. marg. no praier
 available. 236. nu. 4. Christ Head
 of the Church in a most excellent
 sort 468. 111. The B. of Rome the
 ministerial Head 468 No tem-
 poral Prince can be Head. 44. nu.
 19. 59. marg. 589. nu. 17. pag.

No woman. 251. 419. The Church,
 that is, the Prelates & cheefe Pa-
 stours of the Church. 48. mar. 652.
 m. To contemne their words, is
 to contemne Christ. 236. mar. The
 Churches order of diuine Seruice
 in reading the Scriptures, & that
 it is according to the primitiue
 Church. 240. ma. 259. 261. m. 345.
 649. See the table of Epistles and
 Ghospels at the end of the book.
 Church militant resembleth the
 triumphant in heauen. 657. ma. &
 nu. 8. 684. The triumphant Church
 (called the new citie of Hierusa-
 lem) and the state & glorie ther-
 of. 691. 692. marg.

Material Churches. The building of the
 pa. 143. Dedication of Churches.
 250. Cost in adorning them. p. 71.
 nu. 8. & 10. p. 907. nu. 11. p. 115.
 231. God wil be honoured in the
 rather then els-where. p. 84. 426.
 nu. 11. p. 229 m. How he dwelleth
 not in material Tēples. 84. 310. m.
 Not to be profaned. p. 54. m. 107.
 200. Our parents, & other neces-
 sities of poore men are sometime
 to be preferred before the ador-
 ning of Churches. 97. 85. nu. 25.

Clergie. The name p. 604. their dif-
 ferēce frō the Laitie. ib. nu. 3. The
 māner & dignitie of their calling
 p. 298. nu. 4. p. 317. m. Degrees of
 superioritie amōg themselves &
 ouer other p. 53. mar. 54. nu. 28. p.
 184. nu. 24. p. 427. 486. 604. Their
 good life much edifieth. p. 14. nu.
 17. their exēption & priuiledges.
 p. 47. 373. They may not exercise
 holy functions for filthy lucre.
 603. marg.

Commandements, possible to be kept.
 28. 126. nu. 6. p. 152. 233. mar. 635.
 631. nu. 21. p. 362. m. 376. mar.
 Keeping the cōmandements pro-
 fitable, & necessarie to saluation

14. nu.



14. nu. 20. p. 398. nu. 19. p. 504. 50. mar. 103. mar. 172. ma. marg. They differ from Counsels. 103. marg. 132. marg. By keeping of them man is iustified. 126. 362. marg. Commandements of men, what they are, & that they make nothing against the Apostles and Churches traditions. 22. See *Tradition*.

Heretical lawes and doctrines are commandements of men. 39. nu. 9. pag. 97.

Communion. The Protestants *Communion*. pag. 407. 408. 409. 410. They imitate not in the same Christs institution ibi. pag. 407. much lesse the Apostles traditions. pag. 410. Comming to the Communion against our conscience. 398. They cal it vnproperly the Communion. pag. 408. and the supper of the Lord. pag. 407. nu. 20. Their communion, bread profane. pag. 409. nu. 29. Caluins bread. 206. It is the very table and cuppe of Diuels. p. 414. and is accordingly to be abhorred. ibid.

Communitie of life and goods in the first Christians, vsed now of the Religious only. pag. 268. not a commandement but a counsel only. ibidem.

Concupiscence after Baptisme is of it self no sinne without consent. pa. 359. 161. 541. It moueth to sinne. 692. marg. How the Apostle calleth it sinne. pag. 359. It maketh not al the actions of a iust man sinnes pag. 361. nu. 25.

Confession in particular. pag. 8. nu. 6. pag. 81. 247. 314. mar. Secret or auricular confession pag. 338. to a Priest. 262. 249. 602. of al mortal sinnes. 602. before the receiuing of the B. sacrament. 409. The English Ministers heare con-

fessions & absolue, against their owne doctrine. p. 248. See *Penance*. *Confessing* of Christ & his religion highly esteemed. 26. 653. m. See *Faith*. They that dare not confesse and professe the Cath. religion, to whom they are like. 230. mar. To deny that thou art a Catholike, is to deny Christ. 241.

Confirmation otherwise called *Bishoping*, pag. 283. It is a Sacrement. pag. 282. The grace and effect thereof. 218. m. 283. nu. 17. pag. 568. marg. The old and new heresies against this Sacrament pa. 283. *Chrisme* or holy oile in confirmation. ibid.

Conscience. Doing against our conscience pag. 75. 100. 117. nu. 15. Horrour of conscience for sheading innocent blood. 75. 117. nu. 15.

Continencie. See *Chastitie*. Examples of notable persons that liued continently from wiues. 547. The cōtinencie of married folke for prayer sake. pag. 396. for the more worthie receiuing of the B. Sacrament. pag. 463. perpetual continencie of man & wife, pag. 396. 397.

Contrition. 437. See *Penance*.

Corporals for the B. Sacrament. p. 76.

Counsels Of what persons they consist. pag. 303. They represent the whole Church. ibid. Peter & his Successours presidents in Counsels. pag. 304. Counsels of no force without their confirmation. pag. 304. Controuersies in Religion to be decided by Counsels. pag. 303. They haue the assistance of the Holy Ghost. p. 304. 305. 121. nu. 3. 237. nu. 27. pag. 246. 237. 352. marg. of Christ. 48. marg. 49. This assistance taketh not away due examination of matters and disputation. pag.



1.6 nu. 1. pag. 305. Al God Chri-
 stians rest vpon their determina-
 tion pag. 306. How the auncient
 fathers esteeme of general Coun-
 cels. p. 305. The decrees of Coun-
 cels are diligently to be put in
 execution. 302. and 307. marg.
 Heretikes only blaspheme them,
 and wil not be tried by them. pa.
 303. nu. 1. 305. 306. How later
 Councils alter the former p. 304.
 nu. 13. 20. Heretical or Schisma-
 tical synodes pag. 49. nu. 20. 306.
Counsels Evangelical. Things not
 commanded as necessarie, but
 counseled as the better. pag. 51.
 nu. 14. 21. pag. 268. nu. 44. pag.
 399. tending to perfection, fol-
 lowed by religious men pag. 51.
 103. mar. See *Workes of supereroga-
 tion, Religious.*
CROSSE. The honour of the holy
 Crosse. pag. 244. 572. Called the
 signe of the Sonne of man p. 62. m.
 The signe of the Crosse in bles-
 sing. pag. 191. 526. In Sacraments,
 and other halowed creatures. ib.
 Why in our forehead. 191. 662. m.
 465. mar. The Crucifixe or Rood
 with Marie and Iohn. pag. 244.
 The vertue of the signe of the
 Crosse 102. nu. 38. pag. 527. The
 appearing thereof at the later
 day, shal no lesse confound the
 Caluinistes then the Jewes, pag.
 63. marg.

D.

DAIES. distinction of daies. 379.
 one day more sanctified then
 another. See *Feastes and Festiuities.*
 The weeke daies called *feriae*, not
 by their profane names. 189. mar.
 652.

Deacons. The election of the 7. Dea-
 cons, 275. 276. their office. *ibid.*
 See *Orders.*

Deuotion. vttered by external signes
 22. marg. 86 m. 175. 198. nu. 14.
 p. 582. 6. 2. 106. mar See *Pilgrima-
 ge.* God is serued and adored in
 spirit, notwithstanding external
 deuotion. 347. 206. Deuotion
 falsely of the Protestants called
 superstition. 310. marg. 311. De-
 uotion toward Relikes and holy
 things, a token of greater faith.
 22. mar. 347. Holy womens deuo-
 tion. 119. 146. Marie Magdalens
 deuotion. 228. marg. Zachæus
 deuotion toward Christ 173. 175.
 Deuotion to see and to be neere
 to the B. Sacrament. 175. Kneeling
 at *Verbum caro factum est*, and, *Et ho-
 mo factus est* &c. 175. 198.

Doctours of the Church pag. 219. nu.
 34. We must haue regard to their
 doctrine. pag. 686. marg. 685. S.
 Augustines estimation of the ho-
 ly Doctours. pag. 588. nu. 7. Their
aureola or crowne in heauen. pag.
 486. nu. 1. pag. 604. The Hereti-
 kes contempt of them. 443. See
Heretikes.

Dulia. see *Adoration.*

E.

Ecclesiastical censures. pag. 442.
 See 3. o. nu. 21. See *Excommunication.*
 Ecclesiastical power and iuris-
 diction pag. 44. 201. 442. 447.
 marg. See *Bishop, Clergie.*

Elias yet alieue and shal be the pre-
 cursour of Christs second com-
 ming pag. 28. 26. 102. 668.

Enoch also yet liueth. 580. and shal
 preach in Antichrists time with
 Elias. 668.

Eremites why so called page. 8.
 their profession and life *ibidem.*
 commended by the example of
 Elias, S. Iohn Baptist, and Christ



himself. pag. 8. 102. 10. 29. 37.
43. 126. marg. 179. marg. Innu-
merable Eremites and Monkes
in the primitiue Church. pag. 37.
See *Monkes and Monastical life*.

Excommunication, a spiritual punish-
ment. pag. 354. nu. 5. pag. 428.
most terrible pag. 49. 223. nu. 22.
pag. 274. 391. 516. When and
where to be executed. pag. 442.
Excommunicate persons to be
auoided. pag. 391. 513. The Here-
tiques vse a certaine ridiculous
excommunication. pag. 223.

Extreme vnction, a Sacrament 460.
601. The preparatiue to this Sa-
crament. 93. marg.

F.

F *Aith* See *Iustification, workes*.
Faith only doth not iustifie. pag.
19. 23. nu. 28. 50. marg. 58. nu. 11.
40. pag. 39. m. 274. nu. 1. (7. pa.
62. 82. marg. 105. marg. 118. mar.
pag. 119. 120. nu. 6. pag. 359. 437.
501. nu. 9. pag. 582. 143. marg.
189. marg. 219. marg. 249. 628.
630. marg. 631. 654. marg. 674.
marg. 388. marg. 308. marg. 310.
marg. 143. 1, 2. nu. 28. pag. 236.
348. 310. nu. 26. pag. 412. marg.
438. marg. 471. and 578. marg.
501. marg. 514. marg. S. Au-
gustines whole booke *de fide &*
operibus, against *only faith*. 695.
Only faith an old heresie. page.
484. num. 18. pag. 341. 595. 604.
S. Iames calleth such Heretikes,
vaine men, and compareth
them to diuels. 594. marg. S.
Paules doctrine concerning faith
and good workes. 340. He often
ioyneth faith and charitie. 338.
marg. 551. marg. His wordes of
faith, misconstrued by old He-

retikes and new. pag. 341. 352.
other Scriptures falsely alleaged
for faith only. 92. 170. marg.
The Protestants *special faith* or vai-
ne securitie of saluation. pag.
365. 400. 401. marg. pag. pag.
355. num. 24. pag. 156. marg. 612.
633. 372. marg. 483. marg. See
saluation. The 7. Catholike Epist-
les written against the heresie
of only faith. pag. 340. 341.
590. 595. 621. Why faith is so
often named in the case of
iustification. 456. See *Iustifi-
cation*.

In what sence some Fathers say;
Only faith, pag. 596. How it is
said, *Beleeue only*. pag. 92. num.
36. 146. marg. What manner of
faith doth iustifie. page. 302.
marg. 347. 355. 462. 351. num.
1. 6. pag. 596. num. 24. pag.
351. marg. 956. mar. Faith may
be had and lost againe, which
the Protestants deny. 144. 372.
marg. 515. marg. 557. marg. So
may grace and charitie. 653.
The Apostles Analogie or pres-
cript Rule of faith. pag. 375.
563. To hold fast the first recei-
ued faith of our Apostles and
Fathers. pag. 35. num. 25. pag.
359. 383. num. 17. pag. 446.
450. num. 8. pag. 534. 538. 542.
marg. marg. 638. 639. marg.
and numero. 5. 10. 419. marg.
443. marg. 449. marg. 556.
marg. marg. external pro-
fession of euery point and ar-
ticle of faith. pag. 26. num. 32.
pag. 100. num. 35. 36. pag. 158.
370. 332. numero 34. *Neuters*
or indifferent men, of no faith.
pag. 31. 667. One mans faith ob-
taineth for an other. 21. marg. 137.
numero 20. The more deuotion
the greater faith. See *Deuotion*.



To beleecue without sensible argument or reason, is a more blessed thing. 246. marg. 345. marg.

Fastes or Fasting An acte of Religiō. pag. 124. marg. 130. Meritorious. pag. 40. 466. A worke of iustice. pag. 15. marg. The force thereof. 101. marg. Prescript daies of fasting. 39. 40. 391. 461. Imber daies. pag. 24. nu. 38. pag. 104. nu. 12. pag. 297. Acrius the Heretike. pag. 297. Fasting from certaine kinds of meats. pag. 40. nu. 11. 18. pag. 97. 124. mar. 297 nu. 3. pag. 378. 379. 524. 525. 532 nu. 23. S. Iohn Baptist & the Nazarites 124 marg. Scriptures grossly abused by the Protestants against the Churches fastes. pag. 40. 97. 378. 379. 397. 398. 402. 493. 523. marg. 524. marg. & nu. 3. pag. 525. 576. mar. Heretical fasting pag. 130. nu. 37. pag. 493. 523. The Lent fast, and the origin thereof. pag. 10. 83. num. 12. It is sinne not to fast the lent. pag. 10. It is an Apostolical tradition. ib. and 132. marg. It is the imitation of our sauours fasting. pag. 10. By keeping thereof true Christians (saith S. Aug.) are knowen from infidels. ibid. The Doctours Sermons of Lent fast ib. Publike fastes. 17. The Churches fastes foresignified by Christ himself. 22. mar. S. Iohn Baptists and his Disciples fasting. 23.

Feare. Many kindes of feare. 683. The iustest men doe feare. 633. See in F. *special faith.* & the word *saluation.* seruite feare not it, though not sufficient. 633. 326. marg feare of hel profitable. 180. marg.

Feasts or festiual daies. pag. 7. num. 16. pag. 225. nu. 22. pag. 267 301. 460. 668. 651. prefigured

by the Iewes Feastes. 216. marg. Scriptures grossly abused by the Protestants against the Churches Festiuities and Holidais. pag. 379. 461. 492. *Easter, Whit-suntide.* 267. 318. 422. marg. 460. 651. *Sunday.* 318. 422. marg. 460. 651. 189. marg. called *dies Dominica*, because of our Lordes Resurrection. 245. marg. 651. 652. Greater grace giuen vpon these solemne daies. 652.

Free wil, pag. 30. marg. 44. 51. nu. 11. pag. 3. nu. 16. pag. 66. marg. 68. nu. 34. pag. 130. 132. nu. 30. pag. 198. 213. 330. 350. pag. 361. nu. 15. 19. pag. 368. 369. nu. 21. pag. 370. 421. 431. 437. 482. 518 nu. 4. pag. 541. 690. nu. 8. 161. marg. 655 657 marg. 462. marg. 540. marg. Mans free wil worketh with Gods grace 431. 410. marg. 297. mar. 422. 472. marg. marg. 699. God & his grace force no man. pag. 53. nu. 16. pag. 213. nu. 44. 362. marg. Gods grace maketh mans wil more free. 220. marg. 696. mar. Predestination, reprobation, concupiscence, take not away free wil. pag. 332. 361. 368. 369. 397. marg. 366. marg. 462. mar. The Iewes blindnes and reprobation was through their owne free wil. 161. marg. 263. marg. 297. marg. 334. marg. 366. mar. So was their betraying and crucifying of Christ, and Iudas treason. 230. the refusing of the Gospel when it is preached. 370. marg.

G.

GOD, not authour of sinne. pag. 16. 34. marg. 35. 89. 130. nu. 34. pag. 267. nu. 23. pag. 348. 349. nu. 4. pag. 352. 368. 373. 592.



169. marg. 230. 655. 679. mar. 366. marg. 592. mar.

See *Reprobation*. *Free wil.*

The meaning of those places that found as though God were Author of sinne. 35 90. 230. mar. 268.

679. mar. 278. mar. 351. 504. mar.

How the death of Christ was by Gods determination. 268. 271. ma.

Gospel. It is not only the written word. pag. 100. nu. 32. pa. 347. 486.

499. m. See *Tradition*. The preeminence of the new Testament. 432.

565. 568. 520. 573. The true libertie of the Gospel. 432. 462. 464. 516.

nu. 9. pag. 563. 659. nu. 16. pag. 358.

• & 365. marg. He suffereth for the Gospel, that suffereth for any Article of the Catholik faith. 100

Grace. See *Free wil.*

God offereth his grace, and man may refuse it. 656. 370. marg. 472

m. 635. m. To consent thereunto is also by grace. ib. 540. mar. The

valure of merites proceedeth of Gods grace. See *Merites*. A man

may fal from grace once had. 653. Graces or gifts called, *gratis*

dada, 411. marg.

The Greeke text corrupted. p. 84. See the *Preface*.

H

Hallowing or sanctifying of creatures. p. 526. The force of the

same. 527. holy places. pag. 46. 279 617. m. See *Pilgrimage*, *Church*. The

holy land. pa. 46. 279. 527. the holy Mount. 617. marg. *holy bread*. pag.

526. *holy water*. p. 526. Holy daies. See *Festies*. Holy things not to be

profaned. See *Sacrilege*.

Heaven, shut vntil, &c. vide pag seq.

Hel. taken sometime for *Limbus Patium*. p. 269. Christ in soule descended into Hel. 168. 267. 471. m. 610.

to deliuer thence the Fathers & iust men of the old Testament.

178. The Calvinists deny this article. 76 610. 5. Augustin calleth the infidels that deny it. 610. 266. marg. Their heretical translation for that purpose. 258. Feare of Hel profitable. 155. marg. 326. marg.

Henoch. See *Ezech*.

Heretikes. Who is an Heretike. p. 550

Markes to know them. pa. 19. 218.

515. 542. 684. Going out of the

Cath. Church. p. 304. 572. 573. 524.

n. 1. p. 550. 170. m. 627. m. 628. 629.

Diuers names of sects & Sectaries.

291. 598. *Nicolaïtes* a paterne of the.

654. Running not sent. 56. 140. nu.

13. p. 225. 397. nu. 2. p. 470. 450. nu.

1. p. 559. nu. 4. 223. mar. 443. marg.

Their dissension. p. 30. mar. 61. 87.

306. nu. 37. pag. 434. Preaching

otherwise & contrary to the faith

receiued. 411. marg. 450. 451. 515.

532. marg. Hypocrisie and sweet

words. 65. 140. nu. 26. pag. 332.

nu. 7. pag. 441. 542. nu. 6. 9 p. 544.

619. m. 666. 382 m. 443. m. Vanitie

in preaching, and vaine glorie.

140. Preaching licentiousnes and

libertie. 619 marg 655. Meretricious

and painted eloquence. 532.

nu. 17. pag. 450. marg. Teaching

new doctrine. 515. marg.

New termes and speeches. 534.

535. Vanting great knowledge

specially of the Scriptures. 140.

209. 442. nu. 4. pag. 515. 535.

Their ignorance. ibid. and pag.

109. nu. 24. pag. marg. Boasting

of the spirit. 633. Contempt

of Councils & Fathers. pag. 305.

306. 453. 535. num. 20 pag. 575.

Corrupting of Scriptures. 431.

433. Denying the books of

Scriptures and Doctours. pag.

594. nu. 14. pag. 312 nu. 34. Con-

trouling of the very text of

Scripture, and the sacred Wri-

ters thereof pag. 127. 134. 154. nu.

27. pag. 131. marg. Their soule

shifts and wrangling to auoid



the euidence of Scriptures. 198.
 248. 621. 530. 531. 563. nu. 10. p.
 283. Slandring the Church. pag.
 214. nu. 53. Hatred of the See of
 Rome. 383. Acknowledging no
 iudge of controuersies p. 427. 453.
 Despising of Rulers, specially Ec-
 clestiaſtical 642. & 643. ma. Lacke
 of faith. 234. 447. 288. m. Mutabi-
 litie in faith and inconstancie. pa.
 426. 542. nu. 13. Voluptuousnes.
 pag. 383. 642. mar. Seuerall & secret
 conuenticles. p. 65. 96. m. 191. 170.
 m. 644. Synodes 49. nu. 20. p. 395.
 Their Clergie or Ecclesiastical
 orders. p. 521. How heresies profite
 the Church. 406. 629. Their many
 faiths 573. many analogies & ru-
 les of faith 575. Their doctrine,
 fables. 515. They come to naught,
 though supported a while by ne-
 uer so mightie Princes. 274. mar.
 Their markes agree to the *Protes-*
tants. 550. They may be forced to
 the Cath. faith. p. 163. They may
 be punished by death. p. 150. n. 53.
 nu 6 p. 328. m. 676. m. To auoid
 their books, sermons, seruice. 94.
 550. Not to marrie with the. 436
 m. Not to communicate with them
 549. m. 550. 639. The exāples of S.
 Iohn. S. Polycarpe & other Apo-
 stol. men 633. It is to deny. Christ.
 26. nu. 32. It is damnable 755. Whē
 & wherein it is tolerable to con-
 uerse with the. 639 Their bookes
 to be burnt. pa. 316. They are iud-
 ged already. 203. Who are easily
 seduced by them. 663. Women.
 542. Women great promotours
 of heresie. 518. Zeale against He-
 retikes 451. 639. 653. 655. Arch-
 heretikes signified by the starre
 that fel frō heauen. 664. m. Simon
 Magus the father of them al. pag.
 284. nu. 18. Their king, *Auacilon*,
 that is, *deſtroier*, 663. They are
 reſembled to Cain, Balzam, Core.

643. to the Diuel himſelf. 2207
 marg. Al, the forerunners of An-
 tichriſt. pag. 111. 112. 217. mar. 506.
 508. 672. False-Prophets, false
 Chriſtes, lying maiſters, foretold
 in the new Teſtament. 108. marg.
 63. & 64. & marg. Many mai-
 ſters 598 Many Antichriſtes. 679.
 nu. 18. Rauening wolues. 18. 318.
 Theeues not entring by the
 doore. 223. marg. 225. Prophecied
 of, & liuely deſcribed by S. Paul,
 S. Peter, S. Iude. & c. 317. 523. 524.
 619. 642. 643. 620. locuſtes. 715.
 The cauſes that men fal to here-
 ſie. 515. marg. 533.

Heauen, ſhut vntil the Paſſion of
 Chriſt p. 9. nu 16. p. 371. marg. p.

See *Limbus patrum*.

Differences of rewardes and glo-
 rie in heauen p. 34. 53. 388. 421. m.
 487. nu 1. 2. 3. marg.

See *Merits, Workes, Reward*.

Hospitalitie toward the afflicted for
 Religion. 26 ma. & nu. 41. 459 ma.
 See *Almes*. What a heinous fault it
 is, not to receiue and harbour
 Catholike Preachers and Priests.
 147. marg.

I.

ESVS, in Engliſh, *Sauient*. 47
 marg. This name is to be ado-
 red and reuerenced. 482. It wor-
 keth miracles 102. 271 marg. The
 force thereof againſt Diuels ibi.
 & 527. Answers to the ſophistical
 arguments vſed by Heretikes
 againſt the reuerēce done to this
 name. 583. By irreuerence there-
 unto, they prepare the way to
 Antichriſt 672.

Idols in al the Bible, ſignifie the false
 Gods of the Pagans. 626. 340. m.
 The Calviniſtes applying the
 word againſt ſacred Images, are
 condemned long ſince by the 3.
 Council of Nice. 636.

See



See *Images*. They are ashamed of their translating, *image*, for *idol*. ib. Heresies are the idols of the new Testament. pag. 404.

Images. 312 573 636. 637. They haue Gods owne warrant. 572. 637. Their difference from idols. 636. 637. How they are adored, 583. 483. Their antiquitie. 23. 637. Their fruit & comoditie. 312. 637. Images of the B. Trinitie & of Angels. 312. Image-breakers old cōdēned Heretikes by the 2. Nicene Council. 636. 637. They are accursed by the same Council, that apply the places of Scripture that speake of the Pagāns Idols, against sacred images. 636. Miracles wrought by the image of Christ p. 23. The abolishing of Christs image, a preparation to set vp the image of Antichrist 672. The honour of Christs image is the honour of Christ himself. 672.

Imposition of hands (taken of the vse of the old law Deut. 10. and other places) vse. 11. 11. pag. 51. 103. in healing. 93. 99. 118. 134. 100. 100. 100. Confirmation. pag. 218. 282. 3. in giuing holic Orders. pag. 275. 297. 527. 528. 537. marg.

Indulgences. See *Pardons*.

Iustification, or, *to be iustified*, what it signifieth. 350. nu. 13. The first and second iustification 305. The first iustification, of mere grace without workes. 355. 371. 412. num. 32. 869. 352. marg. Iustification by workes. pag. 16. 127. 350. pag. 595. 596. 597. 631. 684. Not by faith only. See *faith*.

What workes iustifie not pag. 353 nu. 20. 28. p. 355. 373. 452. marg.

See the *Annotations vpon the Epistle to the Romans*, to the 5. chapter inclusive, and vpon the 11. Heb. See also *Workes*, and *faith*.

Iustification attributed to hope, charitie, &c. 364. 583. nu. 35. Charitie the principal vertue in iustification. 463. 516. How the Protestants admit charitie & good workes to iustification. 463. Why it is so often attributed to faith. 357. 582. 456. mar. 557. m. s. Paules meaning when he commendeth faith. 583. The iustice of faith. 370. True inherent iustice, not imputatiue. 14. 126. 127. 350. 279 352. mar. 358. nu. 5. pag. 334. nu. 30. pa. 465. 569. marg. 471. m. 472. m. 477. 595. 631. 360. mar. How it is said, *None iust.* 352. How it is said, *Reputed to iustice.* 354. m. Increase of iustice. 692. marg. 359. m. 500. marg. How it is called Gods iustice. 346. m. 353. nu. 22. pag. 435. 436. 484. How Christ is our iustice. 384. The Protestants auoid the word. *Iust.ifications.* 116. nu. 6 p. 684. nu. 8. The iustice of Moyses Law, what.

L.

OVR B. LADIE without sinne 94. 8. 629. Her perpetual virginitie. 4. 5. nu. 25. Se vowed virginitie 127. Her life, death, Assumption. pa. 263. Her blessednes 154. marg. Her festiuities. 263. Her excellencie, titles, prerogatiues. 127. 155. 200. 245. 263. 264. 154. margent. Her honour 127. 263. 264. She is our Aduocate. 264. 628. our hope. 264. 498. margent. The meaning of the termes and titles giuen vnto her. 264. God and our Ladie saue vs. 304. The often saying of the *Aue Marie*. 127. 127. The ancient fathers vsed the same. 263. 264. Holy Simcon prophecied of her sorowes. 129. She

Aaa ij

was



was alwaies partaker of sorrowes with Christ. *ib.* 243. marg. ful of deep contemplations. 130. The meaning of Christs speeches vnto her that may seeme heard. 200. nu. 4. & 5. The Protestants keep no Holiday of her. 263. They keep not the day of her death, as they doe of al other cheefe Saints in the new Church of England. *ibid.* They are not of those generations that she prophesied should cal her Blessed. 125. marg. They derogate from her honour. 127. 267.

Laie men must not iudge of their Pastours, of the sense of Scriptures, of questions in religion. pag. 310. They must receiue the Sacraments &c. not at their owne hād, but of their Clergie and Pastours 37. nu. 19. 30. marg.

See *Priests, Clergie.*

Limbus patrum, or Abrahams bosom. 167. m. 168. 267. 583. n. 14. 658. mar. 659. nu. 13. 671. m. A third place. 147. 658. mar. The iust men of the old Testamēt were not in heauen til Christs Ascension. 167. Christ descended into Hel, to deliuer them. 168. See *Hel, Heauen.*

M

M *Achabees*, Canonical Scripture 126. See. pag. 225.

M A R I E. See our B. Ladie. L.

Mariage a Sacrament 51. nu. 6. p. 168. nu. 18. p. 200. nu. 2. p. 476. Indissoluble, both partes liuing. 14. 51. 10. 3. m. 105. 167. 200. 360. m. 496. & not lawful after dinorce. *ibid.* Honoured by Christs presēce. p. 200. Perfect & best without carnal copulation. 4. nu. 16. See *Chastitie, Continentie.* How it is honourable in al. 587. Inferiour to virginie and widowhood. 4. 494. m.

495. marg. 496. See *Chastitie.*

Marriage of Priests and votaries vnlawful. See *Priests, Vow.*

Old heresies against Marriage. 524. Catholikes falsely charged with the same. 524. They esteeme of marriage more then the Protestants. 476.

Martyrs, true and false. p. 13. p. 413. No true Martyrdom out of the Cathol. Church. p. 413. Martyrdom a most acceptable sacrifice 543. Their reward & glorie. 653. and 663. m. How they crie for reuēge. 662. Their chereful and constant countenance before the persecutors. 375. m. Their comfort at the very time of death & torments. 309 marg.

M A S S E. See *Sacrifice.*

The word *Masse.* 403. The Liturgie or *Masse* of the Apostles. 397. of the Greek Fathers. *ibid.* It is agreeable to Christs institution. 407. 408. 409. to the Apost. tradition. 410. to S. Paul concerning the praier & petitiōs therein. 517. *Kyrie eleison.* 418. *Gloria in excelsis.* p. 128. inner margēt. *Sāctus thrisē* repeated 6, 8. *Hosāna.* 56. *Sursum corda* 418. The canō 240. The *Pater noster* 517. *Agnus Dei.* 196. inner margēt 503. nu. 29. Kissing the Pax. 383. *Domine non sum dignus.* 21. 403. nu. 29. *Communio.* 408. How Antichrist and his ministers shal abolish the *Masse.* 65. 111. nu. 14. pag. 508.

Mediatour. See *Saints.* How Christ is the only Mediator. 18.

Merite and *Meritorious.* 66. marg. It hath correspondence & relation to *merces*, hire, or reward. 13. 16. 102. marg. 388. 666. m. marg. 495. marg. Both the meaning and word are in the Scriptures. 177. m. & 387. 388. m. 335. m. 655. mar. 503. marg. Whence the merit of workes riseth. 66. marg. 364. 373. 387.



544. 425. Difference of merits. 34. 35. 441. 387. 174. marg. We merit not our first iustification. See *Iustification*. To be worthie, & to merit, is al one. 177. mar. and nu. 35. 635. marg. 489. marg. 503. mar. The time of meriting is in this life only 221. mar. See *workes*. The Protestants auoid the word merit. 589. The caluinists deny Christs owne merits. 482. 659. marg.

Miracles, necessarie to confirme new doctrine. 25. nu. 1. pa. 236. nu. 24. p. 269. nu. 12 pa. 446. nu. 12. True miracles only in the Catholik Church. 46. nu. 19. 20. p. 111. nu. 22. When Heretikes may worke true miracles. pag. 102. num. 38. Forged or lying miracles 63. nu. 24. p. 510. nu. 9. p. 671. marg.

Miracles wrought by application of creatures, by the name of IESVS, of the Apostles & other holy men, by saints & their reliques, S. Peters shadow, S. Paules napking. 101. 95. nu. 13. 222. 208. 234. 269. 275. 281. 295. 316. his chaines 334. By touching Christ & whatsoever belonged to him. 26. marg. 97. 99.

Miracles in one place and at one time more then in other. 134. 209. 412. marg. Peculiar to certaine countries. 334. marg. The Protestants as faithles to beleue such miracles, as the old Pagans. 214. They attribute them to the Diuel as the Heathen did. p. 21. in marg. They pretend Pharisaically Gods honour in derogating from the miracles of Saints. 222. mar. The giift of miracles in the Church for edification. 118. Christs miracles significatiue. 222. mar.

Monkes & Monastical life. Whether they should worke with their

hands. 511. 512. They were shaued in the primitiue Church: and Nunnes clipped of their haire. 512. See *Eremites*, *Religious*.

N.

Names, of Christians. 297. of the Authours of sectes. *ibid.* of the first instituters of seueral Religious Orders. *ibidem*.

Neuters. 31. 706.

Novelties of wordes & phrases. 534. not al new that are not in scriptures. *ibid.* How they are to be tried noticies of words. *ibid.*

Numbers mystical. 87. 650. The Protestants rashnes in condemning numbers of praiers, fastes, Masses &c. *Ibid.*

O

Original sinne. See *sinne*.

Orders. The three holy Orders bound to chaſtite. 520. 521. *Eigam* excluded from holy Orders. 520. 529. 547. Al seuen Orders haue been from the Apostles time. 521. The institution and office of *Deacons*. 276. Holy Orders is a Sacramēt. 527. instituted by Christ at his last supper. 204. 408. given by imposition of hands. 297. 299. 517. 537. marg. by a Bishop, not by the peoples voices. 299. It giueth grace. 537. marg. none to be admitted without good examination 528. marg. Praier and fasting at the time of giuing holy Orders. 140. 299. marg. See *Imberdaies*.

Othes that are vnlawful must not be kept. pag. 36. marg. 352.

P

Pardons or indulgences grounded vpon Christs owne words. 429. 430. vpon his example. 188. 429 vpon his merits, and the mutual satisfaction of one for an



other. pag. 490. practised by S. Paul. 428. 429. by the holy Bishops of the primitive Church. 429. A pardon is only a remission of temporal punishment due for sinne. 428. 429. 430.

Why pardons more common now then in old time *ibid.* To whom this auctoritie of pardoning pertaineth. 43. nu. 19. pag. 428. 429. 435. 490. Al pardons are giuen in the vertue & name of Christ. 429

Parents The duty toward them. 130. 97. Carnal parents & freinds in what cases lesse esteemed. 148. m. 159. mar. 163. mar. duty toward our spiritual parents. 551. marg. See *Priests.*

Penance is perfect repentance, that is, not only amendement of life, but implying also confession, sorrowful contrition, and painful satisfaction. pag. 8. 29. 151. mar. That the Greeke *μετάνοια* & *μετάνοι* signifie this penance pa. 829. 154. mar. 159. mar. 663. mar. 446. mar. S. Iohn Baptist first, then Christ, & his Apostles preached penance. 7. 882. mar. 131. m. 266. mar. 329. mar. S. Iohn Baptists penance. 8. 142. mar. Marie Magdalens penance. 142. m. The great penance in the primitive Church 430 446. mar. The old Canonical discipline. *ibid.* S. Paules chastening of his body by penance. 400. Temporal paine remaineth due, when the sinne is remitted. 686. Satisfaction or workes of penance. pag 8. nu. 8. 151. mar. 195. 184. 410. 427. 437. 595. nu. 13. 666. ma. They derogate nothing from Christs satisfactiō, but are requisite because of the same. 463. 427. 489. 561. The body chastised by penance, is a grateful sacrifice to God. 375.

The Sacrament of Penance. handled

at large. 247. The necessitie thereof, as of Baptisme pag. 248. it is *secunda tabula post naufragium.* 248. The contempt thereof a sinne against the holy Ghost. 31. nu. 31. The parts thereof, *Contrition, Confession, Satisfaction* 247. What is *Contrition.* 438. 248. mar. Luthers heresie of Contrition. 438. It worketh saluation. *ib.* We are bound to confesse. 247. See *Confession.* Al sinnes may be remitted by this Sacrament. 563. 629. It is the old heresie of the Nouatians to deny that Confession to a Priest is necessarie, and his Absolution. 247. 248. See *Absolution.*

Priests. Gods wonderful mercy toward penitent sinners. 164. marg. Penance before Baptisme. 266. marg.

Perfection double: one in this life, another in the life to come 434. The state of perfection. See *Monasticall life. Religious.*

Permission of some things that are not allowed or approued. 105. Toleration of the euil. 230.

Persecution. Catholike mens comfort in persecution. 25. mar. 140. 148. m. 281. mar. 611. nu. 71. pag. 654. mar 672. nu. 7. Their secret assembling in persecution. 65 Their praise in whose houses such Assemblies are kept. 293. mar. 309. mar. 381. mar. There shal be great persecution of Catholike men toward the end of the world. 110. and. 178. marg. 676. marg. Constancie in persecution necessarie *ib.* m. 657. highly commended. 653 m. 661. To looke backe vpon their losses, is dangerous. 150. To forsake al rather then the Cathol. faith is necessarie. 163. mar. The better men most afflicted in this life 663. The Church persecuted by Heretikes & contra;



viewise .459. mar. Flying in time of persecution. 294. m. wise evasions to escape dangers, by S. Pauls example. 323. 308. pag. 327. m. Not to forsake our Pastours imprisoned. 481. 482. mar. Happie Gailers that shew mercie to their Cathol. prisoners 308. mar. The courtesie of heathen officers in this case. 324. mar. To consent by any meanes to the persecution of such, is a great offence. 344. mar. persecution an occasion of much good. 380. marg. The Church increased by persecution. 285. mar. Peter. Cephas, Rocke, al one. 197. mar. 41. 42. Christ by giving him this name, designed him beforehand to be the rocke & foundation of his Church. ib. nu. 18 pag. 73. nu. 75 He promiseth to build his Church vpon him that is his person 42. 43 at large. He saith that his faith shal not faile. 104. nu. 31. & seq. The Church was builded vpon him, & he receiveth the Primacie. 250. 809. nu. 20. pag. 604. Vpon him, not vpon his faith only or confession. 22. & seq. Peters manifold dignitie & preeminence. 25. 37. 47. 48. nu. 1. pag. 87. 114. 115. 137. 140. 146. mar. 184. nu. 31. 209. m. 451. 454. nu. 7. p. 249. m. 294. 398. m. S. Paul submitteth his doctrine to his approbation. 452. The keies given to him, & what authoritie is signified by them. 44. His authoritie to bind and loose. 44. He doth practise his primacie. 264. 265. 274. 304. 42. 454. nu. 9. p. 604. His successors the Bishops of Rome have the same primacie & authoritie. 42. nu. 17. p. 43. 44. 184. 2. 1. 303. 452. 554 By the rock is signified not only Peters person, but his Chaite and See, the Church of Rome. 42. 43. 44.

He breaketh the Churches vnicie, that forsaketh this See or Chaite. 554. 473. Christ is the Rocke, foundation, & Head of the Church one way, Peter an other way. 42. 468. 470. Peters ship signifieth the Church. 136. He governeth and protecteth the Church continually. 274. 217. The Protestants and Puritans disagree about his preeminence or primacie. 250. m. They denied it before, and now confesse it. 250. mar. They derogate from Peter as much as is possible. 455. Bezathinketh the Greeke text of the scripture falsified in fauour of Peters primacie. 25. Their foolish arguments against Peters primacie. 281. 382. m. 454. Their impudent assertion that he was neuer at Rome. 383. 604. 454. For this purpose only, they deny that Babyló signifieth Rome. 604. Their wrangling about the time of his being there. 615. Their foolish and greatest reason against his being there. 382. mar. 383. He and S. Paul planted the Church at Rome. 260. 454. 345. m. 382. m. 332. He wrote from Rome. 604. He was crucified there. 251. A table of S. Peters Actes 336.

Pilgrimage pag. 6. 281. m. to the holy land in the primitive Church. 47. to the holy sepulchre. 78. to the memories of saints. 208. The deuotion of Pilgrimes and the manner of their deuotion in holy places. 143. nu. 44. pag. 78. See *Reliques*.

Pope. The succession of Popes, is an argument vsed by the Fathers, against Heretikes. 473. Popes XXXII. Martyrs. p. 654 & p. 506. Their roome & dignitie called an Apostleship. 473. Their supremacie. 251. 468. 522. The practise thereof by S. Leo the Great, & S.



Gregorie the Great. 251. How they refused the name of vniuersal Bishop. 251. The Councel of Chalcedon called the Pope vniuersal Bishop. 251. They write themselves, *Servos seruorum Dei*. 151. He is the ministerial Head of the Church vnder Christ. 463. S. Peters successour. 251. 473. Not to communicate with him, is to be against Christ or with Antichrist 31. nu. 30.

See *Antichrist*. The Pope can not be Antichrist 65. nu. 22. 29. p. 203. mar. 554. marg. See *Antichrist*. He may erre personally, not iudicially. 185. 228. 238. nu. 13. pag. 351. mar. p. 473. nu. 11. We may not respect the Popes person, but the priuiledges of his office. 61. 275. The priuiledges & dignities of his office, See *Roman Church* and *Peter*.

Praier. See *Canonical houres*. Long praier not forbidden. pag. 16. nu. 7. To pray alwaies. 171. marg. The Churches collectes breesc. 16. num. 7. seruice and praier in the Latin tongue, much better then in the vulgar. 415. and 416. at large. s. Aug. our Apostle brought vs the seruice in the Latin tongue. 416. it was alwaies in Latin throughout the west Church. 413. Our peoole at their first conuersion sang *Alleluia*, not, *praise ye the Lord*. 418. *Sursum corda*, *Kyrie eleison*. ibidem. See *Masse*. The peoples priuat praiers in Latin. 418. It is not necessaric that they vnderstand either publike or priuate praiers. 418. They vnderstand them not being in the English tongue, neither are they any thing the more edified. 416. 418. 419. Their intention and deuotion is as great and acceptable in the one, as in the other. 418. 43.

nu. 8. pag. 56. They are edified & take profite of the Priests functions, though they neither heare nor see what he doth. 123. m. They are taught the meaning of ceremonies and seruice, and doe know them perfectly in al Cath. countries. 417. 418. Latin praiers are and may be translated. 418. s. Pauls place falsely alleaged against the latin seruice or praier explicated at large: and that he speaketh of no such thing, much lesse against it. 416. 417. 418. 419. Another obiection answered, & what it is to pray with the lippes only. 39. num. 8. Faith is praier. 592. What is to pray without intermission. 345. mar. 501. m. Our Lords praier or the *Pater noster*. 15. 153. It is the first and last in al the Churches praiers, and said most often. The *Aue Maria*. See *L. our B. Ladie*. Praier for the dead. 325. 435. 635. The Saducees seeme to haue denied it 325. Acrius an old condemned Heretike denied it.

Other mens praiers & intercessions for vs. 137. 381. marg. Praying one for another is of great force. 381. m. 493. m. To pray for our persecutours. 188. nu. 34. Publike praiers more auailable then priuat. pag. 426. The Priests praiers more auailable. pag. 561. At the time of praier specially, God sendeth comfortable visitations. 287. marg.

Preachers that preach wel, must liue accordingly. 96. m. 102. m. 349. m. Catholike preachers in time of persecution, what is their comfort. 498.

Predestination and *reprobation* declared at large. p. 368. 369. They consist with free wil. 332. 364. 368. 369. The mysterie of predestination and reprobation is humbly to be



to be reuerenced, not curiously searched. 364. 369. nu. 20. 21. 374. No man must by occasiō thereof be reachlesse and desperate in neglecting his saluation. 365. 364. 324. ma. Good workes must con-
curre with Gods predestination. 617. What and how far we may & should learne herein. 364. 373. He-
retical and presumptuous books of Predestination 369. 373.

Priest. The name in al languages almost the same. 300. heretically changed into *Elder*. *ibidem*. The word *Senior*, *Auncient*, in the vulgar Latine translation, is alwaies in the Greeke, *Presbyter*, Priest. 301. ma. 602. 317. m. His dignitie. 559. They are called Angels. 552. They are coadiutors with, & vnder Christ, & worke in his name. 85. 171. 399. 429. 435. 436. 387. Their authoritie to remit sinnes. 20. 23. 49. nu. 18. p. 85. 137. 147. m. 171. 247. 227. mar. The Protestants carpe at this authoritie, as the iewes did at Christ for the same. 141. marg. They (& not lay men) are the dispensers of Christs mysteries. 37. nu. 19. 39. m. pag. 99. nu. 6. pag. 289. nu. 40. pag. 419. nu. 34. pag. 435. He that despiseth them, despiseth Christ. 151. marg. The honour of Priesthood. 62. 83. mar. 324. 528. mar. Preeminences before other. 525. nu. 4. pag. 566. 516. nu. 20. pag. 438. marg. Hospitalitie and almes toward them. 147. 148. m. 486. m. See *Almes*, *Hospitalitie*. The Protestants make it an odious & reprochful name. 62. nu. 13. pag. 117. They auoid the word in their English translations of the new Testament. 300. Their perpetual continencie requisit. 127. 520. n. 2. pag. 529. 530. 540. nu. 4. 529. 394. m. 519. m. Marriage of Priests vnlawful. 21. 520. at large. 524.

525. contrarie to the ancient Canons. 521. to the Council of Nice. 520. None eue lawfully married after holy orders 21. 520. *Paphuntius* and the *Nicene Council* concerning this matter. 21. 520. Married men being made Priests, must no more cōpanie with their wiues: and that according to the exemple of the Apostles 21. 262. marg. 400. num. 5. according to the custom of the primitive Church. 520. 521. The Church may annexe perpetual chastitie to holy Orders. 530. nu. 4. in the mar. The forbidding of such persons to marrie, is no condemnation of Marriage 525. *Iovinianus* old heresie could neuer induce any one Priest to marrie. 532. *Vigilantius* & his folowers much like to the Protestants in this point. 520. See *Vow*. Priests crownes. 604. Priests garments. 652. Priests some properly so called, some vnproperly. 650. Al Christians are no more Priests, then they are also Kings, that is, vnproperly. 607. mar. 650. 659. Their spiritual hostes. 608.

CHRIST'S Priesthood & the excellencie thereof. 559. 560. 566. 567. 568. 117. A Priest as he is man, not as he is God. 560. The Calvinists either Arrians or ignorant, in auouching the contrarie *ibi*. His Priesthood eternal and how. 117. 567. 568. 569. & nu. 3. in marg. He concurrerh stil in al priestly actions, & is the principal worker. 669. marg. He is not the only Priest of the new Testament. 559. 569. Many Priests of the new Testament properly & peculiarly so called; and their Priesthood external, not only spiritual. 559. 566. 567. 568. 570.



Princes, how and wherein to be obeyed. 59. 109. 176. marg. 376. 377. 608. 609. They may not vsurpe Ecclesiastical functions. 59. 569. nu. 1. pag. 589. They haue no more right of supremacie in spiritual causes, then Heathen Princes. 608. Christ and his Apostles charged with disobedience to Princes. 608. nu. 18. Peter & Iohn disobeyed the Magistrates commanding then not to preach in the name of I E S V S. 271 marg. So must Catholike Preachers. *ibid*. In things lawful not to obey them, is a mortal sinne. 376. Heretical tumults & disobedience against their Princes. 26 440. Heresies against rule and superioritie. 377. 609. num. 16. & 18. The obediēce of Catholikes in al tēporal causes. 377. The deadly sinnes of Princes superiours exēpt not the subiectes from their obedience, as the *Wiclefistes* teach 609. Princes themselves must obey & be subiect in matters of faith & religiō. 589. Al are vnder Peter & his successours. 250. 251. 328. m. Their election & creatiō farre inferiour to Gods institution of the spiritual Magistrate. 608. The temporal Magistrate is called, *an humane creature*, & why. 608. n. 13. Praying for Kings and Princes, namely in the *Masse*. 516. marg. 517.

Procession on Palme-Sunday. 56.

Prosperitie no signe of the true religion. 13. marg.

Protestants. See *Heretikes*.

Purgatorie. 12. marg. pag. 31. 37 nu. 29. p. 109. nu. 34. p. 187. 388. 389 595. nu. 13. p. 610. None not perfectly cleansed, can enter into heauen. 691. ma. Purgatorie fire passeth al the paines of this life. 389. The same is released by the praier of the liuing. 386. A third place. 147.

676. marg. The Scripture abused against Purgatorie, answered. 676 See *Praier*, *Sacrifice* for the dead.

R

R *Econciliation* to the Catholike Church. 14. nu. 24. p. 425. nu. 5. See *Schisme*.

Religion. Men of no religion Neuter Atheistes. 31. Most happie that suffer any losse for religion. 104. m. 105. They that forsake their religiō to saue their landes, are like Esau. 584. marg. See *Persecution*.

Religious life. 511. 512. Their professiō is according to Christs counsell, and the Apostles example. 51. 131. 172. m. 268. nu. 44. to the Saints of the primitiue Church. 268. 321. *Vigilantius* heresie against such as forsooke al for Christ. 381. m. Diuers Religions of Dominicans, Franciscans &c. are not diuers Sectes 291. 2. diuers rules and imitatiō of diuers holy men, is the imitation of Christ himself. 483. mar. 497. Their liuing in common, Apostolical. 268. Their rising in the night to pray. 72. nu. 41. Their bleissing. 51. The cōtemplatiue life preferred before the actiue by our Sauour himself, in the persons of Marie and Martha. 152. Both alwaies in the Church. *ibid*. See *Monkes* and *Monastical life*. *Eremites*.

Relikes. The touching of Relikes, their vertue, miracles. 22. n. 23. 92. 120. 309. 281. 295. 316. 334. 527. 572. The touching of Christs Person or whatsoeuer belonged to him. 86. m. The hemme of Christs garment. 22. m. 23. 36. mar. 92. His sepulchre. 78. 572. Mount Thabor & al the holy lād. 46. 527. his holy Crosse. See *Crosse*. S. Peters shadow. 234. num. 12. 273. 274. his chaines.



214. S. Paules napkins, or the napkins that had touched his body. 315. 316. His chaines. 61. nu. 12. 334. His blessing and vertue in the ile Malta. 334. His prison and other memories there. 332. marg. The Relikes of S. Iohn Baptist, Elias, Abdias. 37. S. Steuens Relikes. 279. 281. S. Augustin of Relikes. 279. 281. S. Chrysostom. 234. 315. S. Hiero. 78. 120. 572. S. Gregorie 334. nu. 20. The greater vertue of Relikes, the more is the honour of Christ. 234. 315. 222. marg. saints Relikes of greater force after their death. 315. Eliseus body. 4. Reg. 13. Miraculous reseruation of Relikes from putrefaction. 172. Relikes reserued in the old Testament. 572. Vigilantius heresie against Relikes, condemned of old, and refuted by S. Hierom. 120. 315. nu. 12. The deuotion of the old Christians toward Relikes. 37. 334. 572. 245. marg. The deuotion toward Christs body when it was dead. 117. 118. The Pagans abused holy Relikes, as the Protestants doe now. 37. Translation of Relikes. 120. 631. marg. 277.

Reprobation. at large. 367. 368. Sinne is alwaies the cause thereof. ib. 114. mar. It taketh not away free wil. 368. 707. How God raised Pharao. 363. How he is said to indurate. ib. to giue vp into a reprobate sense. 346. mar. 348. nu. 26. p. 278. marg. See *God, Free wil, Predestination*.

Restitution of goods il gotten. 175.

Reward. Differences of rewards in heauen 34. 174. marg. see *Heauen*. Respect of reward. 16. nu. 4. pag. 51. nu. 17. pag. 631. mar. 162. mar. 656. marg. *Reward*, what it signifieth. 383. Reward for relieuing Catholike prisoners. 25. m. 26.

nu. 21. 538. m. 539. for visiting them in prison. 538. m. for confessing of Christ openly. 26. for al workes of mercie. 162. m. for forsaking and loosing ought, for Gods sake. 105. 172. mar. 181. m. *Rome* called Babylon, & why. 604. 614. 679. 680. The Church there, neuer called Babylon. 604. 614. 680. The Protestants sometime wil not haue Babylon to signifie Rome. 614. 680. Their malice in expounding the 7. hilles, of Rome when the Angel himself expoundeth it otherwise. 680. The commendatiō of the Church of Rome, and the faith thereof. 343. 347. The Ghospel transported from Hierusalem thither. 259. 314. mar. The Romane faith and the Catholike faith al one. 347. The priuiledge of that See, not to erre. 61. 62. 185. 137. nu. 3. Gods prouidence towards the same, more then to al other states. 312. 506. That See is the rocke of the Church, and S. Peters chaire, and See Apostolike. 42. 43. 61. It standeth vnmoueable against al. Turkes, Tyrants, Heretikes, Schismatikes. 506. Princes and Emperours stand in awe thereof. 328. marg. The Ancient Fathers or al Countries sought vnto it for resolution of doubts. 185. So ought al true Preachers. 452. 453. Heretikes only refuse so to doe. 453. they hate this see. 383. they barke about it in vaine. 43. 44. they place Antichrist there in S. Paules time. 507. the great Apostasie which S. Paule speaketh of 2. *Thes.* 2. shal be from this see of Rome. 506. the Romans deuotion in visiting the Churches & Martyrs Relikes in their *Stations* and *Pilgrimages*, is a signe of greater faith. 347.



S.

Sacraments, seuen. 559. 233. See Confirmation, Penance, Orders, Mariage, Extreme vnction. Few and easie in respect of the Iewes Sacraments. 559. More effectual & beneficial. ibidem. 402. 573. 569. marg. 577. 206. External elements in the same not burdalous, not Iudaical, not heathenish. 559. 206. Christ vsed external elements. 223. what is to adore in spirit. 206. S. Augustin falsely alleaged for two Sacraments only. 559. Grace is giuen in & by the Sacraments. 203. 206. 247. 282. 283. 322. mar. 355. 354. m. 458. 527. 537. m. 549. m. 474. 602. 235. mar. 537. m. They flowed out of Christs side, & thence haue their vertue. 244. Contempt of the Sacraments damnable mar. 289. 286. mar. We may not the lesse esteeme the Sacraments because of the ministers of them. pag. 4. nu. 3. pag. 83. nu. 9. The Sacraments first to be called for in sicknes. 86.

The B. SACRAMENT of the altar 213. The great mysterie, and institution thereof by our Saniour. 71. 72. 113. 115. 181. 183. 405. 407. The Catholikes imitate Christs institution thereof and the Apostles tradition, the Protestants doe not. 407. 408. 410. The Protestants haue taken away the B. Sacrament altogether. 408. 214. num. 58. The real presence. 71. 72. 115. 183. 184. 213. 214. nu. 55. pag. 215. 263. 402. nu. 16. pag. 403. 409. 574. 578. 422. m. The Ghospel so plaine for the real presence, that Beza controuleth it. 184. 181. m. Transubstantiation. 72. 115. 215. nu. 66. pag. 299. mar. Christs miraculous & supernatural dealing

with his body many waies, and that it is not to be measured by sense and natural reason. 37. num. 26. pag. 46. nu. 2. pag. 51. nu. 26. p. 119. nu. 24. pag. 120. 148. 213. nu. 52. pag. 215. 246. 247. 285. m. 592. Faith necessarie in this Sacrament. 200. The Protestants iudge thereof by sense and reason. 215. They are like the grosse Capharnaites. 215. To aske, how it may be, is a Iewish word. 215. Their scoffing at it. 35. nu. 55. pag. 76. 95. nu. 3. 116. marg. The real presence is by consecration. 72. 115. 402. not by receiuing, or in the receiuing only. ibidem. and 408. The Heretikes arguments answered. 112. and 229. marg. Adoration of the B. Sacrament. pag. 6. 21. nu. 8. pag. 409. 555. the honour thereof by solempne processions. 56. by costly altars, chalices, ornaments. 71. 115. by cleane corporals. 76. by many other meanes. 409. 106. marg. The Angels are present. 707. nu. 8. It sanctifieth the altar. 62. 279. nu. 33. It is the supersubstantial and daily bread, specially desired in the *Pater noster*. 15. 16. The preeminences thereof aboue Manna. 213. The wonderful effectes thereof in the receiuers. 214. 402. 403. In what sense it is called sometime a figure. 72. nu. 26. How it is both a figure and yet the thing it self. 183. 555. How it is called bread after the consecration. 72. 213. Whether S. Paul saying, *the supper of our Lord*, meane the B. Sacrament. 407. Receiuing in one kind. 53. and 113. mar. 151. 213. 214. at large. The authoritie of Scriptures and primitive Church for the same. 114. 276. mar. 317. mar. It is indifferent, in one or both kinds, according to the Churches ordina-



Finance. 214. 233. The causes why the Church appointed one kind. 214. The whole grace in one kind, and therefore the people not defrauded. 214. The Heretikes arguments answered. *ibid.* and 114. marg. Priests saying Masse must receive both kinds. 214. The puritie and preparation required to the worthie receiving thereof. 210. 232. 409. nu. 27. 28. 29. Confession of every mortal sinne, necessarie before we receive. 419. Evil men receive the true body & blood, though unworthily. 409. The danger and punishment of unworthie receiving. 409. nu. 27. pag. 411. nu. 30. 31. pag. 405. mar. It is both a *Sacrament* and a *Sacrifice* & why. 71. 165.

The SACRIFICE of the altar. 21. nu. 4. 183. and 403. and 567. 572. 577. 578. 579. at large. 206. n. 23. 298. n. 12. 588 Christ sacrificed his body & blood at his last supper. 72. nu. 28. 183. 184. The sacrifice of the altar is the self same that was vpon the Crosse. 574. 628. Christ is often offered, & in many places. 578. It is a commemorative sacrifice, yet a true sacrifice. 184. It succeeded in the place of al the sacrifices of the old Law. 403. nu. 21. 567. 577. & seq. Christ did not take away al sacrifice by the new Testament, but change them into a better. 567. 573. 577. & seq. The external religion of the new Testament is principally in the Sacrifice of the altar. 184. Christs eternal priesthood consisteth in this sacrifice. 567. The Fathers call it, the unbloody sacrifice. 575. they call it the *Masse*. 403. Why it is called the *Eucharist*. 588. The general redemption vpon the Crosse particularly applied in this sacrifice. 579

The Calvinists argument against this sacrifice, maketh no lesse against the sacrifices of Moyses. 374. 205. nu. 19. Their argument against Christs body often offered and in many places, was answered by the Fathers long agoe. 578. It is offered to God only. 299 in the memorie and honour of Saints. 299. 409. 676. for the living and the dead. 410. 403. nu. 21. pag. 676. See *Masse*.

Sacrilege. Taking away of holy things or profaning them. 274. 201. 85. nu. 25. In what cases holy Jewels and ornaments may be broken & otherwise employed. 71. nu. 10. p. 85. nu. 25.

Saints know our doings and our harts, and heare our prayers. 59. 165. 167. m. 168. 386. 412. marg. They are as Angels. 177. They may be present with the living. 49. 101. m. at their owne robes & monumets. 661. Praying to Saints & that they pray for vs 342. mar. 167. Angels Protectours of Countries 659. 662. 667. 279. m. They are our mediators & advocates without any derogation to Christ. 425. 518. 627. 628. 664. m. How Christ is our only Mediatour & only Advocate. 517. 628. The conclusion of al prayers is *Per Christum Dominum nostrum*. 238. m. The Protestants arguments answered. 370. 558. 562. nu. 9. 517. 528. Vigilantius their Father & founder of this heresie refuted by S. Hierom. 662. How S. Hierom saith, that Christ & his Saints are every where. *ibidem*. Their memories or commemorations in the sacrifice of the Masse. 299. 410. 675. Canonizing of Saints 7. Their miracles. 31. nu. 24. See *Miracles, Reliques*. The great honour of Saints, & that it is no derogation to Christs ho-



hour 51. nu. 28. pag. 316. nu. 16. pag. 503. marg. 527. 552. 603. 654. marg. 555. 664. marg. 669. marg. They are patrones of men and countries. 670. They are called saviours, Redeemers, &c. without derogation to Christ. 517. 517. 603. 278. marg. our hope. 498. marg. God & our Ladie saue vs, & the like speeches. 305. 651. To beleue in Saints. 371. nu. 14. pag. 552.

saluation. No man sure of his saluation but in hope. 236. 357. 363. nu. 26. pag. 365. 386. 390. 400. 447. 402. 356. mar. See F. Protestants special faith.

Satisfaction. See *Penance*. Satisfactorie workes of one for another. 429. 439. 490. satisfaction enioyned. 131. mar.

Schisme. Prefigured in the Iewes Schismatical temples. 150. 205. 206. 404. in Ieroboams calves & altars. 404. in Core, Dathan, Abiron. 437. 643. contrarie to the vnitie of the Church. 412. 554. nu. 9. pag. 466. 473. detestable and sacrilegious. 473. the beginning of al schismes. 479. mar. In schisme no worke auailable to saluation. 14. nu. 24. pag. 162. 236. numer. 4. pag. 413. numer. 1. See *Church*.

Schismatikes, Schismatical seruice & sermons to be auoided. 87. 437. 541. 203. mar. Specially the Communion. 194. 403. 404. See *Heretike* and *Heresie*.

Scandal. 102. marg. 321. 349. marg.

Scripture, Canonical and not Canonical discerned and iudged by the Church. 453. See after the preface, S. Augustines sentences cited at large. The Scripture and Church, Whether is elder and of more authoritie. 453. The Protestants deny many booke of

the Scripture; because they are repugnant to their heresies. See *Heretikes*. They many waies corrupt the Scriptures. See *Heretikes*. Priuate Phantastical interpretation of Scriptures. 618. 621. Al. Heretikes and the Diuel himself alleage Scriptures, but falsely. p. 5. nu. 25. p. 11. nu. 6. p. 32. 133. m. 146. nu. 20. p. 235. 364. 14. nu. 35. 39. p. 563. 594. 650. nu. 12. pag. 594. nu. 1. 695. nu. 21. pag. 631. 662. Women great tatlers & talkers of Scripture. 518. Not the great talkers & hearers thereof, but the doers are blessed. 649. m. The Scripture is full of profound senses, 209. 461. hard to vnderstand. 187. marg. 281. marg. 508. nu. 6. p. 563. nu. 4. pag. 621. 622. 610. nu. 19. p. 611. marg. 689. S. Paules epistles hard about iustification by faith, and therefore misconstrued of old and new heretikes. 352. See the 22. Chap. Apoc. 621. The Epistle to the Romanes hard concerning predestination. 365. marg. The difficultie of the Apocalypse. 680. The Protestants count al Scriptures easie for euery man to vnderstand by his priuate spirit, and therefore they reiect the doctours expositions, & admit nothing but Scripture. 621. Their foolish distinction that S. Paules epistles are not hard, but the matter he writeth of. 622. The self-same Scriptures, alleaged by the old heretikes and the Protestants, and answered by the Fathers long agoe. 400. n. 5. p. 525. 685. n. 10. 688. n. 7. 661. 662. The Scripture consisteth in the true sense thereof, which is only in the Catholike Church. 527. nu. 6. p. 618. nu. 20. The bare letter killeth both Iew & Heretike. 432. They search not the Scrip-



Scriptures deeply, but superficially. 110. Who be the litle ones that best vnderstand the Scriptures. 30. nu. 25. p. 152. nu. 21. The ancient Fathers humilitie in reading and expounding the Scriptures. 632. 308. 610. nu. 19. pag. 650. Catholike Doctours only are right haudlers of the scriptures. 541. The curse for adding and diminishing thereof: & that it pertaineth to heretikes, not to Catholike expositours. 693. The interpretation of Scripture is called prophetic. 374 mar. when the same is according to the rule of faith. ibid. Of the translating and reading the holy Scriptures in the vulgar tongue, of the difficultie of them, & with what humilitie they ought to be read, & of many other points concerning the sacred Scriptures, see the Preface to the Reader. The text corrupted by old heretikes. 633. 635. Scriptures haue not only a literal sense, but also a mystical and allegorical. 7. nu. 15. pag. 461. 557. mar. 564. mar. The Protestants deride the mystical interpretations of the ancient Doctours. 564. mar. The people may not iudge of the sense of scriptures, or of their Pastours expositions. 310. The comfort and profit of Christian Cathol. men in reading and hearing the Scriptures. 310. 380. marg. 542. What they find in searching the scriptures. 208. Not only scriptures, but tradition also. 572. mar. 509. 542. 350. mar. 627. mar. 606. mar. The Apostles and Churches precepts 302 mar. See Tradition. The Churches order in reading the scriptures in her diuine Seruice. See CHURCH.

See, taken sometime in good part,

but now in the euil. 335. 326. marg.

Simonie, what, and why so called. 284. What a heinous sinne. ibid. nu. 22.

Sinne, Original & actual. 557. nu. 14. 625. nu. 7. Al conceived and borne in original sinne, Christ excepted, & his B. Mother. 352. No man liueth without sinne. 625. nu. 8. pag. 16. S. Augustin excepteth our B. Ladie. pag. 5:5. nu. 8. Sinnes mortal & venial. 14. 16. 693. 348. 625. Not God, but the Diuel is authour of sinne. 32. m. See God. How the Diuel sinned from the beginning. 631. Concupiscence cause of sinne. 626. m. Al sinne proceedeth of three special things mentioned by S. Iohn. 626. mar. The law did not cause sinne. 388. 306. m. Mortal sinne excludeth grace and iustice. 631. Venial sinnes consist with grace and true iustice. 625. Examples of venial sinnes. 625. How they are taken away without any Sacrament. 232. they may be forgiuen after death. 87. Al remission of sinnes is by the Passion of Christ. 625. Many secundarie meanes and instruments of remission, by which the Passion of Christ is applied. 625. What is meant by, Sinnes couered and not imputed. 355. Sinnes against the Holy Ghost. 31. n. 31. Sinnes crying to heauen. 600. No sinne, but in this life it may be remitted. the contrarie is the heresie of the Calvinists. 636. See Penance. They are worse in this point then the Nouatians. 563. What is (in S. Iohns Epistle) a sinne to death. 635. Three degrees of sinnes signified by the three dead that Christ raised to life. 92. Sinne the cause of sicknes & other plagues 206



Spirit. To adore and serue God in spirit. 206. Boasting of the spirit. 633. Not to credit euery spirit, & how to trie the. 502. The Church only hath to discerne spirits. 633. The testimonie of the Spirit in vs. 353.

Supercrogation. pag. 50. v. 21. 152. marg. 172. v. 22. 396. v. 25. 400. See *Workes*.

Superioritie and difference of degrees not forbidden. 53. marg. 149. marg.

Superstition not allowed in the Catholike Church. 311. 491. m. The Protestants falsely cal denotion, superstition. 311.

Supremacie of temporal Princes in matters Ecclesiastical. See *Princes*.

T.

Tithes due to God & his Priests. 565. Giuen by the inferiour to the superiour, ib. Paied in the Law of nature & Moyfes. ibidem. How due to the Priests of Christs Church. 566.

Tongues. Praiers in an vnknown tongue. See *Praiers*. The 14. chap. of the first to the Corinthians explicated concerning tongues. 416. The Protestants vaine boasting of tongues. 413. marg. The three principal tongues in the title of the Crosse of Christ. 243. marg. The holy Scriptures most conueniently preserued in them. ibid.

Touching a profitable ceremonie pag. 86. 91. v. 41. 92. 103. 135. 138. 147. See *Imposition of hands* and *Reliques*.

Traditions not written. 509. at large. 575. 431. 563. 602. marg. 119. 407. 419. 39. 145. 419. m. 643. 541. m. Apostolical traditions. 375. 407. 431. 510. 511. 563. 419. m. Par-

ticular traditions of the Apostles the Leut. 12. 132. m. the administration of the B. Sacrament. 407. 410. a commemoration & inuocation of Saints in the Masse. ib. praier for the dead ib. and 510. mingling water with wine. ibid. Baptizing of infantes. 509. 510. the Apostles Creed. 510. See other particular traditions. p. 604. 509. & 510. *Pater noster* in the Masse. 517 keeping of Sunday, Easter, Whitsuntide &c. 40. 422. m. How to know Apostolical traditions. 510 S. Ignatius booke of the Apost. traditions. ib. The Fathers estimation of traditions. 510. The Protestants hatred of the very name and suppressing the same in the text of holy Scripture. 509. 511. m. They are called, *Depositum* 534. descending from the Apostles by Bishop and Bishop vnto the end of the world. 534. The Protestants can shew no such *Depositum*. 534. Heretikes conuicted by tradition. 5. 510. Iewish & heretical traditions. 40. 97.

Translation of the Bible into Greek, called *Septuaginta* 633. cited of the Euangelistes, and authentical in the Greeke Church. ibid. The authentical Latin translation. 582. Beza preferreth it before al the rest. See *the preface*. Translatours of holy Scripture must be exact and sincere. 200. See *the preface*.

V

Virginie, better then Marriage, more meritorious & grateful to God, fitter for his seruice. 4. 51. 397. 675. m. 321. The contrarie was Iouinians old condemned heresie. 532. Virginie counseled



seled, not commanded 51. 396.
395. marg. See *Marriage*. Professed
virgins may not marrie. See *Vow*.
The state of virgins passeth the
rest. 671. marg.

Visions recorded in the scriptures.
285. 287. 288. 331. 446. Visions
haue no credit with Heretikes,
• specially with the Protestants.
288. marg. 446. Some haue been
rapt to see the state of the next
life. 445. marg.

Extreme vnction. See *Extreme*.

Vow, an acte of soueraigne worship.
152. Neuer true religion without
vowes & votaries. ib. The Pro-
testants haue abandoned al vowes
and votaries. ib. Vow of monas-
tical and religious life. 153. 274.
Vow of virginie or chastitie,
lawful, possible &c. 51. 530. 531.
532. Yong women may vow Re-
ligion. 531. Our B. Ladie vowed
virginie. 127. The daughters
of Philip the Deaco were vowed
virgins. 321. The Apostles vowed
pouertie and professed the reli-
gious state of perfection. p. 51.
nu. 21. 27. Breach of vowes dam-
nable. 274. 395. 396. It is to breake
their first faith. 530. It is to goe
after Satan. 531. It is the highest
kind of Sacriledge. 274. It is
worse then aduoutrie. 532. What
virgins and widowes the Apostle
alloweth to marrie. 396. 531. Ioui-
nian for perswading Nunnes to
marrie, is called of S. Augustin
a monster: and of S. Hierom, he &
his folowers, *Christian Epicures* 532.
The Protestants call Iouinians he-
resie, Gods word. 532. What
vowes are vnlawful, and not to
be kept. 325.

Vsurie not to be vsed among Chri-
stians. 140. Spiritual vsurie in
the better sense. 68. nu. 27.

W

V *Widowhood*. 529. at large. This
state more blessed then the
state of Matrimonie. 395. marg.
Their continual praier & conti-
nencie. 528. mar. The example of
holy Anne. 129. 130. S. Ambrose
and S. Augustin wrote whole
books in commendation of the
state of widowhood. 529. The
Churches widowes called *Diaco-
nissæ*, and their office. 529. They
must haue had but one husband.
ibid. The Calvinists must absurd
exposition of these words, *The
husband of one wife*. 530. The Apost-
le forbiddeth not al yong
widowes to vow. 531. See *Conti-
nencie*.

The word of God, is not only that
which is written in the Scriptu-
res. 499. See *Gospel*. *Tradition*.

Workes meritorious of life euerlas-
ting. 17. 159. 350. 487. 544. 563.
753. mar. No workes of themsel-
ues, without faith and the grace
of God, are meritorious. 340.
544. Such are the workes that S.
Paul excludeth from iustificatiõ.
340. 350. 353. 373. 348. 452. mar.
We presume not vpon our owne
workes or merits, as of our sel-
ues, but as of Gods grace. 868.
marg. 544. The Protestants make
no difference between Christian
mens workes done in grace, and
the workes of Iewes and Pagans.
373. They are iniurious to Gods
grace, which maketh workes
meritorious. 544. The Scriptures
which they falsely alleadge, an-
swered. 170. 364. We are iustified
by workes also, and not by faith
only. 16. 593. 594. and 595. at lar-
ge. 139. marg. 628. mar. 464. m.
490. m. 533. mar. See *Faith*. *Good*.

CCC wor



workes before faith, though not meritorious, yet are preparatiues to the first iustification. 288. 352. m. That euery man shal be rewarded according to his workes, is a common phraze in Scripture. 44. 346. mar. 350. 387. 506. mar. 594. mar. not according to faith only or lacke of faith. 690. nu. 12. Al good workes rewarded in heauen. 630. mar. 74. nu. 1. pag. 538. 477. marg. 494. marg. 172. marg. Heauen is due for them according to Gods iustice. 544. 563. 530. mar. They giue great confidence before God. 676. mar. Workes may be done in respect of reward. 16. num. 4. pag. 580. mar. pa. 400. The three workes of iustice. 14. 15. 16. Workes of mercie how acceptable to God. 612. 286. mar. 308. mar. See *Almes* Workes of perfection or supere rogation. 400. 439. 152. m. See *C. Evangelical Counsels*. *Workes sa-*

tisfactorie. 131. m. See *Faith*, *Iu-
stification*, *Merite*, *Reward*. Heauen pre-
pared for them only that deserue
it by good workes. 53. num. 23.
pag. 67. mar. Without good wor-
kes a man shal be damned. 131. m.
139. mar. 688. marg. The booke
of euery mans workes opened in
the day of iudgement. 690.
Worldly freinds. 86. 87. 158. marg.

Z

Z Eale against Heretikes. See
Heretikes. in Gods cause.
657. nu. 16. pag. 690. nu 9. Zeale
in religion, counted of worldly
men, madnes. 86. See *Neuters*.
Zeale and feruour to heare and
folow Chrift. 97. Zeale of sauing
soules. 137. 163. and 164. mar 481.
marg. 476. mar. 680. marg. Zeale
against sinne. 319. marg. The
madde zeale of heretikes. 309.
marg.

L A V S D E O



Faults escaped in the text.

The former word is the fault, the later the correction.

Pag 18. l. 18. ther ayne, the rayne. p. 10. l. 14. floxes, foxes. p. 66. l. 41 strawed, strawedst. p. 36. l. 12. fort hand, forth and. p. 96. l. 18. your, yon. p. 97. l. 19. tel, to tel. p. 113. l. 26. at, a. p. 150. l. 1. thath, thar he. p. 197. l. 1. ' with, with. p. 204. l. 23. spake, speake. p. 226. l. 28. to goe, goe. p. 236. l. 27. post verbum *me*, adde 27. p. 270. l. 31. salutation, saluation. p. 315. l. 8. into, in to. p. 333. l. 6. land, lands. Rom. 2, 10. Iew, Iew first. 1. Cor. 1, 10. Sanctificatiō, and sanctification. 1. Cor. 6, 19. owne, owne? 1. Cor. 15, 21. by, for * by. 1. Cor. 10, 11. indeed, in deed. Phil. 4, 8. aimable amiable. 1. Thes. 3, 8. would, should. 1. Tim. 7, 21. b, be. Heb. 6, 16. on, an. Ib. v. 20. intred, entred. Heb. 12, 15. the, to the. 2. Pet. 1, 17. This, This is. 1. Io. 1, 10. world, word. 1. Io. 3, 17. him, in him. 3. Io. v. 4. that then, then that. Apoc. 1, 20. te, the. Apoc. 14, 13. head, dead.

Other faults.

Pref. §. To say, or hand led, handled. §. We therfore, text, text, and to. §. For example. mar, after al, before al §. We bind, of, of his.

Pag. 2. l. 9. of al, of. p. 37 l. 13. primate, primate p. 86. marg. Leu. 11. Lu 11. p. 87. l. 4. heares, hearers. p. 95. l. 21. Luke, S. Luke p. 128 l. 6. of, yeares of. p. 135 is, it is p. 155. ma. l. ult the almes, almes. p. 215 l. 28. swere, were p. 229. marg l. 12 moral, mortal. p. 237 l. 2. preceedeth, proceedeth p. 244 l. 45. enterneth, entertayneth p. 258. l. 17. wore, were. l. seq las, as p. 282 l. pen. Operatus, Optatus p. 283. l. ult. 108, ep. 108. p. 289. mar l. 12 other, others. p. 353. mar. Gal 1. Gal. 1. p. 386 l. 29 care, care p. 390. l. 18. sharpy, sharply p. 410. l. 19. to, to the p. 429. l. 1. that, at p. 437. l. 43. gaue, giue. In tit. Ep. ad Phil. Philipians, Philippians. p. 490. l. 30 a, al. p. 494. l. ant. pen. alone, al one p. 503. mar *αποστασία, αποστασία* p. 507. part of the first line is superfluous Ib l. 44. prefigure, prefigured. p. 517. l. 20 for al, for. p. 522 l. 2 & p. 524 l. 11 iniquity, antiquity. p. 535. l. 36. Christians, Christmas. p. 555. l. 21 wherein in, wherein p. 563. l. 19. place, places l. 10. iniust, vniust p. 577 l. 13. Christs, of Christs p. 612. l. 46. to, to be. p. 614 l. 1. seniours, senious p. 618. l. 37. Cypriā, S. Cyprian. p. 622. l. 3. alone, al one. p. 628. l. 52. Philetus, Philetus. p. 662. l. 4. my, thy. p. 676. marg. first vision, fift vision. p. 684. l. 15. it, in it. In the table of Epistles and Ghospel, adde, S. Dominik, Ep. 2. Tim. 4.



